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# LATIN GRAMMAR:

WITH NUMEROUS

ADDITIONS AND IMPROVEMENTS,

DESIGNED TO AID

THE MORE ADVANCED STUDENT BY FULLER ELUCIDATIONS

OF THE

LATIN CLASSICS.

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## P R E F A C E .

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A PREFACE is not necessary to set forth the merits of Adam's Latin Grammar. Such as it is, it is known to almost every scholar in our country, from that critical inspection which is the result of constant use. Such an extended circulation would argue, what is believed to be the fact, that, as a manual, it is the best accessible to the English student. But good as it is, all acknowledge that it might be better. Whether the present editor has made it so, the public will of course decide. It only remains to state some of the most important alterations and additions that have been made in the present edition.

1. The lists of *regular* NOUNS of the first, and second, and fourth declensions, and of *regular* ADJECTIVES of the first and second declension, have been thrown out altogether, *as entirely useless*, and the space which they would have occupied has been filled with other lists presenting some *peculiarities*. See lists 1, 2, 3 and 4 on pages 19 and 20 : the lists of Irregular Nouns on pages 48, 49, 50, and 51 : the lists of Defective Nouns, 4, 5, 6, 7, 8, 9 and 10, on pages 60, 61, and 62, which have been much enlarged ; and lists 11, 12, 13, 14, on pages 63 and 64, which are entirely new ; and the list of Irregular and Unusual Comparisons, on page 81.

2. The remarks on Gender, on page 17, have been remodelled ; and those on the Cases, (page 21) are entirely new. See also the end of Exc. 3, on page 23—Exc. 5, on page 26—the declension of *Deus*, in full, on page 27—and three of the paragraphs on page 54.—A Synopsis of the Five Declensions has been given on page 55 ; and the lists 1, 2, 3, 4, 5 and 6 of Nouns

Defective in Cases on pages 58, 59 and 60, have been entirely re-written, and much enlarged. The remarks on Proper Names, on page 66, are also new. These are mentioned merely as specimens of the minor additions that have been made throughout the work, in which, wherever the case has admitted of it, classical authority has always been adduced.

3. In ADJECTIVES, the Exceptions in the formation of the Ablative singular, on page 72, will be found, on a comparison with the common editions of Adam's, to be much enlarged. On page 76, there are some alterations, and Obs. 5 and the two next paragraphs are new.

4. In the PRONOUNS, Observations 13, 14, 15, 16, 17, 18, 19, 20 and 21, on pages 87 and 88, are entirely new.

5. But it is in the VERBS that the greatest additions and alterations, and, as the Editor hopes, improvements, have been made. It is well known to every classical scholar, that the Supine of the Latin Verb is rarely found in the classics, but that the Perfect Participle of most verbs is in use. It is, therefore, obviously proper that Latin verbs should be conjugated with the Perfect Participle, rather than with the Supine. Dr. Adam, on the contrary, in conjugating the Latin verb, gives the Supine almost uniformly, without any classical authority to support such a practice. For example, on page 121, of the Boston edition, *Creo* is conjugated with the Supine, and then follows a long list of about four hundred verbs of the first conjugation "thus conjugated," whereas not one in ten is "thus conjugated." In this edition of Adam's, however, the verbs of all the conjugations are inserted, *and conjugated with the Perfect Participle*, if it be used; if not, the verb has an asterisk (\*) prefixed to it, and one of the Future Participles is inserted. The Futures RUS and DUS, when found, are indicated by the letters R and D, and the Supines UM and U, by M and U. In the notes will be found such parts of the verbs as seldom occur in the Latin authors, with the classical authorities for each. These are inserted on the autho-



richness of Dr. Hickie, one of the learned editors of Valpey's edition of the *Variorum* classics, who undertook the laborious task of going through the whole range of Latin writers, for the express purpose of ascertaining what parts of the verbs have classical authority for their support.

In consequence of these additions, the verbs occupy seventy-two pages instead of thirty-two, as in the common editions of Adam's Grammar. But it is believed that the space could not be better filled. Not only will it afford the advanced scholar great satisfaction to be able to ascertain readily, whether any part of a verb which he may wish to employ, has been used by the best Roman writers, but it is highly important that the scholar in the Grammar school should *begin* right, and not in after years be obliged to do, what all know is so hard to be done—unlearn what has been learned amiss.

6. The Article on DEFECTIVE VERBS, on pages 185, 186, 187, and 188, is nearly entirely new, and classical authority is adduced for all the parts of each verb. The two lists of Redundant Verbs, on pages 190 and 191, are also very much enlarged. The same may be said of "Remarks on the Verb," pages 193, 194 and 195.

7. It will be seen that the PREPOSITIONS are entirely remodelled, and that considerable attention has been bestowed upon them. The original import of each is endeavoured to be given and illustrated, and the secondary meanings traced to the primary. Examples from the classics have been adduced in support of all the definitions.

8. To the PREPOSITIONS in COMPOSITION four pages have been devoted, instead of a third of a page, as in the common edition of Adam's. See pages 210, 211, 212 and 213.

9. The Remarks on the SIGNIFICATION of WORDS, pages 215, 216, 217, 218 and 219, at the end of the Etymolo-

gical part, it is hoped will be of assistance to the student, by giving him some well defined principles that will enable him to translate the classics with greater accuracy.

10. To the SYNTAX many additions have been made. The articles marked with an asterisk (\*) are entirely new, and comprise about twenty-five pages. As specimens of the additions, reference may be made to Adjectives that govern the Genitive (73)—the observations on the Dative (81) and (82)—Verbs governing the Dative that are variously construed (130)—Verbs that differ in signification according to the cases with which they are used (131)—the turning of the Active into the Passive Verb (187) and (188)—and Rules for the construction of the Relative, when it should be followed by the Subjunctive, and when by the Indicative (342) (343) (344) (345) (346). See also articles (51) (100) (134) (185) (271) (272) &c. At the same time that so much new matter has been introduced, all the Rules and Observations of Adam's have been carefully preserved, in their order, and with the same numbers, *so that those books, which refer to the Syntax of the common editions, can be used with this, with equal facility.* Heretofore, however, particular reference has been often difficult, from the extent of some of the Rules: in this edition that difficulty has been entirely obviated *by numbering EVERY ARTICLE in the Syntax.* This, it is believed, will be considered an improvement of some value, especially as it will enable Instructors and Editors of School Classics to make the most minute references, with the greatest facility; and scholars to turn to these references with the greatest readiness.

11. Some parts of the PROSODY have been entirely rewritten, and much enlarged. See, particularly, the different Kinds of Verse, on pages 320, 321, 322 and 323, and the various Combinations of the different Metres used by Horace, on pages 329, 330, and 331. As in Syntax, all the articles marked with an asterisk, (\*) are new. The Remarks in the Appendix upon

Roman Weights, Measures, and Method of computing by Sesterces, are taken from Gould's edition of Adam, to whom the cause of classical learning in our country is much indebted for his beautiful and correct editions of the School-classics.

The additions above specified, amount to nearly one hundred pages; yet the size of the Grammar has been increased but about forty pages above the common editions. This has been effected by using in many of the least important parts a size smaller type, and by rejecting altogether some things that in a Grammar are of little or no utility: such as the long lists of *regular* nouns and adjectives, and the "Signification of Verbs," which is found in the "Appendix" of the old editions. The latter occupied twenty pages, without being of any practical use; for when the scholar wishes to know the various significations of a verb, he always has recourse to his dictionary.

That the above mentioned alterations and additions, the result of much labour, may be found to be improvements; that they may enhance the value of an already useful book; and that they may aid the cause of sound learning, by presenting to the student of the higher classics, a manual to which he may turn for the solution of his difficulties, and not turn in vain, is the sincere desire of

THE EDITOR.

PHILADELPHIA, Feb. 1, 1836.

The following works, besides the Classics, have been freely consulted in the preparation of the work.

Scheller's Latin Grammar,	2 vols. 8vo.
Port Royal do.	2 vols. 8vo.
Grant's do.	1 vol. 8vo.
Hickie's do.	1 vol. 12mo.
Zumpt's do.	1 vol. 8vo.
Crombie's Gymnasium,	2 vols. 8vo.
Carey's Latin Prosody,	1 vol. 12mo.
Butler's Praxis on the Latin Prepositions,	1 vol. 8vo.





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# THE PRONUNCIATION OF LATIN.

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THE following rules for the Pronunciation of Latin, are such as prevail in the English Universities, and in the principal Colleges in the United States. They are in accordance with the standard laid down by Walker, (which it is desirable should be adopted wherever the English language is spoken,) that the Latin should be accented and pronounced by us, according to the prevailing analogies of our own language, without regard to the prosodial accent and quantity of the ancients.

## RULES FOR THE ACCENT.

1. Monosyllables are of course accented.
2. Dyssyllables have always the accent on the first syllables, as *nāvis*, *béllum*.
3. In Polysyllables the accent is regulated by the quantity of the penult: if the penult be long it is accented, as, *amābam*, *docēbam*, *amicus*, *honóris*, *secúrus*: if the penult be short, or common, the accent is thrown back in the antepenult; as, *hómīnis*, *légēre*, *mulīēris*, *ténēbris*.

## RULES FOR THE SOUND OF THE VOWEL.

4. Every vowel has either the long or the short sound which it has in English, excepting that *a* in the end of a word of more than one syllable is sounded broad; as, *fama*, *agricōla*, where the final *a* is sounded like *ah* in Sarah.
5. The Diphthongs *æ* and *œ*, when they end an accented syllable, are pronounced like the long English *e*; as, *Cæsar*, *Æta*; but when they are followed by a consonant in the same syllable, like short *e*; as, *Cæsāris*, *Ædīpus*.
6. The Diphthongs *ai*, *ei*, and *ui*, are read as separate syllables in prose; as, *a-io*, *cu-i*, *tu-i*, *de-inde*, *These-us*; excepting *ui*, with *g* or *q* preceding; as *quis*, *sanguinis*.

7. In MONOSYLLABLES when the vowel is the final letter, it has the long sound; as, *da, me, si, do, tu*: otherwise it has the short sound; as, *jam, et, in, non, nunc*.
8. Custom, in disregard of analogy, has given to all terminations in *es*, and to plural cases in *os*, the long sound; as, *es, amāres, pes, res, nos, hos, popūlos*.
9. In DYSSYLLABLES the vowel of the first syllable, when it comes before another vowel, or a single consonant, has the long sound; as, *Cato, rei, ibi, honos, cui*; but when it comes before two consonants or a double consonant, it has the short sound; as, *tandem, bellum, ille, longus, buxus, Pæstum*.
10. In POLYSYLLABLES, when the Penult is accented, its vowel, before another vowel, or single consonant, has the long sound; as, *orātor, speciēi, amīcus, multōrum, secūrus*: but before two consonants or a double consonant, the short sound; as, *amantur, docentur, exstinguo, respondens, Tibullus*.
11. If the Antepenult be accented, its vowel has the short sound; as, *trādīta, exércitus, sidēra, sermōnibus, tantūmmōdo*. To this rule the following are the exceptions:
12. Exc. 1. When *u* comes before a single consonant, and when an accented vowel comes before another vowel, they have the long sound; as, *dūbie; júdices, oclānus, muliēres, procubērant*.
13. Exc. 2. When the penultimate vowel is *e* or *i* before another vowel, the antepenultimate vowel, EXCEPT *i*, has the long sound; as *grátia, aggrédior, inópia, mūlier, perfidie, Scípio*.
14. Exc. 3. An accented vowel before a mute and a liquid, has usually the long sound; as, *sácula pátria*.

### SOUNDS OF THE CONSONANTS.

15. C. and G. are hard before *a, o*, and *u*, and soft before *e, i*, and *y*; as,

<i>carpo</i>	like	card,	<i>cera</i>	like	cent,
<i>colo</i>	"	colt,	<i>cibus</i> ,	"	circle,
<i>culmen</i>	"	cucumber	<i>cynus</i>	"	cycle,
<i>gaza</i>	"	gave,	<i>gelidus</i>	"	gelid,
<i>gorgon</i>	"	gone,	<i>gigas</i> ,	"	giant,
<i>gustus</i>	"	gust,	<i>gyrus</i> ,	"	gypsey.

16. *Ch* has the sound of *k*; as, *charta*, like *ch* in *character*.



THE  
RUDIMENTS  
OF  
LATIN GRAMMAR.

---

GRAMMAR is the art of speaking and writing correctly.

Latin Grammar is the art of speaking and writing the Latin language correctly.

The *Rudiments* of Grammar are plain and easy instructions, teaching beginners the first principles and rules of it.

Grammar treats of sentences, and the several parts of which they are compounded.

Sentences consist of words; words consist of one or more syllables; syllables of one or more letters. So that Letters, Syllables, Words, and Sentences, make up the whole subject of Grammar.

LETTERS.

A letter is the mark of a sound, or of an articulation of sound.

That part of Grammar, which treats of letters, is called *Orthography*.

The letters in Latin are twenty-five: A, a; B, b; C, c; D, d; E, e; F, f; G, g; H, h; I, i; J, j; K, k; L, l; M, m; N, n; O, o; P, p; Q, q; R, r; S, s; T, t; U, u; V, v; X, x; Y, y; Z, z.\*

Letters are divided into *Vowels* and *Consonants*.

Six are vowels; *a, e, i, o, u, y*. All the rest are consonants.

A vowel makes a full sound by itself; as *a, e*.

A consonant cannot make a perfect sound without a vowel; as, *b, d*.

---

\* In English there is one letter more, viz. W.

A vowel is properly called a *simple sound*; and the sounds formed by the concurrence of vowels and consonants, *articulate sounds*.

Consonants are divided into *Mutes*, *Semi-vowels*, and *Double Consonants*.

A mute is so called, because it entirely stops the passage of the voice; as, *p* in *ap*.

The mutes are, *p, b; t, d; c, k, q*, and *g*; but *b, d*, and *g*, perhaps may more properly be termed *Semi-mutes*; because their sounds may be continued, whereas the sound of *p, t*, and *k*, cannot be prolonged.

A semi-vowel, or half vowel, does not entirely stop the passage of the voice; thus, *al*.

The semi-vowels are *l, m, n, r, s, f*. The first four of these are called *Liquids*, particularly *l* and *r*; because they flow softly and easily after a mute in the same syllable; as, *bla, stra*.

The mutes and semi-vowels may be thus distinguished. In naming the mutes, the vowel is put after them; as, *pe, be, &c.*; but in naming the semi-vowels, the vowel is put before them; as, *el, em, &c.*

The double consonants are, *x, z*, and, according to some grammarians, *j*. *X* is made up of *cs, ks*, or *gs*.

In Latin, *z*, and likewise *k* and *y*, are found only in words derived from the Greek.

### DIPHTHONGS.

A diphthong consists of two vowels forming one syllable, and pronounced by one impulse of the voice.

If the sound of both vowels be distinctly heard, it is called a *Proper Diphthong*; if not, an *Improper Diphthong*.

The proper diphthongs in Latin are commonly reckoned three; *au, eu, ei*; as in *aurum, Eurus, omneis*. To these some, not improperly, add other three; namely, *ai*, as in *Maia*; *oi*, as in *Troia*; and *ui*, as in *Harpuia*, or in *cui*, and *huic*, pronounced as monosyllables.

The improper diphthongs in Latin are two; *ae*, or when the vowels are written together, *æ*; as, *aetas*, or *ætas*, *oe*, or *æ*; as, *poena*, or *pæna*; in both of which the sound of the *e* only is heard. The ancients commonly wrote the vowels separately; thus, *aetas, poena*.

### SYLLABLES.

A syllable is the sound of one letter, or of several letters, pronounced by one impulse of the voice; as, *a, ad, hanc*.

In Latin there are as many syllables in a word, as there are vowels or diphthongs in it; unless when *u* with any other vowel comes after *g*, *q*, or *s*; as in *lingua*, *qui*, *suadeo*; where the two vowels are not reckoned a diphthong, because the sound of the *u* vanishes, or is little heard.

Words consisting of one syllable are called *Monosyllables*; of two, *Dissyllables*; and of more than two, *Polysyllables*. But all words of more than one syllable are commonly called *Polysyllables*.

In dividing words into syllables, we are chiefly to be directed by the ear. Compound words should be divided into the parts of which they are made up; as, *āb-ūtor*, *īn-ops*, *proptēr-ea*, *et-ēnim*, *vel-ut*, &c.

Observe, a long syllable is marked with a horizontal line, [—]; as in *amāre*; or with a circumflex accent, [ ^ ]; as in *amāris*. A short syllable is marked with a curved line, [ ~ ]; as in *omnībūs*.

What pertains to the quantity of syllables and to verse will be treated of hereafter.

## WORDS.

Words are articulate sounds, significant of thought.

That part of Grammar which treats of words is called *Etymology* or *Analogy*.\*

All words whatever are either *simple* or *compound*, *primitive* or *derivative*.

The division of words into simple and compound is called their *Figure*; into primitive and derivative, their *Species*, or sort.

A simple word is that which is not made up of more than one; as, *pīus*, pious; *ēgo*, I; *dōceo*, I teach.

A compound word is that which is made up of two or more words; or of one word and some syllable added; as, *īmpīus*, impious; *dēdōceo*, I unteach; *ēgōmet*, I myself.

\* All words may be divided into three kinds; namely, 1. such as mark the names of things; 2. such as denote what is affirmed concerning things; and 3. such as are significant only in conjunction with other words; or what are called *Substantives*, *Attributives*, and *Connectives*. Thus in the following sentence, "The diligent boy reads the lesson carefully in the school, and at home," the words *boy*, *lesson*, *school*, *home*, are the names we give to the things spoken of; *diligent*, *reads*, *carefully*, express what is affirmed concerning the boy; *the*, *in*, *and*, *at*, are only significant when joined with the other words of the sentence.

A primitive word is that which comes from no other ; as *pius*, pious ; *disco*, I learn ; *dōceo*, I teach.

A derivative word is that which comes from another word ; as, *piētas*, piety ; *doctrīna*, learning.

The different classes into which we divide words are called *Parts of Speech*.

## PARTS OF SPEECH.

The parts of speech in Latin are eight, viz :

1. *Noun, Pronoun, Verb, Participle* ; declined.
2. *Adverb, Preposition, Interjection, and Conjunction* ; undeclined.\*

## NOUN.

A noun is either substantive or adjective.†

## SUBSTANTIVE.

A Substantive, or noun, is the name of any person, place, or thing ; as, *boy, school, book*.

Substantives are of two sorts ; *proper* and *common* names.

*Proper names* are the names appropriated to individuals ; as the names of persons and places ; such are *Cæsar, Rome*.

*Common names* stand for whole kinds, containing several sorts ; or for sorts, containing many individuals under them ; as, *animal, man, beast, fish, fowl, &c.*

Every particular being should have its own proper name ; but this is

\* Those words or parts of speech are said to be *declined*, which receive different changes on their last syllables, or their *terminations*.

The changes made upon words are by grammarians called *Accidents*.

Of old, all words, which admit of different terminations, were said to be declined. But *Declension* is now applied only to nouns. The changes made upon the verb are called *Conjugation*.

† The adjective seems to be improperly called *noun* : it is only a word *added* to a substantive or noun, expressive of its quality ; and therefore should be considered as a different part of speech. But as the substantive and adjective together express but one object, and in Latin are declined after the same manner, they have both been comprehended under the same general name.

impossible, on account of their innumerable multitude; men have therefore been obliged to give the same common name to such things as agree together in certain respects. These form what is called a *genus*, or kind; a *species*, or sort.

A proper name may be used for a common, and then in English it has the article joined to it; as, when we say of some great conqueror, "He is *an* Alexander;" or, "*the* Alexander of his age."

To proper and common names may be added a third class of nouns, which mark the names of qualities, and are called *abstract nouns*; as, *hardness, goodness, whiteness, virtue, justice, piety, &c.*

When we speak of things, we consider them as one or more. This is what we call *Number*. When one thing is spoken of, a noun is said to be of the *singular number*; when two or more, of the *plural*.

## LATIN NOUNS.

A Latin noun is declined by *Genders, Numbers, and Cases*.

### GENDERS.

There are three genders; *Masculine, Feminine, and Neuter*.

Gender is the distinction of sex. In the nature of things, therefore, there are but two genders, the Masculine and Feminine. But in Latin, Gender is not only a *natural* distinction, but also a *grammatical distribution* of nouns into *sorts* or *kinds*, with respect to the terminations of adjectives with which they are construed. *Liber*, 'a book,' is masculine, because it is joined with that termination of adjectives which is applied only to males. *Ratio*, 'reason,' is feminine, because it is joined with that termination of adjectives which is applied only to females. *Opus*, 'a work,' is neuter, because it is joined with that termination of adjectives which cannot be applied either to males or females. *Neuter* is a pure Latin word, signifying 'neither:' when a noun, therefore, is said to be of the *neuter* gender, it means simply that it is 'neither' masculine nor feminine.

Grammarians distinguish the genders by the pronoun *hic*, to mark the masculine; *hec*, the feminine; and *hoc*, the neuter.

Nouns which are used to signify either the male or the female are said to be of the *common* gender; that is, are either masculine or feminine, according to the sense. Such nouns as are not found uniformly of the same grammatical gender, but sometimes of one gender and sometimes of another, are said to be of the *doubtful* gender.

The *common* gender differs from the *doubtful* in this, that, as the signification of the noun includes the two sexes, it is always put in the



masculine when applied to a male, and in the feminine when applied to a female ; as, *hic conjux*, a husband ; *hæc conjux*, a wife ; and is confined to the masculine and feminine gender. Whereas a noun of the *doubtful* gender, being so only by usage, and not in sense, may be either masculine or feminine, as, *hic finis*, or *hæc finis* : feminine or neuter, as, *hæc Præneste*, or *hoc Præneste* : or may be either masculine, feminine, or neuter, as, *penus*, *pecus*, and others.

### *General Rules concerning Gender.*

1. Names of males are masculine ; as *Hömērus*, Homer ; *pāter*, a father ; *poëta*, a poet.

2. Names of females are feminine ; as, *Hēlēna*, Helen ; *mūlier*, a woman ; *uxor*, a wife ; *māter*, a mother ; *sōror*, a sister ; *Tellus*, the goddess of the earth.

3. Nouns which signify either the male or female, are of the common gender ; that is, *with reference to the sex*, either masculine or feminine ; as, *hic bos*, an ox ; *hæc bos*, a cow ; *hic pārens*, a father, *hæc pārens*, a mother.

4. Nouns which are sometimes found in one gender and sometimes in another, without reference to the sense, are of the doubtful gender ; as, *dies*, a day, either masculine or feminine ; *vulgus*, the rabble, either masculine or neuter.

### OBSERVATIONS.

Obs. 1. *The names of brute animals commonly follow the gender of their termination.*

Such are the names of wild beasts, birds, fishes, and insects, in which the distinction of sex is either not easily discerned, or seldom attended to. Thus *passer*, a sparrow, either male or female, is masculine, because nouns in *er* are masculine ; so *āquīla*, an eagle, either male or female, is feminine, because nouns in *a* of the first declension are feminine. These are called *epicene*, or promiscuous nouns. When any particular sex is marked, we usually add the word *mas* or *fēmīna* ; as, *mas passer*, a male sparrow ; *fēmīna passer*, a female sparrow.

Obs. 2. *A proper name, for the most part, follows the gender of the general name under which it is comprehended.*

Thus, the names of months, winds, rivers, and mountains, are masculine ; because *mensis*, *ventus*, *mons*, and *fluvius*, are masculine ; as, *hic Aprilis*, April ; *hic Aquīlo*, the north wind ; *hic Africus*, the south west wind ; *hic Tibēris*, the river Tiber ; *hic Othrys*, a hill in Thessaly. But many of these follow the gender of their termination ; as, *hæc Matrōna*, the river Marne in France ; *hæc Ætna*, a mountain in Sicily ; *hoc Sōracte*, a hill in Italy.

In like manner, the names of countries, towns, trees, and ships are feminine, because *terra* or *rēgio*, *urbs*, *arbor*, and *nāvis*, are feminine ; as, *hæc Egyptus*, Egypt ; *Sāmos*, an island of that name ; *Cōrinthus*, the



city of Corinth; *pōmus*, an apple-tree; *Centaurus*, the name of a ship. Thus also the names of poems, *hæc Ilias*, -*ados*, and *Odyssæa*, the two poems of Homer; *hæc Ænëis*, -*idos*, a poem of Virgil; *hæc Eunūchus*, one of Terence's comedies.

The gender, however, of many of these depends on the termination; thus, *hic Pontus*, a country of that name; *hic Sulmo*, -*onis*; *Pessinus*, -*untis*; *Hydrus*, -*untis*, names of towns; *hæc Persis*, -*idis*, the kingdom of Persia; *Carthāgo*, -*inis*, the city Carthage; *hoc Albion*, Britain; *hoc Cære*, *Reäte*, *Præneste*, *Tibur*, *Ilium*, names of towns. But some of these are also found in the feminine; as, *Gelidâ Præneste*. Juvenal. iii. 190; *Alta Ilion*. Ovid. Met. xiv. 466.

The following names of trees are masculine, *oleaster*, *olestri*, a wild olive-tree; *rhamnus*, the white bramble.

The following are masculine or feminine; *cylisus*, a kind of shrub; *rūbus*, the bramble-bush; *larix*, the larch-tree; *lōtus*, the lote-tree; *cupressus*, the cypress-tree. The first two, however, are oftener masculine; the rest oftener feminine.

Those in *um* are neuter; as, *buxum*, the bush, or box-tree; *ligustrum*, a privet; so likewise are *sūber*, -*ëris*, the cork tree; *siler*, -*ëris*, the osier; *rōbur*, -*ōris*, oak of the hardest kind; *ācer*, -*ëris*, the maple-tree.

The place where trees or shrubs grow is commonly neuter; as, *arbustum*, *quercetum*, *esculētum*, *sālictum*, *frūticetum*, &c. a place where trees, oaks, beeches, willows, shrubs, &c., grow; also the names of fruits and timber; as, *pōmum* or *mālum*, an apple; *pīrum*, a pear; *ebēnum*, ebony, &c. But from this rule there are various exceptions.

1. The following nouns are Masculine and Feminine, both in sense and grammatical construction :

<i>Adolescens</i> , a young man or woman.	<i>Dux</i> , a leader.	<i>Patruēlis</i> , a cousin-german by the father's side.
<i>Affinis</i> , a relation by marriage.	<i>Exul</i> , an exile.	<i>Præs</i> , a surety.
<i>Antistes</i> , a chief priest.	<i>Hospes</i> , a host, a guest.	<i>Præsul</i> , a priest of Mars.
<i>Auctor</i> , an author.	<i>Hostis</i> , an enemy.	<i>Princeps</i> , a prince.
<i>Augur</i> , an augur.	<i>Infans</i> , an infant.	<i>Sacerdos</i> , a priest, or priestess.
<i>Bos</i> , an ox, or cow.	<i>Interpres</i> , an interpreter.	<i>Satelles</i> , a life-guard.
<i>Canis</i> , a dog, or bitch.	<i>Judex</i> , a judge.	<i>Sus</i> , a swine.
<i>Civis</i> , a citizen.	<i>Juvenis</i> , a youth.	<i>Testis</i> , a witness.
<i>Comes</i> , a companion.	<i>Miles</i> , a soldier.	<i>Vates</i> , a prophet, or prophetess.
<i>Conjux</i> , a husband, or wife.	<i>Municeps</i> , a Burgess.	<i>Verna</i> , a slave.
<i>Consors</i> , a consort.	<i>Nemo</i> , nobody.	<i>Vindex</i> , an avenger.
<i>Conviva</i> , a guest.	<i>Par</i> , a mate, husband, or wife.	
<i>Custos</i> , a keeper.	<i>Parens</i> , a parent.	

2. The following are Masculine or Feminine in sense, but Masculine only in grammatical construction :

<i>Artifex</i> , an artist.	<i>Fur</i> , a thief.	<i>Obses</i> , a hostage.
<i>Auspex</i> , a soothsayer.	<i>Hæres</i> , an heir, an heiress.	<i>Opifex</i> , a workman.
<i>Cocles</i> , a person having but one eye.	<i>Homo</i> , a man or woman.	<i>Pedes</i> , a footman.
<i>Eques</i> , a horseman	<i>Index</i> , an informer.	<i>Pugil</i> , a boxer.
<i>Exlex</i> , an outlaw.	<i>Latro</i> , a robber.	<i>Senex</i> , an old person.
	<i>Libëri</i> , children.	

3. The following, though Masculine or Feminine in sense, are Feminine only in grammatical construction :

<i>Copiae</i> , forces, troops.	<i>Opërae</i> , labourers.	<i>Vigiliae</i> , watchmen.
<i>Custodiae</i> , guards.	<i>Proles</i> , an offspring.	
<i>Excubiae</i> , sentinels.	<i>Soböles</i> , an offspring.	

4. Some nouns signifying Persons are Neuter with respect to their termination.

<i>Acroāma</i> , a jester.	<i>Mancipium</i> , a slave.
<i>Auxilia</i> , auxiliary troops.	<i>Servitium</i> , a slave.

#### NUMBER.

Number is the distinction of objects, whether as one, or more than one.

There are two numbers, the Singular which denotes one, as *homo*, ‘a man;’ or the aggregate of many taken collectively, as, *multitūdo*, ‘a multitude;’ and the Plural, which denotes more than one, as *homīnes*, ‘men.’

Some Latin nouns of the Plural number signify but one, as, *Athenae*, ‘Athens;’ others signify one or more, as, *nuptiæ*, ‘a marriage,’ or ‘marriages.’

#### CASES.

Various methods are used in different languages to express the different connexions or relations of one thing to another. In English, and in most modern languages, this is done by prepositions, or particles placed before the substantive; in Latin by Declension or by different Cases, that is, by changing the termination of the noun; as, *rex*, ‘a king;’ *regis*, ‘of a king.’

Cases are certain changes made upon the termination of nouns to express the relation of one thing to another.

They are so called from *cado*, 'to fall,' because they fall, as it were, from the nominative, which is therefore named *casus rectus*, 'the straight case,' and the other cases, *casus obliqui*, 'the oblique cases.'

There are six cases, the Nominative, the Genitive, the Dative, the Accusative, the Vocative, and the Ablative.

The Nominative simply expresses the name of a person or thing, and marks the subject of discourse, as *Alexander* interfecit 'Alexander slew.'

The Genitive generally expresses the relation of possession or property, and in English it has the sign *of* before it, or 's (s with an apostrophe) added to it, as *Amor Dei*, 'the love of God,' or 'God's love,' *Domus Cæsaris*, 'the house of Cæsar,' or 'Cæsar's house.'

The Dative is used to mark the object to which any thing is referred, whether it be acquisition or loss, and is generally translated with the signs *to* and *for*, though sometimes its true force can only be rendered by, *from* and *by*: as, *Hoc mihi datur*, 'this is given *to* me;' *Hoc mihi seritur* 'this is sown *for* me;' *Hoc mihi adimītur*, 'this is taken away *from* me.' *Nec cernitur ulli*, 'nor is he perceived *by* any one.'

The Accusative indicates the object to which the action of the verb passes; as, *Alexander interfecit Clitum*, 'Alexander slew *Clitus*.'

The Vocative points out the object called upon or addressed, with or without the sign *O*, as *O felix frater*, 'o happy brother,' or 'happy brother.'

The Ablative, (compounded of the preposition *ab*, 'from,' and *latum*, the supine of *fero*, 'to take,') often implies 'a taking away.' It also denotes concomitancy or accompaniment; as, *Ingressus est cum gladio*, 'he entered with a sword,' i. e. having at that time a sword along with him. When the preposition *cum*, 'with,' is not expressed, the Ablative may be considered as the *cause*, *manner*, or *instrument*, as, *Interfecit eum gladio*, 'he killed him with a sword;' that is, a sword was the *instrument* with which his death was effected. In English, the Ablative has before it the signs *with*, *from*, *for*, *by*, *in*, *through*.

## DECLENSION.

Declension is the regular distribution of nouns according to their terminations, so that they may be distinguished from one another.

There are five different ways of varying or declining nouns, called the *first*, *second*, *third*, *fourth*, and *fifth* declensions.

The different declensions are distinguished from

one another by the termination of the Genitive singular.

The Genitive of the	<i>First</i>	ends in	<i>æ</i> .
	<i>Second</i>	in	<i>i</i> .
	<i>Third</i>	in	<i>is</i> .
	<i>Fourth</i>	in	<i>ûs</i> .
	<i>Fifth</i>	in	<i>ei</i> .

### GENERAL RULES OF DECLENSION.

Nouns of the neuter gender have the Accusative and Vocative like the Nominative in both numbers; and in the Plural, these three cases end *always* in *a*.

The Nominative and Vocative\* singular *generally*, and the Nominative and Vocative plural *always* in all Declensions end alike.

The Dative and Ablative plural end *always* alike in all declensions.

The Accusative plural of the first, third, fourth and fifth Declensions is formed from the Accusative singular by changing *m* into *s*.

The Ablative singular of the first, third, fourth, and fifth Declensions is formed from the Accusative singular, by dropping *m*.

The Genitive plural is formed from the Ablative singular by adding *rum* in the first, second, and fifth Declensions, and *um* in the fourth.

Proper names, for the most part, want the Plural.

### FIRST DECLENSION.

Nouns of the first declension end in *a*, *e*, *as*, *es*.

Latin nouns end only in *a*, and are of the feminine gender: (*the rest are Greek.*)

#### TERMINATIONS.

Singular.		Plural.	
Nom.	} <i>a</i> .	Nom.	} <i>æ</i> .
Voc.	} <i>a</i> .	Voc.	} <i>æ</i> .
Gen.	} <i>æ</i> .	Gen.	<i>arum</i> .
Dat.		Acc.	<i>as</i> .
Acc.	<i>am</i> .	Dat.	} <i>is</i> .
Abl.	<i>â</i> .	Abl.	} <i>is</i> .

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\* Greek nouns in *s* generally lose *s* in the Vocative; as, *Thomas*, *Thoma*; *Anchîses*, *Anchîse*; *Pâris*, *Pari*; *Panthus*, *Panthu*; *Pallas*, *-antis*, *Palla*, names of men. But nouns in *es* of the third declension, oftener retain the *s*; as *ô Achilles*, rarely *-e*; *O Socrâtes*, seldom *-e*; and sometimes nouns in *is* and *as*; as, *O Thais*, *Mysis*, *Pallas*, *-âdis*, the goddess Minerva, &c.

Penna, *a pen.* fem.

*Singular.*

*Plural.*

N. penna,	<i>a pen ;</i>	N. pennæ,	<i>pens ;</i>
G. pennæ,	<i>of a pen ;</i>	G. pennārum,	<i>of pens ;</i>
D. pennæ,	<i>to a pen ;</i>	D. pennis,	<i>to pens ;</i>
A. pennam,	<i>a pen ;</i>	A. pennas,	<i>pens ;</i>
V. penna,	<i>O pen ;</i>	V. pennæ,	<i>O pens ;</i>
A. pennā,	<i>with a pen.</i>	A. pennis,	<i>with pens.</i>

EXCEPTIONS.

Exc. 1. The following nouns are masculine. *Hadria*, the Hadriatic sea ; *cōmēta*, a comet ; *planēta*, a planet ; and sometimes, *talpa*, a mole ; and *dāma*, a fallow-deer. *Pascha*, the passover, is neuter. *Pandectæ*, ‘ pandects,’ is rather masc. than fem.

Exc. 2. The ancient Latins sometimes formed the genitive singular in *ai* ; thus, *aula*, a hall, gen. *aulai* : and sometimes likewise in *as*, which form the compounds of *fāmilia* usually retain ; as, *māter-fāmilia*s, the mistress of a family ; genit. *matris-familia*s ; nom. plur. *matres-familia*s, or *matres-familiārum*.

Exc. 3. The following nouns, have more frequently *abus* in the dative and ablative plural, to distinguish them in these cases from masculines in *us*, of the second declension :

<i>Anīma</i> , the soul, the life.	<i>Filia</i> , & <i>Nāta</i> , a daughter.
<i>Dea</i> , a goddess.	<i>Liberta</i> , a freed woman.
<i>Equa</i> , a mare.	<i>Mūla</i> , a she-mule.
<i>Famūla</i> , a female servant.	

Thus *deābus*, *filiābus*, rather than *filiis*, &c.

But when they are construed with *Duābus* or *Ambābus*, or the distinction is clear from the context, the termination is in *is* only : thus Cicero has *duābus animis* : but Livy xxiv. 26 has *duābus filiābus*.

GREEK NOUNS.

Nouns in *as*, *es*, and *e*, of the first declension, are Greek. Nouns in *as* and *es*, are masculine ; nouns in *e* are feminine.

Nouns in *as* are declined like *penna* ; only they have *am*, or *an* in the accusative ; as, *Ænēas*, *Æneas*, the name of a man ; gen. *Ænēæ*, dat. *-æ*, acc. *-am*, or *-an*, voc. *-a*, abl. *ā*. So *Bōreas*, *-æ*, the north wind ; *tiāras*, *-æ*, a turban. In prose they have commonly *am*, but in poetry oftener *an*, in the accusative. Greek nouns in *a* have sometimes also *an* in the acc. in poetry ; as *Ossa*, acc. *-am* or *-an*, the name of a mountain.



## DECLENSION OF GREEK NOUNS.

Nom.	Anchīses,	Penelōpe,	Thyestes,	Epitōme,
Gen.	Anchīsae,	Penelōpes,	Thyestae,	Epitōmes,
Dat.	Anchīsae,	Penelōpæ,	Thyestae,	Epitōmae,
Acc.	Anchīsen,	Penelōpen,	Thyesten,	Epitōmen,
Voc.	Anchīse, or a,	Penelōpe,	Thyesta,	Epitōme,
Abl.	Anchīse, or a.	Penelōpe.	Thyeste.	Epitōme.

These nouns, being proper names, want the plural, unless when several of the same name are spoken of, and then they are declined like the plural of *penna*.\*

The Latins frequently turn Greek nouns in *es* and *e* into *a*; as, *Atrida*, for *Atrides*; *Persa*, for *Perses*, a Persian; *geometra*, for *-tres*, a geometrician; *Circa*, for *Circe*; *epitōma*, for *-me*, an abridgement; *grammātica*, for *-ce*, grammar; *rhētōrica*, for *-ce*, oratory. So *Clinia*, for *Clinias*, &c.

## SECOND DECLENSION.

Nouns of the second declension end in *er*, *ir*, *ur*, *us*, *um*; *os*, *on*. (*os* and *on* are Greek terminations.)

Nouns in *um* and *on* are neuter; the rest are masculine.

## TERMINATIONS.

Singular.	Plural.
Nom. <i>er</i> , <i>ir</i> , <i>ur</i> , <i>us</i> , <i>um</i> ; <i>os</i> , <i>on</i> .	Nom. } <i>i</i> or <i>a</i> .
Gen. <i>i</i> .	Voc. }
Dat. }	Gen. <i>orum</i> .
Abl. } <i>o</i> .	Dat. }
Acc. <i>um</i> , or like the nom.	Abl. } <i>is</i> .
Voc. <i>e</i> , or like the nom.	Acc, <i>os</i> , or <i>a</i> .

Gēner, a son-in-law, masc.

## Singular.

Nom. gēner,		a son-in-law,
Gen. genēri,	of	a son-in-law,
Dat. genēro,	to, or for	a son-in-law.
Acc. genērum,		a son-in-law.
Voc. genēr,	O	son-in-law,
Abl. genēro, with, from, or by		a son-in-law.

\* The accusative of nouns in *es* and *e* is found sometimes in *em*. We sometimes find the genit. plural contracted; as, *Calicōlūm*, for *Calicōlārum*; *Æneādūm*, for *-ārum*.



## Plural.

Nom. genēri,		sons-in-law,
Gen. generōrum,	of	sons-in-law,
Dat. genēris,	to, or for	sons-in-law,
Acc. genēros,		sons-in-law,
Voc. genēri,	O	sons-in-law,
Abl. genēris,	with, from, or by	sons-in-law.

After the same manner decline, *sōcer*, -ēri, a father-in-law; *puer*, -ēri, a boy: So *furcifer*, a villain; *Lucifer*, the morning star; *adulter*, an adulterer; *armiger*, an armour-bearer; *presbyter*, an elder; *Mulciber*, a name of the god Vulcan; *vesper*, the evening; and *Iber*, -ēri, a Spaniard, the only noun in *er* which has the gen. long, and its compound *Celtiber*, -ēri: Also, *vir*, *viri*, a man, the only noun in *ir*; and its compounds, *lēvir*, a brother-in-law; *semivir*, *duumvir*, *triumvir*, &c. And likewise *satur*, -ūri, full, (of old, *satūrus*,) an adjective.

But most nouns in *er* lose the *e* in the genitive; as,

Singular.		Plural.	
Ager, <i>a field</i> , masc.			
N. āger,	<i>a field</i> ,	N. agri,	<i>fields</i> ,
G. agri,	<i>of a field</i> ,	G. agrōrum,	<i>of fields</i> ,
D. agro,	<i>to a field</i> ,	D. agris,	<i>to fields</i> ,
A. agrum,	<i>a field</i> ,	A. agros,	<i>fields</i> ,
V. ager,	<i>O field</i> ,	V. agri,	<i>O fields</i> ,
A. agro,	<i>with a field</i> .	A. agris.	<i>with fields</i> .

In like manner decline,

Aper, <i>a wild boar</i> .	Cāper, <i>a he-goat</i> .	Fāber, <i>a workman</i> .
Arbiter, & -tra, <i>an arbitrator</i>	Cōlūber, & -bra, <i>a serpent</i> .	Māgister, <i>a master</i> .
Auster, <i>the south wind</i> .	Culter, <i>the coulter of a plough, a knife</i> .	Mīnister, <i>a servant</i> .
Cancer, <i>a crab fish</i> .		Onāger, <i>a wild ass</i> .
		Scalper, <i>a lancet</i> .

Also, *liber*, the bark of a tree, or a book, which has *libri*; but *liber*, free, an adjective, and *Liber*, a name of Bacchus, the god of wine, have *libēri*. So likewise proper names, *Alexander*, *Evander*, *Periander*, *Mēnander*, *Teucer*, *Mēleāger*, &c. gen. *Alexandri*, *Evandri*, &c.

Dōmīnus, *a lord*, masc.

Singular.		Plural.	
N. dōmīnus,	<i>a lord</i> ,	N. dōmīni,	<i>lords</i> ,
G. domīni,	<i>of a lord</i> ,	G. domīnōrum,	<i>of lords</i> ,
D. domīno,	<i>to a lord</i> ,	D. domīnis,	<i>to lords</i> ,
A. domīnum,	<i>a lord</i> ,	A. domīnos,	<i>lords</i> ,
V. domīne,	<i>O lord</i> ,	V. domīni,	<i>O lords</i> ,
A. domīno,	<i>with a lord</i> .	A. domīnis,	<i>with lords</i>



*Georgi*, names of men: *Lārius*, *Lāri*; *Mincius*, *Minci*; names of lakes. *Filius*, a son, also has *filī*; *gēnius*, one's guardian angel, *geni*; and *deus*, a god, has *deus* in the voc. and in the plural more frequently *dii* and *diis*, than *dēi* and *dēis*. *Meus*, my, an adjective pronoun, has *mi*, and sometimes *meus*, in the vocative.

Other nouns in *ius* have *e*; as, *tābellarius*, *tabellarie*, a letter-carrier; *pius*, *pie*, &c. So these epithets, *Dēlius*, *Dēlie*; *Tīrynthius*, *Tīrynthie*; and these possessives, *Laērtius*, *Laērtie*; *Sāturnius*, *Saturnie*; &c. which are not considered as proper names.

The poets sometimes make the vocative of nouns in *us* like the nominative; as, *fluvius Latīnus*, for *fluvie*, *Latīne*. Virg. This also occurs in prose, but more rarely; thus, *Audi tu, pōpūlus*, for *pōpūle*. Liv. i. 24.

The poets also change nouns in *er* into *us*; as *Evander*, or *Evandrus*, vocative, *Evander* or *Evandrē*. So *Meander*, *Leander*, *Tymber*, *Teucer*, &c.; and so anciently *puer* in the vocative had *puēre*, from *puērus*.

*Note.* When the genitive singular ends in *ii*, the latter *i* is sometimes taken away by the poets for the sake of quantity; as, *tugūrī*, for *tugurii*; *ingēnī*, for *ingenii*, &c.

The Genitive plural *ōrum* in many words, especially those which denote money, weight and measure, is often contracted into *ūm*, as *Sestertiūm*, *nummūm*, *modiūm*, *talentiūm*, for *Sestertiōrum*, *nummorum*, &c. So also, *Deūm*, *libērūm*, *fabrūm*, *duūmvīrūm*, *oppidūm*, *exitiūm*, *prodigiūm*, *factūm*; and in poetry, *Teucrūm*, *Graiūm*, *Argivum*, *Danaūm*, *Pelasgum*, &c., for *Teucrorum*, &c.

*Deus*, 'God,' masc. is thus declined.

Singular.		Plural.
N. <i>Deus</i> ,	<i>God</i> ,	N. <i>Dei</i> , <i>Dii</i> , or <i>Dī</i> , <i>the Gods</i> ,
G. <i>Dei</i> ,	<i>of God</i> ,	G. <i>Deōrum</i> , or <i>Deūm</i> , <i>of the Gods</i> ,
D. <i>Deo</i> ,	<i>to, or for God</i> ,	D. <i>Deis</i> , <i>Diis</i> , or <i>Dīs</i> , <i>to the Gods</i> ,
A. <i>Deum</i> ,	<i>God</i> ,	A. <i>Deos</i> , <i>the Gods</i> ,
V. <i>Deus</i> ,	<i>O God</i> ,	V. <i>Dei</i> , <i>Dii</i> , or <i>Dī</i> , <i>O the Gods</i> ,
A. <i>Deo</i> ,	<i>from, or by God</i> .	A. <i>Deis</i> , <i>Diis</i> , or <i>Dīs</i> , <i>from or by the Gods</i> .

#### GREEK NOUNS.

*Os* and *on* are Greek terminations; as, *Alphēos*, a river in Greece; *Ilion*, the city Troy; and are often changed into *us* and *um*, by the Latins; *Alphēus*, *Ilium*, which are declined like *domīnus* and *regnum*.

Nouns in *eos* or *ēus* are sometimes contracted in the Genitive; as *Orphēus*, gen. *Orphēi*, *Orphei*, or *Orphi*. So *Thesēus*, *Promethēus*, &c. But nouns in *eus*, when *eu* is a diphthong, are of the third declension.

Some nouns in *os* have the genitive singular in *o*; as, *Androgeos*, genitive *Androgeo*, or *-ēi*, the name of a man; *Athos*, *Atho*, or *-i*, a hill in Macedonia: both of which are also found in the third declension; thus, nominative *Androgeo*, genitive *Androgeōnis*. So *Atho*, or *Athon*, *-ōnis*, &c. Anciently nouns in *os*, in imitation of the Greeks, had the genitive in *u*; as *Mēnandru*, *Apollodōru*, for *Mēnandri*, *Apollodōri*. Ter.

Nouns in *os* have the accusative in *um* or *on*; as, *Delus*, or *Delos*, accusative *Delum* or *Delon*, the name of an island.

Some neuters have the genitive plural in *ōn*; as, *Georgīca*, genitive plural *Georgīcōn*, books which treat of husbandry, as, Virgil's *Georgicks*.

### THIRD DECLENSION.

There are more nouns of the third declension than of all the other declensions together. The number of its final syllables is not ascertained. Its final letters are thirteen, *a, e, i, o, y, c, d, l, n, r, s, t, x*. Of these, eight are peculiar to this declension, namely, *i, o, y, c, d, l, t, x*; *a* and *e* are common to it with the first declension; *n* and *r*, with the second; and *s*, with all the other declensions. *A, i*, and *y*, are peculiar to Greek nouns.

#### TERMINATIONS.

<i>Singular.</i>		<i>Plural.</i>
Nom. <i>a, e, i</i> , &c.		Nom. }
Gen. <i>is</i> .		Acc. } <i>es, a, or ia.</i>
Dat. <i>i</i> .		Voc. }
Acc. <i>em</i> , or like the nom.		Gen. } <i>um, or ium.</i>
Voc. like the nom.		Dat. }
Abl. <i>e, or i</i> .		Abl. } <i>ibus,</i>

*Sermo, a speech, masc.*

<i>Singular.</i>		<i>Plural.</i>	
N. sermo,	<i>a speech,</i>	N. sermōnes,	<i>speeches,</i>
G. sermōnis,	<i>of a speech,</i>	G. sermōnum,	<i>of speeches,</i>
D. sermōni,	<i>to a speech,</i>	D. sermonībus,	<i>to speeches,</i>
A. sermōnem,	<i>a speech,</i>	A. sermōnes,	<i>speeches,</i>
V. sermo,	<i>O speech,</i>	V. sermōnes,	<i>O speeches,</i>
A. sermōne,	<i>with a speech.</i>	A. sermonībus,	<i>with speeches.</i>

Rūpes, *a rock*, fem.*Singular.**Plural.*

N. rūpes,	<i>a rock,</i>	N. rūpes,	<i>rock</i>
G. rupis,	<i>of a rock,</i>	G. rupium,	<i>of rocks,</i>
D. rupi,	<i>to a rock,</i>	D. rupibus,	<i>to rocks.</i>
A. rupem,	<i>a rock,</i>	A. rupes,	<i>rocks,</i>
V. rupes,	<i>O rock,</i>	V. rupes,	<i>O rocks,</i>
A. rupe,	<i>with a rock.</i>	A. rupibus,	<i>with rocks.</i>

Lāpis, *a stone*, masc.*Singular.**Plural.*

N. lāpis,	<i>a stone,</i>	N. lāpides,	<i>stones,</i>
G. lapidis,	<i>of a stone.</i>	G. lapidum,	<i>of stones,</i>
D. lapidi,	<i>to a stone,</i>	D. lapidibus,	<i>to stones,</i>
A. lapidem,	<i>a stone,</i>	A. lapides,	<i>stones,</i>
V. lapis,	<i>O stone,</i>	V. lapides,	<i>O stones,</i>
A. lapide,	<i>with a stone.</i>	A. lapidibus,	<i>with stones.</i>

Cāput, *a head*, neut.*Singular.**Plural.*

N. cāput,	<i>a head,</i>	N. cāpita,	<i>heads,</i>
G. capitīs,	<i>of a head,</i>	G. capitum,	<i>of heads,</i>
D. capiti,	<i>to a head,</i>	D. capitibus,	<i>to heads,</i>
A. caput,	<i>a head,</i>	A. cāpita,	<i>heads,</i>
V. caput,	<i>O head,</i>	V. cāpita,	<i>O heads,</i>
A. capite,	<i>with a head.</i>	A. capitibus,	<i>with heads.</i>

Sedile, *a seat*, neut.*Singular.**Plural.*

N. sēdile,	<i>a seat,</i>	N. sedilia,	<i>seats,</i>
G. sedilis,	<i>of a seat,</i>	G. sedilium,	<i>of seats,</i>
D. sedili,	<i>to a seat,</i>	D. sedilibus,	<i>to seats,</i>
A. sedile,	<i>a seat,</i>	A. sedilia,	<i>seats,</i>
V. sedile,	<i>O seat,</i>	V. sedilia,	<i>O seats,</i>
A. sedili,	<i>with a seat.</i>	A. sedilibus,	<i>with seats.</i>

Iter, *a journey*, neut.*Singular.**Plural.*

N. iter,	<i>a journey,</i>	N. itinēra,	<i>journeys,</i>
G. itinēris,	<i>of a journey,</i>	G. itinērum,	<i>of journeys,</i>
D. itinēri,	<i>to a journey,</i>	D. itinēribus,	<i>to journeys,</i>
A. iter,	<i>a journey,</i>	A. itinēra,	<i>journeys,</i>
V. iter,	<i>O journey,</i>	V. itinēra,	<i>O journeys,</i>
A. itinēre,	<i>with a journey.</i>	A. itinēribus,	<i>with journeys.</i>



Opus, *a work* neut.

Singular.

Plural.

N. ōpūs,	<i>a work,</i>	N. ōpēra,	<i>works,</i>
G. opēris,	<i>of a work,</i>	G. opērum,	<i>of works,</i>
D. opēri,	<i>to a work,</i>	D. opērībus,	<i>to works,</i>
A. opus,	<i>a work,</i>	A. opēra,	<i>works,</i>
V. opus,	<i>O work,</i>	V. opēra,	<i>O works,</i>
A. opēre,	<i>with a work.</i>	A. opērībus,	<i>with works.</i>

Pārens, *a parent*, common gender.

Singular.

Plural.

N. pārens,	<i>a parent,</i>	N. pārentes,	<i>parents,</i>
G. parentis,	<i>of a parent,</i>	G. parentūm,*	<i>of parents,</i>
D. parenti,	<i>to a parent,</i>	D. parentībus,	<i>to parents,</i>
A. parentem,	<i>a parent,</i>	A. parentes,	<i>parents,</i>
V. parens,	<i>O parent,</i>	V. parentes,	<i>O parents,</i>
A. parente,	<i>with a parent.</i>	A. parentībus,	<i>with parents.</i>

## OF THE GENDER AND GENITIVE OF NOUNS OF THE THIRD DECLENSION.

A, E, I, and Y.

1. Nouns in *a*, *e*, *i*, and *y*, are neuter.

Nouns in *a* form the genitive in *ātis*; as, *diadēma*, *diademātis*, a crown.

Dogma, *an opinion*, neut.

Singular.

Plural.

N. dogma,  
G. dogmātis,  
D. dogmāti,  
A. dogma,  
V. dogma,  
A. dogmāte.

N. dogmāta,  
G. dogmātum,  
D. dogmātībus,  
A. dogmāta,  
V. dogmāta,  
A. dogmātībus.

Ænigma, *a riddle*,  
Apōphthegma, *a short*,  
*pithy saying*.  
Arōma, *sweet spices*.  
Axiōma, *a plain truth*.  
Diplōma, *a charter*.  
Epigramma, *an inscription*.

Nūmisma, *a coin*.  
Phasma, *an apparition*.  
Poēma, *a poem*,  
Schēma, *a scheme*, or  
*figure*.  
Sōphisma, *a deceitful argument*.  
Stemma, *a pedigree*.

Stigma, *a mark or brand*,  
*a disgrace*.  
Strātāgēma, *an artful contrivance*.  
Thēma, *a theme*, *a subject to write or speak on*.  
Tōreuma, *a carved vessel*.

\* Nouns in *ns* and *as* from their genitive plural in *ium* and *ūm*, but oftener admit a syncope of the *i*.



Nouns in *e* change *e* into *is* ; as, *rēte, retis*, a net. So,

Ancīle, a shield.	Crīnāle, a pin for the hair.	Ovīle, a sheep fold.
Aplustre, the flag of a ship.	Cūbīle, a couch.	Præsēpe, a stall ; a bee-hive.
Campestre, a pair of drawers.	Equīle, a stable for horses.	Lāqueāre, a ceiled roof.
Cochleāre, a spoon.	Mantīle, a towel.	Sēcāle, rye.
Conclāve, a room.	Mōnīle, a necklace.	Suīle, a sow-cote.
	Nāvāle, a dock or place for shipping.	Tibīāle, a stocking.

Nouns in *i* are generally indeclinable ; as *gummi*, gum ; *zingībēri*, ginger ; but some Greek nouns add *ītis* ; as, *hydrōmēli*, *hydromēlītis*, water and honey sodden together, mead.

Nouns in *y* add *os* ; as *mōly, molyos*, an herb ; *mīsy, -yos*, vitriol.

## O.

2. Nouns in *o* are masculine, and form the genitive in *ōnis* ; as,

*Sermo, sermōnis*, speech ; *draco, drācōnis*, a dragon. So,

Agāso, a horse-keeper.	Equīso, a groom or ostler.	Prādo, a robber.
Aquīlo, the north wind.	Erro, a wanderer.	Pulmo, the lungs.
Arrhābo, an earnest-penny, a pledge.	Fullo, a fuller of cloth.	Pūso, a little child.
Bālatro, a pitiful fellow.	Helluo, a glutton.	Salmo, a salmon.
Bambālio, a stutterer.	Histrio, a player.	Sannio, a buffoon.
Bāro, a blockhead.	Latro, a robber.	Sāpo, soap.
Būbo, an owl.	Lēno, a pimp.	Sīpho, a pipe or tube.
Būfo, a toad.	Lūdīo, & -iūs, a player.	Spādo, an eunuch.
Cālo, a soldier's slave.	Lurco, a glutton.	Siōlo, a shoot or scion.
Cāpo, a capon.	Mango, a slave-merchant.	Strābo, a goggle-eyed person.
Carbo, a coal.	Mirmillo, a fencer.	Tēmo, the pole or draught-tree.
Caupo, an inn-keeper.	Mōrio, a fool.	Tiro, a raw soldier.
Cerdo, a cobbler, or one who follows a mean trade.	Mucro, the point of a	Umbo, the boss of a shield.
Cīnīflo, a frizzler of hair.	Mūlio, a muleteer.	Upīlio, a shepherd.
Crabro, a wasp or hornet.	Nēbūlo, a knave.	Vōlo, a volunteer.
Cūrio, the chief of a ward or curia.	Pāvo, a peacock.	
	Pēro, a kind of shoe.	
	Prāco, a common crier.	

Exc. 1. Nouns in *io* are feminine, when they signify any thing without a body ; as, *rātio, ratiōnis*, reason. As,

*Oratio*, 'a speech,' fem.

## Singular.

N. oratio,  
G. oratiōnis,  
D. oratiōni,  
A. oratiōnem,  
V. oratio,  
A. oratiōne.

## Plural.

N. oratiōnes,  
G. oratiōnum,  
D. orationībus,  
A. oratiōnes,  
V. oratiōnes,  
A. orationībus.

Captio, <i>a quirk.</i>	Pensio, <i>a payment.</i>	Sanctio, <i>a confirmation.</i>
Cautio, <i>caution, care.</i>	Perduellio, <i>treason.</i>	Sectio, <i>the confiscation</i>
Concio, <i>an assembly, a speech.</i>	Portio, <i>a part.</i>	or <i>forfeiture of one's goods.</i>
Cessio, <i>a yielding.</i>	Pōtio, <i>drink.</i>	Sēditio, <i>a mutiny.</i>
Dictio, <i>a word.</i>	Prōditio, <i>treachery.</i>	Sissio, <i>a sitting.</i>
Dēditio, <i>a surrender.</i>	Proscriptio, <i>a proscription, ordering citizens to be slain, and confiscating their effects.</i>	Statio, <i>a station.</i>
Lectio, <i>a lesson.</i>	Quæstio, <i>an inquiry.</i>	Suspicio, <i>mistrust.</i>
Lēgio, <i>a legion, a body of men.</i>	Rēbellio, <i>rebellion.</i>	Tītillatio, <i>a tickling.</i>
Mentio, <i>mention.</i>	Rēgio, <i>a country.</i>	Translatio, <i>a transferring.</i>
Nōtio, <i>a notion or idea.</i>	Rēlatio, <i>a telling.</i>	Usūcāpio, <i>the enjoyment of a thing by prescription.</i>
Opīnio, <i>an opinion.</i>	Rēligio, <i>religion.</i>	Vacatio, <i>freedom from labour, &amp;c.</i>
Optio, <i>a choice.</i>	Rēmissio, <i>a slackening.</i>	Visio, <i>an apparition.</i>
Oratio, <i>a speech.</i>		

But when they mark any thing which has a body, or signify numbers, they are masculine ; as,

Curcūlio, <i>the throat-pipe, the weasand.</i>	Scīpio, <i>a staff.</i>	Unio, <i>a pearl.</i>
Pāpilio, <i>a butterfly.</i>	Scorpio, <i>a scorpion.</i>	Vespertilio, <i>a bat.</i>
Pūgio, <i>a dagger.</i>	Septentrio, <i>the north.</i>	Ternio, <i>the number three.</i>
Pūtio, <i>a little child.</i>	Stellio, <i>a lizard.</i>	Quāternio, ——— <i>four.</i>
	Tītio, <i>a firebrand.</i>	Sēnio, ——— <i>six.</i>

Exc. 2. Nouns in *do* and *go*, are feminine, and have the genitive in *inis* ; as *arundo*, *arundinis*, a reed ; *imāgo*, *imaginis*, an image.

## Singular.

N. *arundo*,  
G. *arundinis*,  
D. *arundini*,  
A. *arundinem*,  
V. *arundo*,  
A. *arundine*.

*Arundo*, a reed, fem.

## Plural.

N. *arundines*,  
G. *arundinum*,  
D. *arundinibus*,  
A. *arundines*,  
V. *arundines*,  
A. *arundinibus*.

So,

Ærūgo, <i>rust (of brass.)</i>	Hirundo, <i>a swallow.</i>	Sartāgo, <i>a frying pan.</i>
Cālīgo, <i>darkness.</i>	Intercāpēdo, <i>a space between.</i>	Scātūrigo, <i>a spring.</i>
Cartilāgo, <i>a gristle.</i>	Lānūgo, <i>down.</i>	Testūdo, <i>a tortoise.</i>
Crēpīdo, <i>a creek, bank.</i>	Lentīgo, <i>a pimple.</i>	Torpēdo, <i>a numbness.</i>
Farrāgo, <i>a mixture.</i>	Orīgo, <i>an origin.</i>	Ulīgo, <i>the natural moisture of the earth.</i>
Ferrūgo, <i>rust (of iron.)</i>	Porrīgo, <i>scurf, or scales in the head ; dandruff.</i>	Vālētūdo, <i>health.</i>
Formīdo, <i>fear.</i>	Prōpāgo, <i>a lineage.</i>	Vertīgo, <i>a dizziness.</i>
Fūlīgo, <i>soot.</i>	Rūbīgo, <i>rust, mildew.</i>	Virgo, <i>a virgin.</i>
Grando, <i>hail.</i>		Vōrāgo, <i>a gulf.</i>
Hīrūdo, <i>a horse-leech.</i>		

But the following are masculine :

Cardo, -inis, <i>a hinge.</i>	Margo, -inis, <i>the brink of a river ; also feminine.</i>
Cūdo, -ōnis, <i>a leather cap.</i>	Ordo, -inis, <i>order.</i>
Harpāgo, -ōnis, <i>a drag.</i>	Tendo, -inis ; <i>a tendon.</i>
Līgo, -ōnis, <i>a spade.</i>	Udo, -ōnis, <i>a linen or woollen sock.</i>

*Cūpīdo*, desire, is often masc. with the poets; but in prose always fem.

Exc. 3. The following nouns have *īnis* :

Apollo, -īnis, *the god Apollo*.  
Hōmo, -īnis, *a man or woman*.

Nēmo, -īnis, m. or f. *no body*.  
Turbo, -īnis, m. *a whirlwind*.

*Cāro* flesh, fem. has *carnis*. *Anio*, masc. the name of a river, *Aniēnis*. *Nerio*, *Neriēnis*, the wife of the god Mars; from the obsolete nominatives *Anien*, *Nerien*. *Turbo*, the name of a man, has *ōnis*.

Exc. 4. Greek nouns in *o* are feminine, and have *ūs* in the genitive, and *o* in the other cases singular; as *Dido*, the name of a woman; genit. *Didūs*; dat. *Didō*, &c. Sometimes they are declined regularly; thus, *Dido*, *Didōnis*: so *ēcho*, -ūs, f. the resounding of the voice from a rock or wood; *Argo*, -ūs, the name of a ship; *hālo*, -ōnis, f. a circle about the sun or moon.

*Dido*, *Dido*, the name of a woman, fem.

*Sing.*

*Nom.* Dido,  
*Gen.* Didōnis or Didūs,  
*Dat.* Didōni or Didō,  
*Acc.* Didōnem or Didō,  
*Voc.* Dido,  
*Abl.* Didōne or Didō.

*C, D, L.*

3. Nouns in *c* and *l* are neuter, and form the genitive by adding *is*; as,

*Anīmal*, *anīmālis*, a living creature; *tōral*, -ālis, a bed-cover; *hālec*, *halēcis*, a kind of pickle. So,

*Cervīcal*, a bolster.  
*Cūbītal*, a cushion.

*Mīnerval*, entry-money.  
*Mīnūtal*, minced meat.

*Pūteal*, a well-cover.  
*Vectīgal*, a tax.

Except, *Consul*, -ūlis, m. *a consul*.  
*Fel*, *fellis*, n. *gall*.  
*Lac*, *lactis*, n. *milk*.  
*Mel*, *mellis*, n. *honey*.

*Mūgil*, *īlis*, m. *a mullet-fish*.  
*Sal*, *sālis*, m. or n. *salt*.  
*Sāles*, -ium, pl. m. *witty sayings*.  
*Sol*, *sōlis*, m. *the sun*.

*D* is the termination only of a few proper names, which form the genitive by adding *is*; as, *Dāvid*, *Davidis*.

*N.*

4. Nouns in *n* are masculine, and add *is* in the genitive; as,

Cānon, -ōnis, <i>a rule.</i>	Lien, -ēnis, <i>the milt.</i>	Ren, rēnis, <i>the reins.</i>
Dæmon, -ōnis, <i>a spirit.</i>	Pæan, ānis, <i>a song.</i>	Splen, -ēnis, <i>the spleen.</i>
Delphin, -īnis, <i>a dolphin.</i>	Phÿsiognōmon, -ōnis, <i>one</i>	Sÿren, -ēnis, <i>f. a Syren.</i>
Gnōmon, -ōnis, <i>the cock of</i>	<i>who guesses at the dis-</i>	Titan, -ānis, <i>the sun.</i>
<i>a dial.</i>	<i>positions of men from the</i>	
Hÿmen, -ēnis, <i>the god of</i>	<i>face.</i>	
<i>marriage.</i>		

Exc. 1. Nouns in *men*, are neuter, and make their genitive in *īnis* ; as, *flūmen, flumīnis*, a river. So,

Abdōmen, <i>the paunch.</i>	Discrīmen, <i>a difference.</i>	Omen, <i>a presage.</i>
Acūmen, <i>sharpness.</i>	Exāmen, <i>a swarm of bees.</i>	Pūtāmen, <i>a nut-shell.</i>
Agmen, <i>an army on march.</i>	Fōrāmen, <i>a hole.</i>	Sagmen, <i>vervain, an herb.</i>
Alūmen, <i>alum.</i>	Germen, <i>a sprout.</i>	Sēmen, <i>a seed.</i>
Bitūmen, <i>a kind of clay.</i>	Grāmen, <i>grass.</i>	Spēcimen, <i>a proof.</i>
Cācūmen, <i>the top.</i>	Lēgūmen, <i>all kinds of</i>	Stāmen, <i>the warp.</i>
Carmen, <i>a song, a poem.</i>	<i>pulse.</i>	Subtēmen, <i>the woof.</i>
Cognōmen, <i>a sir-name.</i>	Lūmen, <i>light.</i>	Tegmen, <i>a covering.</i>
Cōlūmen, <i>a support.</i>	Nōmen, <i>a name.</i>	Vīmen, <i>a twig.</i>
Crīmen, <i>a crime.</i>	Nūmen, <i>the Deity.</i>	Vōlūmen, <i>a folding.</i>

The following nouns are likewise neuter ;

Glūten, -īnis, <i>glue.</i>	Inguen, -īnis, <i>the groin.</i>
Unguen, -īnis, <i>ointment.</i>	Pollen, -īnis, <i>fine flour.</i>

Exc. 2. The following masculines have *īnis* ; *pecten*, a comb ; *tūbīcen*, a trumpeter ; *tībīcen*, a piper ; and *oscen*, or *oscīnis*, sc. *avis*, f. a bird which foreboded by singing.

Exc. 3. The following nouns are feminine ; *Sindon*, -ōnis, fine linen ; *ūēdon*, -ōnis, a nightingale ; *halcyon*, -ōnis, a bird called the king's fisher ; *īcon*, -ōnis, an image.

Exc. 4. Some Greek nouns have *ontis* ; as, *Laōmēdon*, -ontis, a king of Troy. So *Achēron*, *chamæleon*, *Phaëthon*, *Chāron*, &c.

### AR and UR.

5. Nouns in *ar* and *ur* are neuter, and add *is* to form the genitive ; as,

*Calcar*, a spur, neut.

<i>Singular.</i>		<i>Plural.</i>
Nom. <i>calcar</i> ,		Nom. <i>calcāria</i> ,
Gen. <i>calcāris</i> ,		Gen. <i>calcārium</i> ,
Dat. <i>calcāri</i> ,		Dat. <i>calcarībus</i> ,
Acc. <i>calcar</i> ,		Acc. <i>calcāria</i> ,
Voc. <i>calcar</i> ,		Voc. <i>calcāria</i> ,
Abl. <i>calcāri</i> .*		Abl. <i>calcarībus</i> .

\* See Exc. in Abl. Sing. page 45. Neuter nouns in *ur* have the Abl. Sing. in *e*, and the Nom. Plur. in *a*.

So,

Gutter, -ŭris, *the throat*.  
 Jūbar, -āris, *a sun-beam*.  
 Lăcunar, -āris, *a ceiling*.  
 Murmur, -ŭris, *a noise*.

Nectar, -āris, *drink of the gods*.  
 Pulvīnar, -āris, *a pillow*.  
 Sulphur, -ŭris, *sulphur*.

Except,

Ebur, -ōris, *n. ivory*.  
 Far, farris, *n. corn*.  
 Fēmur, -ōris, *n. the thigh*.  
 Furfur, -ŭris, *m. bran*.  
 Fur, fūris, *m. a thief*.  
 Hēpar, -ātis, or ātos, *n. the liver*.

Jēcūr, -ōris, or jecīnōris, *n. the liver*.  
 Rōbur, -ōris, *n. strength*.  
 Sălar, -āris, *m. a trout*.  
 Turtur, -ŭris, *m. a turtle-dove*.  
 Vultur, -ŭris, *m. a vulture*.

## ER and OR.

6. Nouns in *er* and *or* are masculine, and form the genitive by adding *is* ; as,

*Anser*, *ansĕris*, a goose or gander ; *agger*, -ĕris, a rampart ; *ăer*, -ĕris, the air ; *carcer*, -ĕris, a prison ; *asser*, -ĕris, and *asses*, -is, a plank ; *dolor*, -ōris, pain ; *color*, -ōris, a colour. So,

Actor, <i>a doer, a pleader</i> .	Odor, and -os, <i>a smell</i> .	Splendor, <i>brightness</i> .
Crēdītor, <i>he that trusts or lends</i> .	Olor, <i>a swan</i> ,	Sponsor, <i>a surety</i> .
Cruor, <i>gore</i> .	Pădor, <i>filth</i> .	Squālor, <i>filthiness</i> .
Dēbītor, <i>a debtor</i> .	Pastor, <i>a shepherd</i> .	Stūpor, <i>dulness</i> .
Fœtor, <i>an ill smell</i> .	Prætor, <i>a commander</i> .	Sūtor, <i>a sewer</i> .
Hōnor, <i>honour</i> .	Pūdor, <i>shame</i> .	Tēpor, <i>warmth</i> .
Lector, <i>a reader</i> .	Rūbor, <i>blushing</i> .	Terror, <i>dread</i> .
Līctor, <i>an officer among the Romans, who attended the magistrates</i> .	Rūmor, <i>a report</i> .	Tīmor, <i>fear</i> .
Līvor, <i>paleness, malice</i> .	Săpor, <i>a taste</i> .	Tonsor, <i>a barber</i> .
Nīdor, <i>a strong smell</i> .	Sartor, <i>a cobbler or tailor</i> .	Tūtōr, <i>a guardian</i> .
	Sător, <i>a sower, a father</i> .	Văpor, <i>a vapour</i> .
	Sōpor, <i>sleep</i> .	Vēnător, <i>a hunter</i> .

*Rhêtōr*, a rhetorician, has *rhetōris* ; *castor*, a beaver, -ōris.

Exc. 1. The following nouns are neuter :

Acer, -ĕris, <i>a maple tree</i> .	Marmor, -ōris, <i>marble</i> .
Ador, -ōris, <i>fine wheat</i> .	Păpăver, -ĕris, <i>poppy</i> .
Æquor, -ōris, <i>a plain, the sea</i> .	Pīper, -ĕris, <i>pepper</i> .
Cădăver, -ĕris, <i>a dead carcass</i> .	Spinther, -ĕris, <i>a clasp</i> .
Cīcer, -ĕris, <i>vetches</i> .	Tūber, -ĕris, <i>a swelling</i> .
Cor, cordis, <i>the heart</i> .	Uber, -ĕris, <i>a pap, or fatness</i> .
Iter, itinĕris, <i>a journey</i> .	Ver, vĕris, <i>the spring</i> .

*Arbor*, -ōris, a tree, is fem. *Tuber*, -ĕris, the fruit of the tuber-tree, is masc. but when put for the tree, is fem.

Exc. 2. Nouns in *ber* have *bris*, in the genitive ; as, *hic imber*, *imbris*, a shower. So *Insūber*, *Octōber*, &c.

Nouns in *ter* have *tris*; as, *venter*, *ventris*, the belly; *pāter*, *patris*, a father; *frāter*, *-tris*, a brother; *accipiter*, *-tris*, a hawk; but *crāter*, a cup, has *crātēris*; *sōter*, *-ēris*, a saviour; *lāter*, a tile, *latēris*; *Jūpiter*, the chief of the Heathen gods, has *Jovis*; *linter*, *-tris*, a little boat, is masc. or femin.

## A S.

7. Nouns in *as* are feminine, and have the genitive in *ātis*; as,

*Ætas*, an age, fem.

## Singular.

*Nom.* ætas,  
*Gen.* ætātis,  
*Dat.* ætāti,  
*Acc.* ætātem,  
*Voc.* ætas,  
*Abl.* ætāte.

## Plural.

*Nom.* ætātes,  
*Gen.* ætātūm,\*  
*Dat.* ætatībus,  
*Acc.* ætātes,  
*Voc.* ætātes,  
*Abl.* ætatībus.

So,

*Æstas*, the summer.

*Piētas*, piety.

*Pōtestas*, power.

*Prōbītas*, probity.

*Sātiētas*, a glut or disgust.

*Sīmultas*, a feud, a grudge.

*Tempestas*, a time, a tem-

*pest.*

*Ubertas*, fertility.

*Vērītas*, truth.

*Voluntas*, will.

*Vōluptas*, pleasure.

*Anas*, a duck, has *anātis*.

Exc. 1. *As*, *assis*, m. a piece of money, *Mas*, *māris*, m. a male.  
or any thing which may be di- *Vas*, *vādis*, m. a surety.  
vided into twelve parts. *Vas*, *vāsis*, n. a vessel.

Note. All the parts of *as* are likewise masculine, except *uncia*, an ounce, fem.; *as*, *sextans*, 2 ounces; *quadrans*, 3; *triens*, 4; *quincunx*, 5; *semis*, 6; *sextunx*, 7; *bes*, 8; *dodrans*, 9; *dextans*, or *dēcunx*, 10; *deunx*, 11 ounces.

Exc. 2. Of Greek nouns in *as*, some are masculine, some feminine, some neuter. Those that are masculine have *antis* in the genit. as, *gīgas*, *gigantis*, a giant; *ādāmas*, *-antis*, an adamant; *ēlēphas*, *-antis*, an elephant. Those that are feminine have *adis*, or *ados*; as, *lampas*, *lampadis*, or *lampados*, a lamp; *drōmas*, *-adis*, f. a dromedary; likewise *Arcas*, an Arcadian, though masculine, has *Arcadis*, or *-ados*. Those that are neuter have *atis*; as, *būcēras*, *-atis*, an herb; *artocreas*, *-atis*, a pie.

## E S.

8. Nouns in *es* are feminine, and in the genitive change *es* into *is*; as,

\* See note, page 30.



*rūpes, rupis, a rock; nūbes, nubis, a cloud. So,*

<i>Ædes, or -is, a temple;</i>	<i>Lues, a plague.</i>	<i>Sēpes, a hedge.</i>
plur. <i>a house.</i>	<i>Mōles, a heap.</i>	<i>Sōbōles, an offspring.</i>
<i>Cautes, a rugged rock.</i>	<i>Nātes, the buttock.</i>	<i>Strāges, a slaughter.</i>
<i>Clādes, an overthrow, destruction.</i>	<i>Pālumbes, m. or f. a pigeon.</i>	<i>Strues, a heap.</i>
<i>Crātes, a hurdle.</i>	<i>Prōles, an offspring.</i>	<i>Sūdes, a stake.</i>
<i>Fāmes, hunger.</i>	<i>Pūbes, youth.</i>	<i>Tābes, a consumption.</i>
<i>Fīdes, a fiddle.</i>		<i>Vulpes, a fox.</i>

Exc. 1. The following nouns are masculine, and most of them likewise excepted in the formation of the genitive :

<i>Ales, -ītis, a bird.</i>	<i>Palmes, -ītis, a vine-branch.</i>
<i>Ames, -ītis, a fowler's staff.</i>	<i>Pāries, -ētis, a wall.</i>
<i>Aries, -ētis, a ram.</i>	<i>Pes, pēdis, the foot.</i>
<i>Bes, bessis, two-thirds of a pound.</i>	<i>Pēdes, -ītis, a footman.</i>
<i>Cespes, -ītis, a turf.</i>	<i>Poples, -ītis, the ham of the leg.</i>
<i>Eques, -ītis, a horseman.</i>	<i>Præses, -īdis, a president.</i>
<i>Fōmes, -ītis, fuel.</i>	<i>Sātelles, -ītis, a life-guard.</i>
<i>Gurges, -ītis, a whirlpool.</i>	<i>Stīpes, -ītis, the stock of a tree.</i>
<i>Hæres, -ēdis, an heir.</i>	<i>Termes, -ītis, an olive bough.</i>
<i>Indīges, -ētis, a man deified.</i>	<i>Trāmes, -ītis, a path.</i>
<i>Interpres, -ētis, an interpreter.</i>	<i>Vēles, -ītis, a light-armed soldier.</i>
<i>Līmes, -ītis, a limit or bound.</i>	<i>Vātes, vatis, a prophet.</i>
<i>Mīles, -ītis, a soldier.</i>	<i>Verres, verris, a boar-pig.</i>
<i>Obses, -īdis, a hostage.</i>	

But *ales, miles, hæres, interpres, obses*, and *vates*, are also used in the feminine.

Exc. 2. The following feminines are excepted in the formation of the genitive :

<i>Abies, -ētis, a fir-tree.</i>	<i>Rēquies, -ētis; or requiēi, (of the fifth declension) rest.</i>
<i>Cēres, -ēris, the goddess of corn.</i>	<i>Sēges, -ētis, growing corn.</i>
<i>Mercēs, -ēdis, a reward, hire.</i>	<i>Tēges, -ētis, a mat or coverlet.</i>
<i>Mergēs, -ītis, a handful of corn.</i>	<i>Tūdes, -is, or -ītis, a hammer.</i>
<i>Quies, -ētis, rest.</i>	

To these add the following adjectives :

<i>Ales, -ītis, swift.</i>	<i>Præpes, -ētis, swift-winged.</i>
<i>Bīpes, -ēdis, two-footed.</i>	<i>Rēses, -īdis, idle.</i>
<i>Quadrūpes, -ēdis, four-footed.</i>	<i>Sospes, -ītis, safe.</i>
<i>Dēses, -īdis, slothful.</i>	<i>Sūperstes, -ītis, surviving.</i>
<i>Dīves, -ītis, rich.</i>	<i>Tēres, -ētis, round and long, smooth.</i>
<i>Ilēbes, -ētis, dull.</i>	<i>Lōcuples, -ētis, rich.</i>
<i>Perpes, -ētis, perpetual.</i>	<i>Mansues, -ētis, gentle.</i>

Exc. 3. Greek nouns in *es* are commonly masculine; as *hic ācīmāces, -is*, a Persian sword, a scimitar: but some are neuter; as, *hoc cūcōethes*, an evil custom; *hippōmānes*, a kind of poison which grows in the forehead of a foal; *pānāces*, the herb all-heal; *nēpenthes*, the herb kill-grief. Dissyllables, and the monosyllable *Cres*, a Cretan, have *-ētis* in the genitive; as, *hic magnes, magnētis*, a load-stone; *tāpes, -ētis*, tapestry; *lēbes, -ētis*, a cauldron. The rest follow the

general rule. Some proper nouns have either *-ētis*, or *is*; as, *Dāres*, *Darētis*, or *Daris*; which is also sometimes of the first declension. *Achilles* has *Achillis*; or *Achilli*, contracted for *Achillēi*, or *Achillei*, of the second declension, from *Achillēus*. So *Ulysses*, *Përicles*, *Verres*, *Aristōtēles*, &c.

## IS.

9. Nouns in *is* are feminine, and have their genitive the same with the nominative; as,

*auris*, *auris*, the ear; *avis*, *avis*, a bird. So,

<i>Apis</i> , a bee.	<i>Messis</i> , a harvest or crop.	<i>Rātis</i> , a raft.
<i>Bilis</i> , the gall, anger.	<i>Nāris</i> , the nostril.	<i>Rūdis</i> , a rod.
<i>Classis</i> , a fleet.	<i>Neptis</i> , a niece.	<i>Vallis</i> , a valley.
<i>Fēlis</i> , a cat.	<i>Ovis</i> , a sheep.	<i>Vestis</i> , a garment.
<i>Fōris</i> , a door; oftener plur.	<i>Pellis</i> , a skin.	<i>Vītis</i> , a vine.
<i>fores</i> , -ium.	<i>Pestis</i> , a plague.	

Exc. 1. The following nouns are masculine, and form the genitive according to the general rule:

<i>Axis</i> , axis, an axle-tree.	<i>Fascis</i> , a bundle.	<i>Patruēlis</i> , a cousin-german.
<i>Aquālis</i> , a water-pot, an ever.	<i>Fēciālis</i> , a herald.	<i>Piscis</i> , a fish.
<i>Callis</i> , a beaten road.	<i>Follis</i> , a pair of bellows.	<i>Postis</i> , a post.
<i>Caulis</i> , the stock of an herb.	<i>Fustis</i> , a staff.	<i>Sōdālis</i> , a companion.
<i>Collis</i> , a hill.	<i>Mensis</i> , a month.	<i>Torris</i> , a fire-brand.
<i>Cenchris</i> , a kind of serpent.	<i>Mūgīlis</i> , or -il, a mullet-fish.	<i>Unguis</i> , the nail.
<i>Ensis</i> , a sword.	<i>Orbis</i> , a circle, the world.	<i>Vectis</i> , a lever.
		<i>Vermis</i> , a worm.

To these add Latin nouns in *nis*; as *pānis*, bread; *crīnis*, the hair; *ignis*, fire; *fūnis*, a rope, &c. But Greek nouns in *nis* are feminine, and have the genitive in *idis*; as *týrannis*, *týrannīdis*, tyranny.

Exc. 2. The following nouns are also masculine, but form their genitive differently:

<i>Cīnis</i> , -ēris, ashes.	<i>Pūbis</i> , or <i>pūbes</i> , -is, or oftener, -ēris, marriageable.
<i>Cūcūmis</i> , -is, or -ēris, a cucumber.	<i>Pulvis</i> , -ēris, dust.
<i>Dis</i> , dītis, the god of riches; or rich, an adj.	<i>Quiris</i> , -ītis, a Roman.
<i>Glis</i> , glīris, a dormouse, a rat.	<i>Samnis</i> , -ītis, a Samnite.
<i>Impūbis</i> , or <i>impūbes</i> , -is, or -ēris, not marriageable.	<i>Sanguis</i> , -īnis, blood.
<i>Lāpis</i> , -īdis, a stone.	<i>Sēmis</i> , -issis, the half of any thing.
	<i>Vōmis</i> , or -er, -ēris, a ploughshare.

*Pulvis*, and *cīnis*, are sometimes feminine. *Semis* is also sometimes neuter, and then it is indeclinable. *Pubis* and *impūbis* are properly adjectives; thus, *Puberibuscaulem foliis*, a stock with downy leaves. *Virg. Æn. xii. 413. Impūbe corpus*, the body of a boy not having yet got the down (*pūbes*, -is, f.) of youth. *Horat. Epod. 5. 13. Exsanguis*, bloodless, an adjective, has *exsanguis* in the genitive.

Exc. 3. The following are either masculine or feminine, and form the genitive according to the general rule:

Amnis, *a river.*  
 Anguis, *a snake.*  
 Cānālis, *a conduit-pipe.*  
 Corbis, *a basket.*

Finis, *the end ; fines, the boundaries of a field, or territories, is always masc.*  
 Scrōbis, *or scrobs, a ditch.*  
 Torquis, *a chain.*

Exc. 4. These feminines have *īdis*: *Cassis, -īdis*, a helmet; *cuspis, -īdis*, the point of a spear; *capis, -īdis*, a kind of cup; *prōmulsis, -īdis*, a kind of drink, metheglin. *Lis, strife, f. has lītis.*

Exc. 5. Greek nouns in *is* are generally feminine, and form the genitive variously: some have *eos* or *ios*; as *hærēsis, -eos*, or *-ios*, or *-is*, a heresy; so, *bāsis, f.* the foot of a pillar; *phrasis*, a phrase; *phth-īsis*, a consumption; *poēsis*, poetry; *metrōpōlis*, a chief city, &c. Some have *īdis* or *īdos*; as, *Pāris, -īdis*, or *-īdos*, the name of a man; *aspis, -īdis*, *f.* an asp; *ēphēmēris, -īdis*, *f.* a day-book; *īris, -īdis*, *f.* the rainbow; *pyxis, -īdis*, *f.* a box. So *Ægis*, the shield of Pallas; *canthāris*, a sort of fly; *pērisclēis*, a garter; *proboscis*, an elephant's trunk; *pŷrāmis*, a pyramid; and *tigris, -īdis*, seldom *tigris*: all fem. Part have *īdis*, as, *Psophis, -īdis*, the name of a city: others have *īnis*; as, *Eleusis, -īnis*, the name of a city; and some have *entis*; as, *Sīmois, Simoēntis*, the name of a river. *Chāris*, one of the Graces, has *Charītis*.

## OS.

10. Nouns in *.os* are masculine, and have the genitive in *ōtis*; as,

*nēpos, -ōtis*, a grandchild; *sācerdos, -ōtis*, a priest, also fem.

Exc. 1. The following are feminine:

Arbos, *or -or, -ōris*, a tree.  
 Cos, *cōtis*, a whetstone.  
 Dos, *dōtis*, a dowry.

Eos, *eōis*, the morning.  
 Glōs, *glōris*, the husband's sister, or brother's wife.

Exc. 2. The following masculines are excepted in the genitive:

Flos, *flōris*, a flower.  
 Hōnos, *or -or, -ōris*, honour.  
 Lābos, *or -or, -ōris*, labour.  
 Lēpos, *or -or, -ōris*, wit.  
 Mos, *mōris*, a custom.  
 Ros, *rōris*, dew.

Custos, *-ōdis*, a keeper, also fem.  
 Hēros, *herōis*, a hero.  
 Mīnos, *-ōis*, a king of Crete.  
 Tros, *Trōis*, a Trojan.  
 Bos, *bōvis*, *m.* or *f.* an ox or cow.

Exc. 3. *Os, ossis*, a bone; and *ōs, -ōris*, the mouth, are neuter.

Exc. 4. Some Greek nouns have *ōis*, as, *heros, -ōis*, a hero, or great man: So *Mīnos*, a king of Crete; *Tros*, a Trojan; *thos*, a kind of wolf.

## US.

11. Nouns in *us* are neuter, and have their genitive in *ōris* ; as,

*pectus, pectōris*, the breast ; *tempus, tempōris*, time. So,

Corpus, <i>a body.</i>	Frīgus, <i>cold.</i>	Pēnus, <i>provisions.</i>
Dēcus, <i>honour.</i>	Littus, <i>a shore.</i>	Pignus, <i>a pledge.</i>
Dēdēcus, <i>disgrace.</i>	Nēmus, <i>a grove.</i>	Stercus, <i>dung.</i>
Fācinus, <i>a great action.</i>	Pēcus, <i>cattle.</i>	Tergus, <i>a hide.</i>
Fœnus, <i>usury.</i>		

Exc. 1. The following neuters have *ēris* :

Acus, <i>chaff.</i>	Mūnus, <i>a gift or office.</i>	Scēlus, <i>a crime.</i>
Fūnus, <i>a funeral.</i>	Olus, <i>pot-herbs.</i>	Sīdus, <i>a star.</i>
Fœdus, <i>a covenant.</i>	Onus, <i>a burden.</i>	Vellus, <i>a fleece of wool.</i>
Gēnus, <i>a kind, or kindred.</i>	Opus, <i>a work.</i>	Viscus, <i>an entrail.</i>
Glōmus, <i>a clew.</i>	Pondus, <i>a weight.</i>	Ulcus, <i>a bile.</i>
Lātus, <i>the side.</i>	Rūdus, <i>rubbish.</i>	Vulnus, <i>a wound.</i>

Thus *acēris, funēris*, &c. *Glōmus*, a clew, is sometimes masculine, and has *glōmi*, of the second declension. *Vēnus*, the goddess of love, and *vētus*, old, an adjective, likewise have *ēris*.

Exc. 2. The following nouns are feminine, and form the genitive variously :

Incus, -ūdis, <i>an anvil.</i>	Jūventus, -ūtis, <i>youth.</i>
Pālus, -ūdis, <i>a pool, or morass.</i>	Sālus, -ūtis, <i>safety.</i>
Pēcus, -ūdis, <i>a sheep.</i>	Sēnectus, -ūtis, <i>old age.</i>
Subscus, -ūdis, <i>a dove-tail.</i>	Servītus, -ūtis, <i>slavery.</i>
Tellus, -ūris, <i>the earth, or goddess of the earth.</i>	Virtus, -ūtis, <i>virtue.</i>
	Intercus, -ūtis, <i>an hydropsy.</i>

*Intercus* is properly an adjective, having *aqua* understood.

Exc. 3. Monosyllables of the neuter gender have *ūris*, in the genitive ; as,

Crus, crūris, <i>the leg.</i>	Rus, rūris, <i>the country.</i>
Jus, jūris, <i>law or right ; also broth.</i>	Thus, thūris, <i>frankincense.</i>
Pus, pūris, <i>the corrupt matter of any sore.</i>	So Mus, mūris, <i>masc. a mouse.</i>

*Līgus*, or -ur, a Ligurian, has *Ligūris* ; *lēpus*, masc. a hare, *lepōris* ; *sus*, masc. or fem. a swine, *suis* ; *grus*, masc. or fem. a crane, *gruis*.

*Œdīpus*, the name of a man, has *Œdipōdis* ; sometimes it is of the second declension, and has *Œdīpi*. The compounds of *pus* have *ōdis* ; as, *tripus*, masc. a tripod, *tripōdis* ; but *lāgōpus*, -ōdis, a kind of bird, or, the herb hare's foot, is fem. Names of cities have *untis* ; as, *Trapēzus*, *Trapezuntis* ; *Opus*, *Opuntis* ; *Hierīchus*, -untis, *Jericho*.

## YS.

12. Nouns in *ys* are all borrowed from the Greek, and are for the most part feminine. In the genitive they have sometimes *ysis*, or *yos*; as,

*Hæc chēlys, chelyis*, or *-yos*, a harp; *Cāpys, Capyis*, or *-yos*, the name of a man; sometimes they have *ýdis*, or *ýdos*; as, *hæc chlāmys, chlāmýdis*, or *chlāmýdos*, a soldier's cloak; and sometimes *ýnis* or *ýnos*; as, *Trāchys, Trachýnis*, or *Trachýnos*, the name of a town.

## ÆS, AUS, EUS.

13. The nouns ending in *æs*, and *aus*, are,

*Æs, æris*, n. *brass* or *money*.  
*Fraus, fraudis*, f. *fraud*.

*Laus, laudis*, f. *praise*.  
*Præs, prædis*, m. or f. *a surety*.

Substantives ending in the syllable *eus* are all proper names, and have the genitive in *eos*; as, *Orpheus, Orpheos*; *Tereus, Tereos*. But these nouns are also found in the second declension, where *eus* is divided into two syllables: thus, *Orphēus*, genit. *Orphēi*, or sometimes contracted *Orphei*, and that into *Orphī*.

*S* with a consonant before it.

14. Nouns ending in *s* with a consonant before it, are feminine; and form the genitive by changing the *s* into *is* or *tis*; as,

*Trabs, trābis*, a beam; *scobs, scōbis*, saw-dust; *hiems, hiēmis*, winter; *gens, gentis*, a nation; *stips, stipis*, alms; *pars, partis*, a part; *sors, sortis*, a lot; *mors, -tis*, death.

Exc. 1. The following nouns are masculine :

*Chālbyś, -ýbis*, *steel*.  
*Dens, -tis*, *a tooth*.  
*Fons, -tis*, *a well*.  
*Gryps, grýphis*, *a griffin*.  
*Hydrops, -ōpis*, *the dropsy*.

*Mērops, -ōpis*, *a woodpecker*.  
*Mons, -tis*, *a mountain*.  
*Pons, -tis*, *a bridge*.  
*Seps, sēpis*, *a kind of serpent*; but  
*Seps, sēpis*, *a hedge*, is fem.

Exc. 2. The following are either masculine, or feminine :

*Adeps, adīpis*, *fatness*.  
*Rūdēns, -tis*, *a cable*.  
*Scrobs, scrōbis*, *a ditch*.

*Serpens, -tis*, *a serpent*.  
*Stirps, stirpis*, *the root of a tree*.  
*Stirps*, *an offspring*, always fem.

*Anīmans*, a living creature, is found in all the genders, but most frequently in the feminine or neuter.



Exc. 3. Polysyllables in *eps* change *e* into *i*; as, hæc *forceps*, *forcĭpis*, a pair of tongs; *princeps*, *-ĭpis*, a prince or princess; *particeps*, *-ĭpis*, a partaker; so likewise *cælebs*, *cælibis*, an unmarried man or woman. The compounds of *căput* have *cĭpĭtis*; as, *præceps*, *præcĭpĭtis*, headlong; *anceps*, *ancĭpĭtis*, doubtful; *biceps*, *-ĭpĭtis*, two-headed. *Auceps*, a fowler, has *aucĭpis*.

Exc. 4. The following feminines have *dis*:

Frons, frondis, *the leaf of a tree.*  
Glans, glandis, *an acorn.*

Juglans, *-dis, a walnut.*  
Lens, lendis, *a nit.*

So *librĭpens*, *libripendis*, m. a weigher; *nefrens*, *-dis*, m. or f. a grice, or pig; and the compounds of *cor*; as *concors*, *concordis*, agreeing; *discors*, disagreeing; *vecors*, mad, &c. But *frons*, the forehead, has *frontis*, fem. and *lens*, a kind of pulse, *lentis*, also fem.

Exc. 5. *Iens*, going, and *quiens*, being able, participles from the verbs *eo* and *queo*, with their compounds, have *euntis*; thus, *iens*, *euntis*; *quiens*, *queuntis*; *rĕdiens*, *redeuntis*; *nequiens*, *nequeuntis*: but *ambiens*, going round, has *ambientis*.

Exc. 6. *Tĭryns*, a city in Greece, the birth place of Hercules, has *Tĭrynthis*.

## T.

15. There is only one noun in *t*, namely, *căput*, *capĭtis*, the head, neuter. In like manner its compounds, *sincĭput*, *sincĭpĭtis*, the forehead; and *occĭput*, *-ĭtis*, the hind-head.

## X.

16. Nouns in *x* are feminine, and in the genitive change *x* into *cis*; as, *lux*, *lūcis*, light.

Vox, *the voice*, fem.

*Singular.*  
Nom. vox,  
Gen. vōcis,  
Dat. vōci,  
Acc. vōcem,  
Voc. vox,  
Abl. vōce.

*Plural.*  
Nom. vōces,  
Gen. vōcum,  
Dat. vōcĭbus,  
Acc. vōces,  
Voc. voces,  
Abl. vōcĭbus.

## So,

Appendix, *-ĭcis*, *an addition*; dim. *-icŭla*.  
Cĕlox, *-ōcis*, *a pinnace*.  
Cervix, *-ĭcis*, *the neck*.  
Cĭcātrix, *-ĭcis*, *a scar*.  
Cornix, *-ĭcis*, *a crow*.  
Cōturnix, *-ĭcis*, *a quail*.  
Coxendix, *-ĭcis*, *the hip*.

Crux, crŭcis, *a cross*.  
Fæx, *-cis*, *dregs*.  
Falx, *-cis*, *a scythe*.  
Fax, *-ăcis*, *a torch*.  
Filix, *-ĭcis*, *a fern*.  
Lanx, *-cis*, *a plate*.  
Lōdix, *-ĭcis*, *a sheet*.  
Mĕretrix, *-ĭcis*, *a courtesan*.

Merx, *-cis*, *merchandise*.  
Nutrix, *-ĭcis*, *a nurse*.  
Nux, nŭcis, *a nut*.  
Pax, *-ăcis*, *peace*.  
Pix, pĭcis, *pitch*.  
Rădix, *-ĭcis*, *a root*.  
Sălix, *-ĭcis*, *a willow*.  
Vĭbix, or *-ex*, *-ĭcis* *the mark of a wound*.



Exc. 1. Polysyllables in *ax* and *ex* are masculine ; as, *thōrax*, -ācis, a breast-plate ; *Cōrax*, -ācis, a raven. *Ex* in the genitive is changed into *icis* ; as, *pollex*, -icis, m. the thumb. So the following nouns, also masculine :

Apex, <i>the tuft or tassel on the top of a priest's cap, the cap itself, or the top of any thing.</i>	Cīmex, <i>a bug.</i>	Pōdex, <i>the breech.</i>
Artifex, <i>an artist.</i>	Cōdex, <i>a book.</i>	Pontifex, <i>a chief priest.</i>
Carnifex, <i>an executioner.</i>	Cūlex, <i>a gnat, a midge.</i>	Pūlex, <i>a flea.</i>
Caudex, <i>the trunk of a tree.</i>	Frutex, <i>a shrub.</i>	Rāmex, <i>a rupture.</i>
	Index, <i>an informer.</i>	Sōrex, <i>a rat.</i>
	Lātex, <i>any liquor.</i>	Vertex, <i>the crown of the head.</i>
	Mūrex, <i>a shell fish, purple.</i>	Vortex, <i>a whirlpool.</i>

*Vervex*, a weather sheep, has *vervēcis* ; *fānisex*, a mower of hay, *fānicēcis* ; *rēsex*, m. -ēcis, a vine branch cut off.

To these masculines add,

Cālix, -icis, <i>a cup.</i>	Oryx, -ygis, <i>a wild goat.</i>
Cālyx, -ycis, <i>the bud of a flower.</i>	Phœnix, -icis, <i>a bird so called.</i>
Coccyx, -ygis, or ycis, <i>a cuckoo.</i>	Trādux, -ūcis, <i>a graff or offset of a vine ; also fem.</i>
Fornix, -icis, <i>a vault.</i>	

But the following polysyllables in *ax* and *ex* are feminine :

Fornax, -ācis, <i>a furnace.</i>	Smīlax, -ācis, <i>the herb rope-weed.</i>
Pānax, -ācis, <i>the herb all-heal.</i>	Carex, -icis, <i>a sedge.</i>
Clīmax, -ācis, <i>a ladder.</i>	Sūpellex, supellectilis, <i>household furniture.</i>
Forfex, -icis, <i>a pair of scissors.</i>	
Hālex, -ēcis, <i>a herring.</i>	

Exc. 2. A great many nouns in *x* are either masculine or feminine ; as,

Calx, -cis, <i>the heel, or the end of any thing, the goal ; but calx, lime, is always fem.</i>	Līmax, -ācis, <i>a snail.</i>
Cortex, -icis, <i>the bark of a tree.</i>	Obex, -icis, <i>a bolt or bar.</i>
Hystrix, -icis, <i>a porcupine.</i>	Perdix, -icis, <i>a partridge.</i>
Imbrex, -icis, <i>a gutter or roof tile.</i>	Pūmex, -icis, <i>a pumice stone.</i>
Lynx, -cis, <i>an ounce, a beast of very quick sight.</i>	Rūmex, -icis, <i>sorrel, an herb.</i>
	Sandix, -icis, <i>a purple colour.</i>
	Sīlex, -icis, <i>a flint.</i>
	Vārix, -icis, <i>a swollen vein.</i>

Exc. 3. The following nouns depart from the general rule in forming the genitive :

Aquīlex, -ēgis, <i>a well-maker.</i>	Phālanx, -angis, f. <i>a phalanx.</i>
Conjūnx, or -ux, ūgis, <i>a husband or wife.</i>	Rēmex, -ygis, <i>a rower.</i>
Frux (not used), frūgis, f. <i>corn.</i>	Rex, rēgis, <i>a king.</i>
Grexx, grēgis, m. or f. <i>a flock.</i>	Nix, nīvis, f. <i>snow.</i>
Lex, lēgis, f. <i>a law.</i>	Nox, noctis, f. <i>night.</i>
	Sēnex, sēnis, & -icis, (an adj.) <i>old.</i>

Exc. 4. Greek nouns in *x*, both with respect to gender and manner of declension, are as various as Latin nouns ; thus, *bombyx*, *bombycis*, a silk-worm, masc. but when it signifies silk, or the yarn spun by the worm, it is feminine ; *ōnyx*,

masc. or fem. *onychis*, a precious stone ; and so *sardōnyx* ; *lārynx*, *laryngis*, fem. the top of the windpipe ; *Phryx*, *Phrygis*, a Phrygian ; *sphinx*, *-ngis*, a fabulous hag ; *strix*, *-igis*, f. a screech-owl ; *Styx*, *-ygis*, f. a river in hell ; *Hylax*, *-ctis*, the name of a dog ; *Bibrax*, *Bibractis*, the name of a town, &c.

## EXCEPTIONS IN DECLENSION.

### DATIVE SINGULAR.

The dative singular anciently ended also in *e* ; as, *Esuriēte leōni ex ore exculpere pradam*, To pull the prey out of the mouth of a hungry lion. Lucil. *Hæret pede pes*, Foot sticks to foot. Virg. *Æn.* x. 361. for *esurienti* and *pedi*.

### EXCEPTIONS IN THE ACCUSATIVE SINGULAR.

Exc. 1. The following nouns have the accusative in *im*.

Amussis, f. a mason's rule.

Būris, f. the beam of a plough.

Cannābis, f. hemp.

Cūcūmis, m. a cucumber.

Gummis, f. gum.

Mēphitis, f. a damp or strong smell.

Rāvis, f. hoarseness.

Sīnāpis, f. mustard.

Sītis, f. thirst.

Tussis, f. a cough.

Vis, f. strength.

To these add proper names, 1. of cities and other places ; as, *Hispanis*, Seville, a city in Spain ; *Syrtis*, a dangerous quicksand on the coast of Lybia ;—2. of rivers ; as, *Tibēris*, the Tiber, which runs past Rome ; *Bætis*, the Guadalquiver, in Spain ; so, *Albis*, *Arāris*, *Athēsis*, *Liris*, &c.—3. of gods ; as, *Anūbis*, *Apis*, *Osiris*, *Serāpis*, deities of the Egyptians. But these sometimes make the accusative also in *in* ; thus, *Syrtim* or *Syrtin*, *Tibērim*, or *-in*, &c.

Exc. 2. Several nouns in *is* have either *em* or *im* ; as,

Aquālis, m. a water-pot.

Clāvis, f. a key.

Cūtis, f. the skin.

Febris, f. a fever.

Nāvis, f. a ship.

Pelvis, f. a basin.

Puppis, f. the stern of a ship.

Restis, f. a rope.

Sēcūris, f. an axe.

Sēmentis, f. a sowing.

Strīgīlis, f. a horse-comb.

Turris, f. a tower.

Thus *navem* or *navim* ; *puppem*, or *puppim*, &c. The ancients said, *avim*, *aurim*, *ovim*, *pestim*, *vallim*, *vitim*, &c. which are not to be imitated.

Exc. 3. Greek nouns form their accusative variously :

1. Greek nouns, whose genitive increases in *is* or *os* impure, that is, with a consonant going before, have the accusative in *em* or *a* ; as, *lampas*, *lampadis*, or *lampados*, *lampadem* or *lampada*. In like manner, these three, which have *is* pure in the genitive, or *is* with a vowel before it : *Tros*, *Trois*, *Troem* or *Troa*, a Tro-

jan; *heros*, a hero; *Minos*, a king of Crete. The three following have almost always *a*; *Pan*, the god of shepherds; *æther*, the sky; *delphin*, a dolphin; thus, *Pana*, *æthëra*, *delphina*.

2. Masculine Greek nouns in *is*, which have their genitive in *is* or *os* impure, form the accusative in *im* or *in*; sometimes in *idem*, never *ida*; as, *Päris*, *Paridis* or *Paridos*, *Parim*, or *Parin*, sometimes *Päridem*, never *Parida*.—So, *Daphnis*.

3. Feminines in *is*, increasing impurely in the genitive, have commonly *idem* or *ida*, but rarely *im* or *in*; os, *Elis*, *Elidis* or *Elidos*, *Elidem* or *Elida*; seldom *Elim* or *Elin*; a city in Greece. In like manner feminines in *ys*, *ydos*, have *ydem* or *yda*, not *ym* or *yn* in the accusative; as, *chlämys*, *ydem* or *yda*, not *chlämyñ*, a soldier's cloak.

4. But all Greek nouns in *is* or *ys*, whether masculine or feminine, having *is* or *os* pure in the genitive, form the accusative, by changing *s* of the nominative into *m* or *n*; as *metamorphōsis*, -eos or -ios, *metamorphōsim* or -*in*, a change. *Tēthys*, -yos or -yis, *Tethym* or -*yn*; the name of a goddess.

5. Nouns ending in the diphthong *eus*, have the accusative in *ea*; as, *Thēseus*, *Thesea*; *Tydeus*, *Tydea*.

#### EXCEPTIONS IN THE VOCATIVE SINGULAR.

Many Greek nouns, particularly proper names, drop *s* of the nominative to form the vocative; as *Daphnis*, *Daphni*; *Paris*, *Pari*; *Tethys*, *Tithy*; *Melampus*, *Melampu*; *Orpheus*, *Orpheu*; *Chelys*, *Chely*; *Pōēsis*, *Pōēsi*. Nouns in *as*, *antis*, make the vocative in *a* or in *an*; as, *Pallas*, *Palla* or *Pallan*; *Calchas*, *Calcha* or *Calchan*: some in *es* make it in *es* or *e*; as, *Socrātes*, *Chremes*, *Hercūles*, *Achilles*, &c.

#### EXCEPTIONS IN THE ABLATIVE SINGULAR.

Exc. 1. Neuters in *e*, *al*, and *ar*, have *i* in the ablative; as, *sēdile*, *sedili*; *anīmal*, *animāli*; *calcar*, *calcari*. Except proper names; as, *Præneste*, abl. *Præneste*, the name of a town; and the following neuters in *ar*:

Far, farre, corn.  
Hēpar, āte, the liver.  
Jūbar, -āre, a sun beam.

Nectar, āre, drink of the gods.  
Par, pāre, a match, a pair.  
Sal, sāle, or -i, m. or n. salt.

Exc. 2. Nouns which have *im* or *in* in the accusative, have *i* in the ablative; as, *vis*, *vim*, *vi*; but *cannābis*, *Bētis*, and *Tigris*, have *e* or *i*.

Nouns which have *em* or *im* in the accusative, make their ablative in *e* or *i*; as, *turris*, *turre*, or *turri*; but *restis*, a rope, and *cūtis*, the skin, have *e* only.\*

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\* Several nouns which have only *em* in the accusative, have *e* or *i* in the ablative; as, *fīnis*, *supellex*, *vectis*, *pūgil*, a champion; *mūgil* or *mugilis*; so *rus*, *ocēput*: Also names of towns, when the question is made by *ubi*; as, *habitat Carthagine* or *Carthagīni*, he lives at Carthage. So, *civis*, *classis*, *sors*, *imber*, *anguis*, *avis*, *postis*, *fustis*, *amnis*, and *ignis*; but these have oftener *e*. *Canālis* has only *i*. The most ancient writers made the ablative of many other nouns in *i*; as, *æstāti*, *cani*, *lapīdi*, *ovis*; &c.

Exc. 3. Adjectives used as substantives have commonly the same ablative with the adjective; as, *bīpennis*, -i, a halbert; *mōlāris*, -i, a mill-stone; *quadrirēmis*, -i, a ship with four banks of oars. So names of months, *Aprīlis*, -i; *Dēcember*, -bri, &c. But *rūdis*, f. a rod given to gladiators when discharged; *jūvēnis*, a young man, have *e* only; and likewise nouns ending in *il*, *x*, *ceps*, or *ns*; as,

Adōlescens, a young man. Princeps, a prince.  
Infans, an infant. Sēnex, an old man.

Torrens, a brook.  
Vīgil, a watchman.

Exc. 4. Nouns in *ys*, which have *ym* in the accusative, make their ablative in *ye*, or *y*; as, *Atys*, *Atye*, or *Aty*, the name of a man.

#### NOMINATIVE PLURAL.

1. The nominative plural ends in *es*, when the noun is either masculine or feminine; as, *sermōnes*, *rupes*.

Nouns in *is* and *es* have sometimes in the nominative plural also *eis* or *is*; as, *puppēs*, *puppeis*, or *puppis*.

2. Neuters which have *e* in the ablative singular, have *a* in the nominative plural; as, *capīta*, *itīnēra*: but those which have *i* in the ablative, make *ia*; as, *sedīlia*, *calcāria*.

#### GENITIVE PLURAL.

Nouns which in the ablative singular have *i* only, or either *e* or *i*, make the genitive plural in *ium*; but if the ablative be in *e* only, the genitive plural has *um*; as, *sedīle*, *sedīli*, *sedīlium*; *turris*, *turre* or *turri*, *turrium*; *caput*, *capīte*, *capītum*.

Exc. 1. Monosyllables in *as* have *ium*, though their ablative end in *e*; as, *mas*, a male, *māre*, *marium*; *vas*, a surety, *vadīum*: but polysyllables have rather *um*; as, *cīvitas*, a state or city, *civitātum*, and sometimes *civitatium*.

Exc. 2. Nouns in *es* and *is*, which do not increase in the genitive singular, have also *ium*; as, *hostis*, an enemy, *hostium*. So likewise nouns ending in two consonants; as, *gens*, a nation, *gentium*; *urbs*, a city, *urbium*.

But the following have *um*; *parens*, *vātes*, *volūcris*, *pānis*, *jūvēnis*, *opes*, *forceps*, and *cānis*. Horace, however, has *parentium*. Od. iii. 4, 23.

Exc. 3. The following nouns form the genitive plural in *ium*, though they have *e* only in the ablative singular:

Arx, arcis, f. a castle.  
Caro, carnis, f. flesh.  
Cohors, -tis, f. a company.  
Cor. cordis, n. the heart.  
Cos, cōtis, f. a hone or whetstone.  
Dos, dōtis, f. a dowry.  
Faux, faucis, f. the jaws.  
Glis, gliris, m. a rat.  
Lar, lāris, m. a household god.

Linter, -tris, m. or f. a little boat.  
Lis, litis, f. strife.  
Mus, mūris, m. a mouse.  
Nix, nīvis, f. snow.  
Nox, noctis, f. the night.  
Os, ossis, n. a bone.  
Quīris, -ītis, a Roman.  
Samnis, -tis, m. or f. a Samnite.  
Uter, utris, m. a bottle.

Thus *Samnitium*, *lintrium*, *litium*, &c. Also the compounds of *uncia* and *as*: *as*, *septunx*, seven ounces, *septuncium*; *bes*, eight ounces, *bessium*.

*Bos*, an ox or cow, has *boum*; and in the dative, *bōbus*, or *būbus*.

Greek nouns have generally *um*; as, *Măcēdo*, a Macedonian; *Arabs*, an Arabian; *Æthiops*, an Ethiopian; *monocēros*, an unicorn; *lynx*, a beast so called; *Thrax*, a Thracian; *Macedōnum*, *Arūbum*, *Æthiōpum*, *monocerōtum*, *lyncum*, *Thrācum*. But those which have *a* or *sis* in the nominative singular, sometimes form the genitive plural in *ōn*; as, *Epigramma*, *epigrammātum*, or *epigrammātōn*, an epigram; *metamorphosis*, *-ium*, or *eōn*.

Obs. 1. Nouns, which want the singular, form the genitive plural as if they were complete; thus, *mānes*, m. souls departed, *manium*; *calītes*, m. inhabitants of heaven, *calitum*; because they would have had in the sing. *manis* or *manes*, and *cales*. But names of feasts often vary their declension; as, *Saturnālia*, the feasts of Saturn, *Saturnaliūm* and *Saturnaliōrum*. So, *Bacchanalia*, *Compitalia*, *Terminalia*, &c.

Obs. 2. Nouns which have *ium* in the genitive plural, are, by the poets, often contracted into *ūm*; as, *nocentūm* for *nocentium*: and sometimes, to increase the number of syllables, a letter is inserted; as, *calituum*, for *calitum*. The former of these is said to be done by the figure *Syncōpe*; and the latter by *Epenthēsis*.

#### EXCEPTIONS IN THE DATIVE PLURAL.

Exc. 1. Greek nouns in *a* have commonly *tis* instead of *tibus*; as, *poēma*, a poem, *poemātis*, rather than *poematibus*, from the old nominative *poemātum*, of the second declension.

Exc. 2. The poets sometimes form the dative plural of Greek nouns in *si*, or, when the next word begins with a vowel, in *sin*; as, *Troāsī* or *Troāsin*, for *Troādibus*, from *Troas*, *Troādis* or *Troādos*, a Trojan woman.

Exc. 3. *Bos*, an ox, has *bōbus* or *bubus*; *Sus*, a swine, *suibus*, *sūbus*, or *sūbus*.

#### EXCEPTIONS IN THE ACCUSATIVE PLURAL.

Exc. 1. Nouns which have *ium* in the genitive plural, make their accusative plural in *es*, *eis*, or *is*; as, *partes*, *partium*, acc. *partes*, *parteis*, or *partis*.

Exc. 2. If the accusative singular end in *a*, the accusative plural also ends in *as*; as, *lampas*, *lampādem*, or *lampāda*; *lampādes* or *lampādas*. So *Tros*, *Troas*; *heros*, *herōas*; *Æthiops*, *Æthiōpas*, &c.

#### GREEK NOUNS THROUGH ALL THE CASES.

*Lampas*, a lamp, f. *lampādis*, or *-ados*, *-ādi*, *-ādem*, or *-āda*, *-as*, *-āde*. Plur. *-ādes*, *-ādum*, *-ādibus*, *-ādes*, or *-ādas*, *-ādes*, *-ādibus*.  
*Troas*, f. *Troādis*, or *-dos*, *-di*, *-dem*, or *-da*, *-as*, *-de*. Plur. *Troādes*, *-dum*, *-dibus* or *-si* or *-sin*, *-des*, or *-das*, *-des*, *-dibus*.  
*Tros*, m. *Trois*, *Troi*, *Troem* or *-a*, *Tros*, *Troe*, &c.  
*Phillis*, f. *Phillidis* or *-dos*, *-di*, *-dem* or *-da*, *-i* or *-is*, *-de*.  
*Pāris*, m. *Pārīdis* or *-dos*, *-di*, *-dem* or *Parim* or *-in*, *-i*, *-de*.  
*Chlāmys*, f. *chlāmīdis* or *-ydos*, *-ydi*, *-ydem* or *-yda*, *-ys*, *-yde*, &c.  
*Cāpys*, m. *Capūis* or *-yos*, *-yi*, *-ym*, or *-yn*, *-y*, *-ye* or *-y*.  
*Metāmorphōsis*, f. *-is* or *-ios*, or *-eos*, *-i*, *-im* or *-in*, *-i*, *-i*, &c.



An alphabetical list of most of the irregular Nouns, both substantive and adjective, of the Third Declension.

\* Those thus marked, have *e* only in the ablative, and *um* in the genitive plural.

† Those having *i* or *e* and *i* in the ablative, and *um* in the genitive plural, are thus marked.

‡ Such substantives have *i*, because they are formed from adjectives, having *i* only in the ablative. Though used as substantives, they are in reality adjectives, the substantive with which they agree being understood.

§ Substantives, thus marked, take either termination indifferently: those not marked take, in general, the first termination mentioned.

|| *Carthāgo* and such nouns have *e* or *i* when at a place is signified, that is, when the question is made by *ubi* 'where?' The names of Gods, rivers, &c., in *is*, take, in general, *im* or *in* in the accusative, *i* or sometimes *e* in the ablative.

A	Acc. Sing.	Abl. Sing.	Gen. Pl.
Adolescens,	- - - -	- - - -	tium, rather tum.
Annis, - -	- - - -	<i>e</i> or <i>i</i> raro.	
Amussis, - -	im, - - -	<i>i</i> .	
Anguis, - -	- - - -	<i>e</i> or <i>i</i> .	
Aprilis, - -	em, - - -	<i>i</i> .	
Aqualis, § - -	im, or em, - -	<i>i</i> or <i>e</i> .	
Araris, - -	im, - - -	<i>e</i> .	
As and compounds,	- - - -	- - - -	ium.
Avis, - -	- - - -	<i>e</i> or <i>i</i> .	
Adjectives.			
Ales, † - -	- - - -	<i>e</i> or <i>i</i> .	itum.
Anceps, † - -	- - - -	<i>e</i> or <i>i</i> .	itum, (ia, nom.)
Artifex, † - -	- - - -	<i>e</i> or <i>i</i> .	um.
B.			
Bætes,    - -	im or in, - -	<i>i</i> or <i>e</i> .	
Bilbulis, - -	im, - - -	<i>i</i> .	
Bipennis, † - -	- - - -	<i>i</i> .	
Bos, - -	- - - -	- - - -	boum, (bobus, dat.)
Buris, - -	im, - - -	<i>i</i> .	
C.			
Canalis, - -	em, - - -	<i>i</i> .	
Cannabis, - -	im, - - -	<i>i</i> or <i>e</i> .	
Carthago,    - -	- - - -	<i>i</i> or <i>e</i> .	
Caro, - -	- - - -	- - - -	nium.
Centussis, - -	im.	- - - -	
Civis, - -	- - - -	<i>e</i> or <i>i</i> .	
Classis, - -	- - - -	<i>e</i> or <i>i</i> .	
Cohors, - -	- - - -	- - - -	tium.
Clavis, § - -	im, em, - -	<i>i</i> or <i>e</i> .	
Cor, - -	- - - -	- - - -	dium.
Cos, - -	- - - -	- - - -	tium.



	Acc. Sing.	Abl. Sing.	Gen. Pl.
Collis, - - -	- - -	e or i.	
Cucumis, - - -	im, - - -	i.	
Cutis, - - -	im - - -	i or e.	
<i>Adjectives.</i>			
Capio, compounds of in -ceps, - - -	- - -	e or i.	um.
Caput, compounds of in -ceps, - - -	- - -	e or i,	um.
Celer, † - - -	- - -	i, - - -	um.
Cælebs, * - - -	- - -	e, - - -	um.
Compar, † - - -	- - -	e, or i, - - -	um.
Compos, * - - -	- - -	ote, - - -	um.
Concolor, * - - -	- - -	e, - - -	um.
Color, comp. of, * - - -	- - -	e, - - -	um.
Corpus, comp. of in -or, * - - -	- - -	e, - - -	um.
Consors, † - - -	- - -	e or i,	um.
Concors, - - -	- - -	i or e rarely,	ium.
<i>D.</i>			
Decussis, - - -	im.		
Dos, - - -	- - -	- - -	tium.
<i>Adjectives.</i>			
Degener, † - - -	- - -	e or i,	um.
Dispar, † - - -	- - -	e or i,	um.
Dives, * - - -	- - -	e, sometimes i,	um.
<i>F.</i>			
Familiaris, † - - -	- - -	i or e.	
Faux, - - -	- - -	- - -	cium.
Febris, § - - -	im, em,	i, e.	
Finis, - - -	- - -	i, e.	
Fornax, - - -	- - -	- - -	cium.
Fustis, - - -	- - -	e, i.	
Facio, comp. of in -fex, - - -	- - -	e or i,	um.
<i>G.</i>			
Gausape (perhaps indecl.) - - -	- - -	e.	
Glis, - - -	- - -	- - -	rium.
Gummi, - - -	im, - - -	i.	
Genus, comp. of in -er, - - -	- - -	- - -	um.
<i>H.</i>			
Hæresis, - - -	im, in,	i.	
Hospes, adj. * - - -	- - -	ite, - - -	um.
<i>I.</i>			
Ignis, - - -	- - -	e or i.	
Imber, - - -	- - -	e or i.	
Infans, - - -	- - -	- - -	tium.
Jus, - - -	- - -	jure, - - -	um, ium seldom.
Juvenis, - - -	- - -	e, - - -	um.
<i>Adjectives.</i>			
Impos, * - - -	- - -	ote, - - -	um.
Impar, † - - -	- - -	e or i,	um.
Impubes, * - - -	- - -	ere, - - -	um.
Inops, † - - -	- - -	e or i,	um.

L.	Acc. Sing.	Abl. Sing.	Gen. Pl.
Labes, - - -	- - -	e or i.	
Lar, - - -	- - -	- - -	ium.
Lens, § - - -	tim, tem, - - -	ti, te.	
Linter, - - -	- - -	- - -	ium.
Lis, - - -	- - -	- - -	tium.
Locuples, <i>adj.</i>	- - -	e or i,	um, ium <i>seldom</i> .
M.			
Mephitis, - - -	im, - - -	i.	
Messis, - - -	- - -	e or i.	
Molaris, † - - -	- - -	i.	
Mons, - - -	- - -	e or i.	
Mugil, - - -	- - -	e or i,	um.
Mus, - - -	- - -	- - -	rium. <sup>1</sup>
Memo, <i>adj.</i> † ( <i>olim</i>	- - -	- - -	
Memoris,) - - -	- - -	i, - - -	um.
N.			
Natalis, † - - -	- - -	i or e.	
Navis, § - - -	im, em, - - -	i or e.	
Nix, - - -	- - -	- - -	nivium.
November, ( <i>and</i>	- - -	- - -	
such,) - - -	em, - - -	i.	
O.			
Occiput, § - - -	- - -	i or e.	
October, - - -	em, - - -	i.	
Orbis, - - -	- - -	e or i.	
Os, ossis, - - -	- - -	- - -	ossium.
Ovis, - - -	em, im,	e or i.	
P.			
Pelvis, § - - -	im, em,	i or e.	
Par, <i>m. &amp; f.</i> - - -	- - -	e,	ium.
Par, <i>n.</i> - - -	- - -	i,	ium.
Palus, - - -	- - -	- - -	udium.
Pars, - - -	- - -	e or i.	
Postis, - - -	- - -	e or i.	
Pugil, § - - -	- - -	i or e.	
Puppis, § - - -	im, em,	i or e.	
<i>Adjectives.</i>			
Par, † - - -	- - -	i, - - -	ium.
Particeps, † - - -	- - -	e or i,	um.
Pauper, * - - -	- - -	ere,	um.
Pes, <i>comp. of</i> * - - -	- - -	e,	um.
Princeps, † - - -	- - -	e or i,	um.
Præceps, * - - -	- - -	i, e,	tum ( <i>ia, nom.</i> )
Plus, - - -	- - -	ri, re,	rium.
Pubes, * - - -	- - -	ere,	um.
Q.			
Quintilis ( <i>and such</i> ),	em, - - -	i.	
Quiris, - - -	- - -	- - -	itium, itum.
R.			
Ratis, - - -	em, im, - - -	e, i.	
Ravis, - - -	im, - - -	i.	
Restis, - - -	im, em, - - -	e.	
Rivalis, † - - -	- - -	i or e.	

<sup>1</sup> Semel apud Ciceronem *murum*.

	Acc. Sing.	Abl. Sing.	Gen. Pl.
Rus, §	- - - - -	i or e.	
Rudis, -	- - - - -	e.	
S.			
Sal, -	- - - - -	e or i.	
Samnis, -	- - - - -	- - - - -	tium
Securis, -	im, em, - - -	e.	
Seges, -	- - - - -	e or i.	
Sementis, § -	im, em, - - -	i or e.	
Senex, -	- - - - -	e, - - - -	um.
Sentis, -	em, im, - - -	e or i.	
Septunx, -	- - - - -	- - - - -	cium.
Serapis,    -	im, - - - - -	i.	
Sextans, -	- - - - -	- - - - -	tium.
Sextilis, -	em, - - - - -	i.	
Sinapis, -	im, - - - - -	i, e raro.	
Sitis, -	im, - - - - -	i.	
Sodalis, † -	- - - - -	i or e.	
Sordes, -	- - - - -	e or i.	
Sors, -	- - - - -	e or i.	
Strigilis, -	em, im <i>seldom</i> , -	e.	
Supellex, § -	- - - - -	i or e.	
Adjectives.			
Senex, * -	- - - - -	e, - - - -	um.
Sospes, * -	- - - - -	ite, - - - -	um.
Superstes, * -	- - - - -	ite, - - - -	um.
Supplex, † -	- - - - -	ici, or e, - -	um.
T.			
Tibris,    -	im, in, - - -	i, e, ide.	
Tigris,    -	im, in, - - -	i, e.	
Tridens, § -	- - - - -	i or e.	
Turris, § -	im, em, - - -	i or e.	
Tussis, -	im, em, - - -	i or e.	
Adjectives.			
Tricorpor, * -	- - - - -	e, - - - -	um.
Tricuspis, * -	- - - - -	e, - - - -	um.
Tripes, * -	- - - - -	e, - - - -	um.
U, V.			
Vectis, -	- - - - -	e or i.	
Venter, -	- - - - -	- - - - -	ium.
Vigil, § -	- - - - -	e or i, - - -	um.
Vis, <i>pl.</i> vires,	vim, - - - - -	vi, - - - -	rium.
Unguis, -	- - - - -	e or i.	
Volucris, † -	- - - - -	i or e, - - -	um.
Uter, -	- - - - -	- - - - -	ium.
Adjectives.			
Uber, † -	- - - - -	e or i, - - -	um.
Vetus, * -	- - - - -	i, e <i>seldom</i> , -	um.
Viail, † -	- - - - -	i, e, - - - -	um, ium <i>seldom</i> .
Volucris, † -	- - - - -	i, - - - -	um, ium <i>seldom</i> .

## FOURTH DECLENSION.

Nouns of the fourth declension end in *us* and *u*.

Nouns in *us* are masculine; nouns in *u* are neuter, and indeclinable in the singular number.

## TERMINATIONS.

<i>Singular.</i>		<i>Plural.</i>	
Nom.	} <i>us, or u,</i>	Nom.	} <i>us, or ua,</i>
Voc.		Acc.	
Gen.	<i>ûs,</i>	Voc.	<i>uum,</i>
Dat.	<i>ui,</i>	Gen.	
Acc.	<i>um,</i>	Dat.	} <i>ibus.</i>
Abl.	<i>u.</i>	Abl.	

*Fructus, fruit, masc.*

<i>Singular.</i>		<i>Plural.</i>	
N. fructus,	<i>fruit,</i>	N. fructus,	<i>fruits,</i>
G. fructûs,	<i>of fruit,</i>	G. fructuum,	<i>of fruits,</i>
D. fructui,	<i>to fruit,</i>	D. fructibus,	<i>to fruits,</i>
A. fructum,	<i>fruit,</i>	A. fructus,	<i>fruits,</i>
V. fructus,	<i>O fruit,</i>	V. fructus,	<i>O fruits,</i>
A. fructu,	<i>with fruit.</i>	A. fructibus,	<i>with fruits.</i>

*Cornu, a horn, neut.*

<i>Singular.</i>		<i>Plural.</i>	
N. cornu,	<i>a horn,</i>	N. cornua,	<i>horns,</i>
G. cornu,	<i>of a horn,</i>	G. cornuum,	<i>of horns,</i>
D. cornu,	<i>to a horn,</i>	D. cornibus,	<i>to horns,</i>
A. cornu,	<i>a horn,</i>	A. cornua,	<i>horns,</i>
V. cornu,	<i>O horn,</i>	V. cornua,	<i>O horns,</i>
A. cornu,	<i>with a horn.</i>	A. cornibus,	<i>with horns.</i>

Exc. 1. The following nouns are feminine :

<i>Acus, a needle.</i>	<i>Idus, uum, the ides of a month.</i>	<i>Porticus, a gallery.</i>
<i>Anus, an old woman.</i>	<i>Mănus, the hand.</i>	<i>Spēcus, a den.</i>
<i>Dōmus, a house.</i>	<i>Pēnus, a store-house.</i>	<i>Trībus, a tribe.</i>
<i>Fīcus, a fig.</i>		

*Penus* and *specus* are sometimes masculine. *Ficus*, *penus*, and *domus*, with several others, are also of the second declension. *Capricornus*, m. the sign Capricorn, although from *cornu*, is always of the second decl. and so are the compounds of *manus*; *unimānus*, having one hand; *centimānus*, &c. adj. *Quercus*, an oak, has *quercōrum*, and *-uum*, in the gen. pl. *Versus* has *versi*, *versōrum*, *versis*, as well as its regular cases. *Senātus* has also *-ātī*, in the gen.

*Domus* is but partly of the second declension; thus,

*Dōmus*, a house, fem.

Singular.		Plural.	
N. domus,	a house,	N. domus,	houses,
G. domūs, or mi,	of a house,	G. domōrum, or -uum,	of houses,
D. domui, or -mo,	to a house,	D. domībus,	to houses,
A. domum,	a house,	A. domos, or -us,	houses,
V. domus,	O house,	V. domus,	O houses,
A. domo,	with a house.	A. domībus,	with houses.

*Note.* *Domūs*, in the genitive, signifies, of a house; and *domi*, at home, or of home; as, *meminēris domi*. Terent. Eun. iv. 7. 45.

Exc. 2. The following nouns have *ūbus*, in the dative and ablative plural.

Acus, a needle.	Lācus, a lake.	Spēcus, a den.
Arcus, a bow.	Partus, a birth.	Tribus, a tribe.
Artus, a joint.	Portus, a harbour.	Vēru, a spit.
Genu, the knee.		

*Portus*, *genu*, and *veru*, have likewise *ūbus*; as, *portūbus* or *portūbus*.

Exc. 3. *JESUS*, the venerable name of our Saviour, has *um* in the accusative, and *u* in all the other cases.\*

## FIFTH DECLENSION.

Nouns of the fifth declension end in *es*, and are of the feminine gender.

\* Nouns of the fourth declension anciently belonged to the third, and were declined like *grus*, *gruis*, a crane; thus, *fructus*, *fructuis*, *fructui*, *fructuem*, *fructus*, *fructue*; *fructues*, *fructuum*, *fructūbus*, *fructues*, *fructues*, *fructūbus*. So that all the cases are contracted, except the dative singular, and genitive plural. In some writers, we still find the genitive singular in *uis*; as, *Ejus anuis causā*, for *anūs*. Terent. Heaut. ii. 3. 46. and in others, the dative in *u*; as, *Resistēre impētū*, for *impetui*. Cic. Fam. x. 24. *Esse usū sibi*, for *usui*. Ib. xiii. 71. The gen. plur. is sometimes contracted; as, *currūm*, for *curruum*.

## TERMINATIONS.

Singular.	Plural.
Nom. } es,	Nom. } es,
Voc. } ei,	Voc. } es,
Gen. } ei,	Gen. } ērum,
Dat. } em,	Dat. } ēbus.
Acc. } e.	Abl. }

Res, *a thing*, fem.

## Singular.

## Plural.

N. res,	<i>a thing,</i>	N. res,	<i>things,</i>
G. rēi,	<i>of a thing,</i>	G. rērum,	<i>of things,</i>
D. rēi,	<i>to a thing,</i>	D. rēbus,	<i>to things,</i>
A. rem,	<i>a thing,</i>	A. res,	<i>things,</i>
V. res,	<i>O thing,</i>	V. res,	<i>O things,</i>
A. re,	<i>with a thing.</i>	A. rēbus,	<i>with things.</i>

In like manner decline,

Acies, <i>the edge of a thing,</i>	Inglūvies, <i>gluttony.</i>	Sānies, <i>gore.</i>
or an army in order of battle.	Mācies, <i>leanness.</i>	Scābies, <i>the scab, or itch.</i>
Cāries, <i>rottenness.</i>	Māteries, <i>matter.</i>	Sēries, <i>an order, or row.</i>
Cāsāries, <i>the hair.</i>	Pernīcies, <i>destruction.</i>	Spēcies, <i>an appearance.</i>
Fācies, <i>the face.</i>	Prōlūvies, <i>a looseness.</i>	Sūperfīcies, <i>the surface.</i>
Glācies, <i>ice.</i>	Rābies, <i>madness.</i>	Tempēries, <i>temperateness.</i>

Except *dies*, a day, masc. or fem. in the singular, and always masc. in the plural; and *meridies*, the mid-day, or noon, masc.

The poets sometimes make the genitive, and more rarely the dative singular, in *e*; as, *fidē*, for *fidēi*. Ov. M. 3. 341.

Gen. *Diē*, Virg. G. i. 208. Sallust, Jug. 52, 106. *Acīē*, Sallust. Dat. *Diē* Plaut. *Fāciē*, Gell. *Fīdē*, Sallust, Jug. Hor. i. Sat. 3. 95. We find such Genitives also as, *Acīi*, *Pernīcii*, *Fīdī*, &c. A few have their Genitive from the Third, as *Rēquīēs*, *ēi*, or *ētis*, rest. *Plēbēs*, the common people, makes *plēbis*, *plēbēi*, or *plēbi*; *Fāmēs*, hunger, *fāmīs*, or *fāmēi*.

The nouns of this declension are few in number, not exceeding fifty, and seem anciently to have been comprehended under the third declension. Most of them want the genitive, dative, and ablative plural, and many, the plural altogether.

All nouns of the fifth declension end in *ies*, except three; *fides*, faith; *spēs*, hope; *res*, a thing; and all nouns in *ies* are of the fifth, except these four; *ābies*, a fir-tree; *āries*, a ram; *pāries*, a wall; and *quies*, rest; which are of the third declension. *Requies* is of the third and fifth declension.

Of the fifty-seven nouns of this declension, only two, *Rēs*, and *Diēs*, are complete in the plural. The following plurals occur: Nom. or Accus. *Acies*, *Fāciēs*, *Eluviēs*, *Prōgēniēs*, *Scābiēs*, *Spēcīēs*, *Spēs*, *Sūperfīcies*.—Gen. *Fāciērūm*, *Spēcīērūm*, *Spērūm*, *Māteriūm*, *Luxūriūm*.—Dat. or Abl. *Spēbus*, *Sūperfīciēbus*. '*Spēcīērūm et Spēcīēbus nolim dicere, ne si Latine quidem dici possit.*—Cicero.



## SYNOPSIS OF THE FIVE DECLENSIONS.

[Greek words and neuters are omitted. The nominative singular also does not appear in its various forms.]

	I.	II.	III.	IV.	V.
<i>Sing.</i>					
Nom.					
Gen.	æ,	i,	is,	ûs,	ei.
Dat.	æ,	o,	i,	ui,	ei
Acc.	am,	um,	em,	um,	em.
Voc.	as Nom.	as Nom.	as Nom.	as Nom.	as Nom.
Abl.	â,	o,	e,	u,	e.
<i>Plural.</i>					
Nom.	æ,	i,	es,	us,	es.
Gen.	ârum,	ôrum,	um,	uum,	êrum.
Dat.	is,	is,	ibus,	ibus,	êbus.
Acc.	as,	os,	es,	us,	es.
Voc.	æ,	i,	es,	us,	es.
Abl.	is,	is,	ibus,	ibus,	êbus.

## IRREGULAR NOUNS.

Irregular nouns may be reduced to three classes, *Variable*, *Defective*, and *Redundant*.

## I. VARIABLE NOUNS.

Nouns are variable either in gender, or declension, or in both.

*Heterogeneous Nouns.*

Those which vary in gender are called *heterogeneous*, and may be reduced to the following classes:

1. *Masculine in the singular, and neuter in the plural.*

Avernus, a lake in Campania, hell.

Dindÿmus, a hill in Phrygia.

Ismârus, a hill in Thrace.

Massicus, a hill in Campania, famous  
for excellent wines.

Mænâlus, a hill in Arcadia.

Pangæus, a promontory in Thrace.

Tænârus, a promontory in Laconia.

Tariârus, hell.

Taÿgêtus, a hill in Laconia.

Thus, *Averna*, *Avernôrum*; *Dindÿma*, *-ôrum*, &c. These are thought by some to be properly adjectives, having *mons* understood in the singular, and *juga*, or *cacumina*, or the like, in the plural.

2. *Masc. in the sing. and in the plur. masc. and neuter.*

*Jocus*, a jest, pl. *joci* and *joca*; *locus*, a place, pl. *loci* and *loca*. When we speak of passages in a book, or topics in a discourse, *loci* only is used.

3. *Feminine in the singular, and neuter in the plural.*

*Carbāsus*, a sail, pl. *carbāsa*; *Pergāmus*, the citadel of Troy, pl. *Pergāma*.

4. *Neuter in the singular, and masculine in the plural.*

*Cælum*, pl. *cæli*, heaven; *Elÿsium*, pl. *Elysii*, the Elysian fields; *Argos*, pl. *Argi*, a city in Greece.

5. *Neuter in the sing. in the plur. masc. or neuter.*

*Rastrum*, a rake, pl. *rastri* and *rastra*; *frænum*, a bridle, pl. *fræni* and *fræna*.

6. *Neuter in the singular, and feminine in the plural.*

*Delīcium*, a delight, pl. *deliciæ*; *ëpulum*, a banquet, pl. *ëpülæ*; *balneum*, a bath, pl. *balneæ* and *balnea*.

*Heteroclites.*

Nouns which vary in declension are called *heteroclites*; as, *vas*, *vāsis*, a vessel, pl. *vāsa*, *vasōrum*; *jūgërum*, *jugëri*, an acre, pl. *jūgëra*, *jugërum*, *jugeribus*, which has likewise sometimes *jugëris*, and *jugëre*, in the singular, from the obsolete *jugus*, or *juger*.

In double nouns, both nouns are declined when combined in the nominative case; as,

*Respublica*, a commonwealth, fem.

*Singular.*

N. *respublica*,  
G. *reipublicæ*,  
D. *reipublicæ*,  
A. *rempublicam*,  
V. *respublica*,  
A. *republicâ*.

*Plural.*

N. *respublicæ*,  
G. *rerumpublicarum*,  
D. *rebuspublicis*,  
A. *respublicas*,  
V. *respublicæ*,  
A. *rebuspublicis*.

*Jusjurandum*, an oath, neut.

*Singular.*

N. *jusjurandum*,  
G. *jurisjurandi*,  
D. *jurijurando*,  
A. *jusjurandum*,  
V. *jusjurandum*,  
A. *jurejurando*.

*Plural.*

N. *jurajuranda*,  
G. *jurumjurandorum*,\*  
D. *juribusjurandis*,  
A. *jurajuranda*,  
V. *jurajuranda*,  
A. *juribusjurandis*.

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\* The Gen. Dat. and Abl. plural are not used.

If a nominative is combined with some other case, then the nominative only is declined ; as,

*Paterfamilias, a master of a family, masc.*

N. paterfamilias,  
G. patrisfamilias,  
D. patrifamilias,  
A. patremfamilias,  
V. paterfamilias,  
A. patrefamilias,

Some nouns are both of the second and third declension ; as,

N.	G.	D.	A.	V.	Ab.
Orpheus,	ei,	eo,	{ eum, }	—	eo; 2d Declen.
	eos,	ei,	{ or eon, }	eu,	—; 3d Declen.

N.	G.	D.	A.	V.	Ab.
Œdipus,	i,	o,	um,	—	o; 2d Declen.
	ōdis,	ōdi,	ōdem,	u,	ōde; 3d Declen.

N.	G.	D.	A.	V.	Ab.
Achilleus,	ei,	eo,	—	eu,	eo; 2d Declen.
Achilles,	{ lis, or }	li,	{ lem, }	{ les, }	le; 3d Declen.
	lēos,		{ or len, }	{ or le, }	

Some nouns are of peculiar declension.

*Singular.*

*Singular.*

*Plural.*

N. Jupīter,	N. vis,	N. vires,
G. Jovis,	G. vis,	G. virium,
D. Jovi,	D. —	D. viribus,
A. Jovem,	A. vim,	A. vires,
V. Jupīter,	V. vis,	V. vires,
A. Jove.	A. vi.	A. viribus.

*Singular.*

*Plural.*

N. bos,	N. boves,
G. bovis,	G. boum,
D. bovi,	D. bobus, or bubus,
A. bovem,	A. boves,
V. bos,	V. boves,
A. bove.	A. bobus, or bubus.

## II. DEFECTIVE NOUNS.

Nouns are defective either in cases or in number.

Nouns are defective in cases different ways.

I. Some are altogether indeclinable, and are therefore called *Aptōta*, or *Aptotes*.\*

Nouns in *u* are indeclinable in the singular number, but regular in the plural, as, *cornu*, a horn, plural, *cornua*, *cornuum*, &c.

Most nouns in *i* are indeclinable in both numbers; as *gummi*, 'gum;' *sināpi*, 'mustard.'

Foreign or barbarous words, that is, names which are neither Greek nor Latin; as, *Job*, *Jerusalem*, *Abraham*, *Adam*.

Any words put for nouns, as *velle tuum*, 'thy will;' *Istud cras*, 'that to-morrow;' *O magnum Græcōrum*, 'the 'Omega,' or large O of the Greeks.'

Cardinal numbers from *Quatuor* to *Centum*: also *tot*, *quot*, and their plurals. *Mille*, the adjective, is a plural aptote of all genders. *Mille*, the substantive, is an aptote in the singular, but regular in the plural; as, *millia*, *millium*, &c.

*Cepe*, 'an onion;' *mane*, 'the morning;' *gausāpe*, 'a rough coat;' all of them neuter.

*Nequam* and *frugi* are aptotes in both numbers: so, *pondo*, 'a pound,' is used in the plural; *Duo pondo*, 'two pounds.'

*Praesto* and *satis* are generally considered adverbs.

II. Some are used only in the one case, and are therefore called *Monoptōta*.

Nominatives singular. *Inquires*, 'want of rest;' *potis*, neuter *pote*, 'able;' *exspes*, 'hopeless.'

Genitives. *Dicis* and *nauci*. *Dicis gratiā* 'for form's sake:' *res nauci*, 'a thing of no value.' Yet abl. *nauco* occurs in Naev. ap. Fest.

Datives. *Despicatui*, 'contempt;' *Ludificatui*, 'mockery.'

Accusatives. *Amissum*, 'a loss;' *decempticem*, 'ten-fold;' *trilicem*, 'trebly-tissued;' *procērem*, 'a peer.'

Ablatives. *Noctu*, 'in the night time;' *interdiu*, 'in the day time;' *natu*, 'by birth;' *injussu*, 'without command;' *missu*, 'by despatch;' *promptu*, 'in readiness;' *ergō*, 'for the sake of;' *Ambāge*, 'with a winding story;' *casse*, 'with a net;' *compēde*, 'with a fetter;' *fauce*, 'in the throat;' are all regular in the plural except *ambāge*, which wants the genitive; as, *ambāges*, *ambagibus*; *compedes*, *compedibus*.

Accusatives plural. *Inficias*, 'a denial;' as, *ire inficias*, 'to deny;' *incitas* or *incita*, 'extremities,' 'nonplus;' as, *ad incitas redactus*, 'reduced to one's wit's end.'

Ablative. *Ingratiis*, 'in spite of one,' 'against one's will.'

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\* From *α* priv. "not," and *πτωσις*, 'a case,' because they have no case.

### III. Some are used only in two cases, and therefore are called *Diptōta*.

Nom. and Acc. *Necesse* or *necessum*, 'necessity;' *volūpe* or *volup*, 'pleasure;' *instar*, 'likeness;' *astu*, 'a city;' *dica*, *dicam*, 'an action at law;' *hir*, 'the palm of the hand.'

Nom. and Abl. *Astus*, *astu*, 'craft;' *vesper*, *vespere*, or *vesperi*, 'the evening;' *siremps*, *sirempse*, 'the same,' 'all alike.'

Gen. and Abl. *Impētis*, m. *impēte*, 'force;' *verbēris*, n. *verbere*, 'a stripe;' *spontis*, *sponte*, 'of one's own accord;' *jugeris*, *jugēre*, 'an acre;' but *jugēris*, and *verbēris* are both entire in the plural.

Dat. and Abl. *Hortatui* and *hortatu*, 'exhortation;' *Irrisui*, *irrīsu*, 'derision;' *obtentui*, *obtentu*, 'a covering;' 'a pretext.'

Acc. and Abl. *veprem* and *vepre*, 'a briar.'

Nom. and Acc. plur. *Suppetiæ*, *suppetias*, 'help,' 'supplies,' *inferiæ*, *inferias*, 'sacrifices to the dead.'

Gen. and Abl. plur. *Repetundārum*, *repetundis*, 'extortion.'

### IV. Several nouns are only used in three cases, and therefore called *Triptōta*.

Nom. Gen. and Abl. *Tabum*, i, o, 'gore.'

Nom. Acc. and Voc. *Fas*, 'right;' *nefas*, 'wrong;' *nihil* or *nīl*, 'nothing;' *epos*, 'an heroic poem;' *melos* 'a song;' *hippomānes*, 'a kind of poison which grows on the forehead of a foal;' *cacoethēs*, 'an evil custom;' and other Greek neuters in *es*.

Nom. Gen. and Acc. *Tantundem*, *tantīdem*, *tantundem*, 'even as much.'

Nom. Acc. and Abl. *Algus*, *um*, u, 'cold;' *Inquies*, *ētem*, *ēte* adj. 'restless;' *Obez*, *īcem*, *īce*, 'a bolt;' *Satias*, *ātem*, *āte*, *satiety*;' *Situs*, *um*, u, 'situation.'

Gen. Acc. and Abl. *Femīnis*, i, e, 'the thigh,' plural *femīna* in nom. acc. and voc. *Opis*, *em*, e, 'help,' plur. *opes*, *opium*, &c., and generally signifies 'wealth,' or 'power.' *Sordis*, *em*, e, 'filth,' plur. *sordes*, *ium*, *ibus*.

Dat. Acc. and Abl. *Preci*, *em*, e, 'prayer;' plur. *preces*. *um*, *itus*, &c. *Derisui*, *um*, u, 'ridicule;' *Nuptui*, *um*, u, 'marriage.'

Nom. Acc. and Voc. Plural, the neuters *Cete*, 'whales,' *Tempe*, 'a beautiful vale in Thessaly,' *mele*, 'songs.'

### V. The following nouns want the Nominative, and of consequence the Vocative, and are therefore called *Tetraptōta*.

*Vicis*, f. 'of the place,' or 'stead of another;' *Pecūdis*, f. 'of a beast;' *Ditiōnis*, f. 'of power, dominion;' of these *pecūdis* has the plural entire; *ditiōnis* wants it altogether; *vicis* is not used in the genitive plural. To these add *Nex*, 'slaughter;' *Daps*, 'a dish of meat;' and *Frux*, 'corn;' hardly used in the nominative singular, but in the plural mostly entire. *Fors*, *fortis*, *fortem*, *forte*, 'chance,' 'fortune,' is not used in the dative. [*Forti Fortūnæ* occurs in Arnob. lib. vii. and on some ancient coins and monuments.]



## VI. Some nouns only want one case, and are called *Pentaptōta*.

Thus, *Fax*, *faex*, *fel*, *glos*, *labes*, *lux*, *os* ('the mouth') *pax*, *pix*, *proles*, *pūs*, *ros*, *sobōles*, and *sol* want the genitive plural. *Chaos* 'a confused mass,' wants the gen. singular, and the plural entirely; dat. sing. *chao*. *Vis*, 'strength,' seldom has the dative singular, but plural complete. *Nemo*, 'no body,' wants the vocative singular, and has no plural. Such words as *qualis*, *quantus*, *quotus*, have no vocative.

### DEFECTIVE IN NUMBER.

I. PROPER NAMES OF PERSONS strictly want the plural.

II. PROPER NAMES OF PLACES are used in the singular or plural only; as,

*Italia*, 'Italy;' *Athēnae*, 'Athens.'

III. Most names of VIRTUES, VICES, HERBS, METALS, MINERALS, LIQUIDS, CORN, most ABSTRACT NOUNS, &c., want the plural; as,

*Justitia*, 'justice;' *Inertia*, 'sloth;' *Apium*, 'parsley;' *Argentum*, 'silver;' *Aurum*, 'gold;' *Lac*, 'milk;' *Triticum*, 'wheat;' *Hordeum*, 'barley;' *Avēna*, 'oats;' *Juventus*, 'youth;' *Pueritia*, 'childhood;' &c.

## IV. Masculines wanting the Plural.

*Aër*, *aëris*, *the air*.  
*Æther*, *-ëris*, *the sky*.  
*Cestus*, *-ī*, *the girdle of Venus*.  
*Fŭmus*, *-i*, *dung*.  
*Hespērus*, *-i*, *the evening star*.  
*Limus*, *-i*, *slime*.  
*Mēridies*, *-iēi*, *mid-day*.  
*Mundus*, *-i*, *a woman's ornaments*.  
*Muscus*, *-i*, *moss*.  
*Nēmo*, *-īnis*, *c. no body*.

*Pēnus*, *-i*, or *-ūs*, *d. g. all manner of provisions*.  
*Pontus*, *-i*, *the sea*.  
*Pulvis*, *-ëris*, *dust*.  
*Sabulo*, *-ōnis*, *gravel*.  
*Sanguis*, *-īnis*, *blood*.  
*Sōpor*, *-ōris*, *sleep*.  
*Veternus*, *-i*, *lethargy*.  
*Viscus*, *-i*, *bird-lime*.

## V. Feminines wanting the Plural.

*Argilla*, *-æ*, *potter's earth*.  
*Fāma*, *-æ*, *fame*.  
*Hūmus*, *-i*, *the ground*.  
*Lues*, *-is*, *a plague*.  
*Plebs*, *plēbis*, *the common people*.  
*Pūbes*, *-is*, *the youth*.  
*Quies*, *-ētis*, *rest*.

*Sālus*, *-ūtis*, *safety*.  
*Śītis*, *-is*, *thirst*.  
*Sūpellex*, *-ctŭlis*, *household furniture*.  
*Tābes*, *-is*, *a consumption*.  
*Tellus*, *-ūris*, *the earth*.  
*Vespēra*, *-æ*, *the evening*.



## VI. Neuters wanting the Plural.

Album, i, <i>an album.</i>	Nectar, āris, <i>nectar.</i>
Bālaustium, i, <i>the flower of a pomegranate tree.</i>	Nihil, nīl, nihīlum, i, <i>nothing.</i>
Bārā:thrum, i, <i>a gulf.</i>	Nītrum, i, <i>nitre.</i>
Cænum, i, <i>mud.</i>	Omāsum, i, <i>fat tripe.</i>
Crōcum, i, <i>saffron.</i>	Opium, i, <i>opium.</i>
Dilūcūlum, i, <i>the dawn.</i>	Pelāgus, i, <i>the sea.</i>
Ebur, ōris, <i>ivory.</i>	{ Pēnum, i, <i>or</i>
Fel, fellis, <i>gall.</i>	{ Pēnus, ōris, <i>provisions.</i>
Gēlu, inv. <i>frost.</i>	Pīper, ēris, <i>pepper.</i>
Glastum, i, <i>wood.</i>	Prōlūbium, i, <i>a desire.</i>
{ Glūtēn, inis, <i>or</i>	Sābūlum, i, <i>sand.</i>
{ Glūtīnum, i, <i>glue.</i>	Sāl, sālis, (neut.) <i>salt.</i>
Gypsum, i, <i>white plaster.</i>	Sālum, i, <i>the sea.</i>
Hēpar, ātis, <i>the liver.</i>	Sēnium, i, <i>old age.</i>
Hīlum -i, <i>the black speck of a bean.</i>	Sīnāpi, inv. <i>mustard.</i>
Jūbar, āris, <i>a sun-beam.</i>	Tābum, i, <i>gore.</i>
Jusītium, i, <i>a law vacation.</i>	Vēr, vēris, <i>spring.</i>
Lardum, i, <i>bacon.</i>	Vētrnum, i, <i>lethargy.</i>
Lētum, i, <i>death.</i>	Vīrus, i, <i>poison.</i>
Lūtum, i, <i>clay.</i>	Viscum, i, <i>birdlime.</i>
Mācellum, i, <i>the shambles.</i>	Vitrum, i, <i>wood.</i>
Mānē, <i>the morning.</i>	Zingībēr, ēris, <i>ginger.</i>

## VII. Names of Games, Feasts, Books, &amp;c. wanting the Singular.

Apollināres, ium, <i>games in honour of Apollo.</i>	Olympia, <i>the Olympic games.</i>
Bacchānālia, ium, or ōrum, <i>the feasts of Bacchus.</i>	Orgia, <i>rites of Bacchus.</i>
Būcōlica, ōrum, or ōn, <i>a book of pastorals.</i>	Pālilia, <i>a feast in honour of Pales.</i>
Chāristia, ōrum, <i>love-feasts.</i>	Pārentālia, <i>solemnities at the funeral of a parent.</i>
Diōnysia, <i>the feast of Bacchus.</i>	Pythia, <i>games in honour of Apollo.</i>
Georgica, ōrum, or ōn, <i>a work on husbandry.</i>	Quinquātrīs, num, <i>and</i>
Hierosolyma, ōrum, <i>Jerusalem.</i>	Quinquātria, ōrum, & ium, <i>feasts in honour of Minerva.</i>
Lātinæ, <i>feasts of Jupiter Latialis.</i>	Suōvētaurilia, ium, <i>a sacrifice of a swine, sheep, and ox.</i>
	Syracusæ, ārum, <i>Syracuse.</i>

## VIII. Masculines wanting the Singular.

Antes, -ium, <i>fore ranks.</i>	Fasces, -ium, <i>a bundle of rods carried before the chief magistrates of Rome.</i>
Cancelli, <i>lattices or windows, made with cross-bars, like a net; a rail or balustrade round any place; bounds or limits.</i>	Fasti, -ōrum, or fastus, -uum, <i>calendars, in which were marked festival days, the names of magistrates, &amp;c.</i>
Cāni, <i>grey hairs.</i>	Fines, -ium, <i>the borders of a county, or a country.</i>
Casses, -ium, <i>a hunter's net.</i>	Fōri, <i>the gangways of a ship; seats in the circus; or the cells of a bee-hive.</i>
Cēlēres, -ium, <i>the light-horse.</i>	Furfures, -um, <i>scales in the head.</i>
Cōdicilli, <i>writings.</i>	
Druīdes, -um, <i>the Druids, priests of the ancient Britains and Gauls.</i>	

<i>Infēri</i> , the gods below.	<i>Mīnōres</i> , -um, successors.
<i>Laurīces</i> , young rabbits.	<i>Nātāles</i> , -ium, parentage.
<i>Lēmūres</i> , -um, hobgoblins, or spirits in the dark.	<i>Pandectæ</i> , pandects.
<i>Libēri</i> , children.	<i>Postēri</i> , posterity.
<i>Luceres</i> , -um, a third part of the early Romans.	<i>Prōcēres</i> , -um, the nobles.
<i>Majōres</i> , -um, ancestors.	<i>Pūgillāres</i> , -ium, writing-tables.
<i>Mānes</i> , -ium, spirits of the dead.	<i>Sentes</i> , -im, thorns.
	<i>Sūpēri</i> , -um, & -ōrum, the gods above.

## IX. Feminines wanting the Singular.

<i>Alpes</i> , -ium, the Alps.	<i>Fēriæ</i> , holydays.	<i>Nuptiæ</i> , a marriage.
<i>Angustiæ</i> , difficulties.	<i>Fraces</i> , -ium, the lees of oil.	<i>Offūciæ</i> , cheats.
<i>Antia</i> , a fore lock.	<i>Gādes</i> , -ium, Cadiz.	<i>Opēræ</i> , workmen.
<i>Apinæ</i> , gewgaws.	<i>Gerræ</i> , trifles.	<i>Pāriētīnæ</i> , old walls.
<i>Argūtīæ</i> , quirks, witticisms.	<i>Grates</i> , -ium, thanks.	<i>Partes</i> , -ium, a party.
<i>Bigæ</i> , a chariot drawn by two horses.	<i>Hyādes</i> , -um, the seven stars.	<i>Phālēræ</i> , trappings.
<i>Trīgæ</i> , —by three,	<i>Indūciæ</i> , a truce.	<i>Plāgæ</i> , nets.
<i>Quadrīgæ</i> , —by four.	<i>Indūviæ</i> , clothes to put on.	<i>Pleiādes</i> , -um, the seven stars.
<i>Braccæ</i> , breeches.	<i>Ineptiæ</i> , silly stories.	<i>Præstīgæ</i> , enchantments.
<i>Branchiæ</i> , the gills of a fish.	<i>Inferiæ</i> , sacrifices to the Infernals.	<i>Primitiæ</i> , first fruits.
<i>Charītes</i> , -um, the three graces.	<i>Insīdiæ</i> , snares.	<i>Quisquiliæ</i> , sweepings.
<i>Clitellæ</i> , panners.	<i>Kālendæ</i> , <i>Nōnæ</i> , <i>Idus</i> , -um, names which the Romans gave to certain days in each month.	<i>Rēliquiæ</i> , a remainder.
<i>Cūnæ</i> , a cradle.	<i>Lāpīcidīnæ</i> , stone quarries.	<i>Sālebræ</i> , rugged places.
<i>Dēcīmæ</i> , tithes.	<i>Lītēræ</i> , an epistle.	<i>Sālīnæ</i> , salt-pits.
<i>Dīræ</i> , imprecations, the furies.	<i>Lactes</i> , -ium, small entails.	<i>Scālæ</i> , a ladder.
<i>Divītīæ</i> , riches.	<i>Mānūbiæ</i> , spoils taken in war.	<i>Scātēbræ</i> , a spring.
<i>Dryādes</i> , -um, the nymphs of the woods.	<i>Mīnæ</i> , threats.	<i>Scōpæ</i> , a besom, a broom.
<i>Excūbiæ</i> , watches.	<i>Mīnūtīæ</i> , little niceties.	<i>Tēnebræ</i> , darkness.
<i>Exsēquiæ</i> , funerals.	<i>Nūgæ</i> , trifles.	<i>Thermæ</i> , hot baths.
<i>Exūviæ</i> , spoils.	<i>Nundīnæ</i> , a market.	<i>Thermōpŷlæ</i> , straits of mount Ceta.
<i>Fācētīæ</i> , pleasant sayings.		<i>Tricæ</i> , toys.
<i>Fācultātes</i> , -um, & -ium, one's goods and chattels.		<i>Valvæ</i> , folding doors.
		<i>Vergīliæ</i> , the seven stars.
		<i>Vindīciæ</i> , a claim of liberty, a defence.

## X. Neuters wanting the Singular.

<i>Acta</i> , public acts, or records.	<i>Crēpundia</i> , children's baubles.
<i>Adversaria</i> , a memorandum book.	<i>Cūnābūla</i> , a cradle, an origin.
<i>Æstīva</i> , sc. castra, summer quarters.	<i>Dictēria</i> , scoffs, witticisms.
<i>Arma</i> , arms.	<i>Extæ</i> , the entrails.
<i>Bellāria</i> , -ōrum, sweetmeats.	<i>Februa</i> , -ōrum, purifying sacrifices.
<i>Bona</i> , goods.	<i>Flabra</i> , blasts of wind.
<i>Brēvia</i> , -ium, shelves.	<i>Fōria</i> , muck.
<i>Castra</i> , a camp.	<i>Frāga</i> , strawberries.
<i>Chāristia</i> , -ōrum, a peace feast.	<i>Hŷberna</i> , sc. castra, winter quarters.
<i>Cībāria</i> , victuals.	<i>Ilia</i> , -ium, the entrails.
<i>Cōmītia</i> , an assembly of the people to make laws, elect magistrates, or hold trials.	<i>Incūnābūla</i> , a cradle.
	<i>Insecta</i> , insects.
	<i>Justa</i> , funeral rites.

Lāmenta, lamentations.	Praëbia, an amulet.
Lautia provisions for the entertainment of foreign ambassadors.	Præcordia, the bowels.
Lustra, dens of wild beasts.	Princīpia, the place in the camp where the general's tent stood.
Māgālia, -ium, cottages.	Pŷthia, games in honour of Apollo.
Mœnia, -ium, & -iōrum, the walls of a city.	Rostra, a place in Rome made of the beaks of ships, from which orators used to make orations to the people.
Multicia, garments finely wrought.	Scrūta, old clothes.
Mūnia, -iōrum, offices.	Sponsālia, -ium, espousals.
Orgia, the sacred rites of Bacchus.	Stātīva sc. castra, a standing camp.
Ovilia, -ium, an inclosure where the people went to give their votes.	Suōvētaurilia, -ium, a sacrifice of a swine, a sheep, and an ox.
Pālēaria, -ium, the dew-lap of a beast.	Tālāria, -ium, winged shoes.
Pārāpherna, all things the wife brings her husband except her dowry.	Tesqua, rough places.
Pārentālia, -ium, solemnities at the funeral of parents.	Transtra, the seats where the rowers sit in ships.
Philtra, love potions.	Utensīlia, -ium, utensils.

## XI. The following Plurals are sometimes found in the Singular.

Annāles, ium, annals.	Gēnæ, the cheeks.	Phālēræ, trappings.
Antæ, door-posts.	Hābēnæ, reins.	Plērīque, many.
Argūtīæ, witticisms.	Hyādēs, um, the Pleiads.	Prōcēres, um, nobles.
Artūs, num, the joints.	Ineptiæ, silly wit.	Pŷgillāria, ium, or
Bigæ, a chariot drawn by two horses.	Lātēbræ, lurking places.	Pŷgillāres, ium, a note-book.
Cassēs, ium, a hunter's net.	Lībēri, children.	Quādrigæ, a chariot drawn by four horses.
Cœlitēs, um, and num, the gods.	Mājōres, um, ancestors.	Quīritēs, um, and ium, citizens of Rome.
Cyclādēs, um, the Cycladian islands.	Mānēs, ium, the shades.	Rēliquiæ, a remainder.
Dēcīma, tithes.	Māpālia, huts.	Sālēbræ, rugged places.
Dīræ, the Furies.	Minūtīæ, little niceties.	Scālæ, a ladder.
Dryādēs, um, the Dryads.	Nāiādēs, um, fountain nymphs.	Sentēs, ium, thorns.
Epulæ, a banquet.	Nārēs, ium, the nostrils.	Singūli, one by one.
Eumēnidēs, um, the Furies.	Nātes, ium, the buttocks.	Spōlia, spoils.
Fācētīæ, pleasant sayings.	Oblīvia, forgetfulness.	Sūpēri, the gods above.
Fidēs, ium, a stringed instrument.	Offūciæ, cheats.	Transtra, seats for the rowers in a ship.
Frāga, orum, strawberries.	Optīmātes, um, nobles.	Utensīlia, ium, utensils.
Gēmini, twins.	Pālēaria, ium, the dew-lap of a beast.	Vēprēs, um, brambles.
	Pascua, pastures.	
	Pēnātēs, ium, household gods.	

## XII. The following Singulars are sometimes found in the Plural.

Acōnītum, wolfsbane.	Avēna, oats.	Contāgium, a contagion.
Aēr, ēris, the air.	Balsāmum, balsam.	Crōcus, saffron.
Æs, æris, brass, money.	Cālor, ōris, heat.	Cruor, ōris, blood.
Ævum, an age.	Cāro, carnis, flesh.	Cūtis, the skin.
Allium, garlic.	Cēra, wax.	Ebur, ōris, ivory.
Amicitia, friendship.	Cīcūta, hemlock.	Electrum, amber.

Fār, farris, <i>corn</i> .	Marmor, ōris, <i>marble</i> .	Rūbor, ōris, <i>redness</i> .
Fervor, ōris, <i>heat</i> .	Mēl, mellis, <i>honey</i> .	Sāl, sālis, ( <i>masc.</i> ) <i>salt</i> .
Fūga, <i>flight</i> .	Mors, mortis, <i>death</i> .	Sōl, sōlis, <i>the sun, a day</i> .
Fūrōr, ōris, <i>madness</i> .	Mundītia, <i>neatness</i> .	Sōpor, ōris, <i>sleep</i> .
Fūmus, <i>smoke</i> .	Nēquītia, <i>wickedness</i> .	Spūma, <i>foam</i> .
Glōria, <i>glory</i> .	Nex, nēcis, <i>cruel death</i> .	Sulfur, ūris, <i>sulphur</i> .
Hordeum, <i>barley</i> .	Oblivio, ōnis, <i>forgetfulness</i> .	Tēpor, ōris, <i>heat</i> .
Ira, <i>anger</i> .	Pālea, <i>chaff</i> .	Terror, ōris, <i>terror</i> .
Jūs, jūris, <i>justice, law</i> .	Pax, pācis, <i>peace</i> .	Thŷmum, <i>thyme</i> .
Lætītia, <i>joy</i> .	Pix, pīcis, <i>pitch</i> .	Tribūlus, <i>a thistle</i> .
Languor, ōris, <i>faintness</i> .	Pulvis, ěris, <i>dust</i> .	Tristītia, <i>sadness</i> .
Lātex, ūcis, <i>liquor, water</i> .	Purpūra, <i>purple</i> .	Verbēna, <i>vervain</i> .
Lignum, <i>wood, a log</i> .	Quiēs, ētis, <i>rest</i> .	Vīgor, ōris, <i>strength</i> .
Līquor, ōris, <i>liquor</i> .	Rōs, rōris, <i>dew</i> .	Vīnum, <i>wine</i> .
Lux, lūcis, <i>light</i> .		

XIII. The following differ somewhat in meaning with respect to the number in which they are used.

Ædes, <i>is, a temple</i> .	Fāla, <i>a trick</i> .	Opis, <i>gen. help</i> .
Ædes, ium, <i>a house</i> .	Fālæ, <i>scaffolding</i> .	Opes, um, <i>power, wealth</i> .
Auxīlium, <i>aid</i> .	Fastūs, ūs, <i>pride</i> .	Opēra, <i>labour</i> .
Auxīlia, <i>auxiliary troops</i> .	Fastūs, uum, <i>and</i>	Opēræ, <i>workmen</i> .
Bōnum, <i>a good thing</i> .	Fasti, ōrum, <i>a calendar</i> .	Plāga, <i>a climate</i> .
Bōna, <i>property</i> .	Fīnis, <i>an end</i> .	Plāgæ, <i>nets, toils</i> .
Carcer, <i>a prison</i> .	Fīnēs, <i>boundaries</i> .	Prīncīpium, <i>a beginning</i> .
Carcēres, <i>a gaol</i> .	Fortūna, <i>fortune</i> .	Prīncīpia, <i>the general's</i>
Castrum, <i>a castle</i> .	Fortūnæ, <i>luck, wealth</i> .	<i>situation in a camp</i> .
Castra, <i>a camp</i> .	Furfur, <i>bran</i> .	Rostrum, <i>a beak</i> .
Cōmītium, <i>a part of the</i>	Furfūres, <i>dandriff</i> .	Ros̄tra, <i>the elevated place</i>
<i>Roman forum</i> ,	Litēra, <i>a letter of the al-</i>	<i>at Rome from which</i>
Cōmītia, <i>an assembly for</i>	<i>phabet</i> .	<i>orators spoke</i> .
<i>election</i> .	Litēræ, <i>an epistle</i> .	Rūs, <i>the country</i> .
Cūpēdia, æ, <i>delicacy</i> .	Lustrum, <i>a space of five</i>	Rūra, <i>fields</i> .
Cūpēdiæ, ārum, <i>and</i>	<i>years</i> .	Sal, <i>salt</i> .
Cūpēdia, ōrum, <i>dainties</i> ,	Lustra, <i>dens of wild</i>	Sāles, <i>witticisms</i> .
Cōpia, <i>plenty</i> .	<i>beasts</i> .	Tōrus, <i>a bed, a tuft, a</i>
Cōpiæ, <i>forces</i> .	Mōs, <i>custom</i> .	<i>cord</i> .
Fācultas, <i>ability</i> .	Mōres, <i>manners</i> .	Tōri, <i>brawney muscles</i> .
Fācultātes, <i>wealth</i> .		

XIV. Plurals sometimes used for the Singular.

Alta, <i>the sea</i> .	Corpōra, <i>a body</i> .	Jējūnia, <i>fasting</i> .
Anīmi, <i>courage</i> .	Crēpuscūla, <i>twilight</i> .	Ignes, <i>love</i> .
Auræ, <i>the air</i> .	Currūs, <i>a chariot</i> .	Inguīna, <i>the groin</i> .
Cārīnæ, <i>a keel</i> .	Exīlia, <i>banishment</i> .	Jūbæ, <i>a mane</i> .
Cervicēs, <i>the neck</i> .	Frigōra, <i>cold</i> .	Limīna, <i>a threshold</i> .
Colla, <i>the neck</i> .	Gaudia, <i>joy</i> .	Littōra, <i>a shore</i> .
Cōmæ, <i>the hair</i> .	Grāmīna, <i>grass</i> .	Mensæ, <i>a service or course</i>
Connūbia, <i>marriage</i> .	Guttūra, <i>the throat</i> .	<i>of dishes</i> .
Cor̄da, <i>the heart</i> .	Hŷmēnæi, <i>marriage</i> .	Nēniæ, <i>a funeral dirge</i> .



Nūmina, <i>the divinity.</i>	Pectōra, <i>the breast.</i>	Tempōra, <i>time.</i>
Odia, <i>hatred.</i>	Rictūs, <i>the jaws.</i>	Thālāmi, <i>marriage, or</i>
Ora, <i>the mouth, the countenance.</i>	Rōbōra, <i>oak, strength.</i>	<i>marriage-bed.</i>
Orā, <i>confines.</i>	Silentia, <i>silence.</i>	Tōri, <i>a bed, a couch.</i>
Ortūs, <i>a rising, the east.</i>	Sīnūs, <i>the breast of a Roman garment.</i>	Viā, <i>a journey.</i>
Otia, <i>ease, leisure.</i>	Tædæ, <i>a torch.</i>	Vultūs, <i>the countenance.</i>
		Thūra, <i>frankincense.</i>

## III. REDUNDANT NOUNS.

Nouns are redundant in different ways: 1. In termination only; as, *arbos*, and *arbor*, a tree. 2. In declension only; as, *laurus*, genit. *lauri* and *laurūs*, a laurel tree; *sēquester*, *-tri*, or *-tris*, a mediator. 3. Only in gender; as, *hic* or *hoc vulgus*, the rabble. 4. Both in termination and declension; as, *mātēria*, *-æ* or *matereis*, *-iēi*, matter; *plebs*, *-is*, the common people, or *plebes*, *-is*, *-ēi*, or contracted, *plebī*. 5. In termination and gender; as, *tōnitrus*, *-ūs*, masc. *tonitru*, neut. thunder. 6. In declension and gender; as, *pēnus*, *-i*, and *-ūs*, m. or f. or *penus*, *-ōris*, neut. all kind of provisions. 7. In termination, gender and declension; as, *æther*, *-ēris*, masc. and *æthra*, *-æ*, fem. the sky. 8. Several nouns in the same declension are differently varied; as, *tigris*, *-is* or *-idis*, a tiger; to which may be added nouns which have the same signification in different numbers; as, *Fidēna*, *-æ*; or *Fidēnæ*, *-ārum*, the name of a city.

The most numerous class of redundant nouns consists of those which express the same meaning by different terminations; as, *menda*, *-æ*; and *mendum*, *-i*, a fault; *cassis*, *-idis*; and *cassida*, *-æ*, a helmet. So,

Acīnus, & -um, <i>a grape-stone.</i>	Essēda, & -um, <i>a chariot.</i>
Alvear, & -e, & -ium, <i>a bee-hive.</i>	Eventus, & -um, <i>an event.</i>
Amārācus, & -um, <i>sweet marjorum.</i>	Fulgetra, & -um, <i>lightning.</i>
Ancīle, & -ium, <i>an oval shield.</i>	Gālērus, & -um, <i>a hat.</i>
Angīportus, -ūs, & -i & -um, <i>a narrow lane.</i>	Gibbus, & -a; & -er, <i>-ēris</i> or <i>-ēri</i> , <i>a bunch, a swelling.</i>
Aphractus, & -um, <i>an open ship.</i>	Glūtīnum, & -en, <i>glue.</i>
Aplustre, & -um, <i>the flag, colours.</i>	Hebdōmas, & -āda, <i>a week.</i>
Bācūlus, & -um, <i>a staff.</i>	Intrīta, & -um, <i>fine mortar, minced meat.</i>
Balteus, & -um, <i>a belt.</i>	Librārium, & -a, <i>a book-case.</i>
Bātillus, & -um, <i>a fire-shovel.</i>	Mācēria, & -es, <i>iēi</i> , <i>a wall.</i>
Cāpūlus, & -um, <i>a hilt.</i>	Milliāre, & -ium, <i>a mile.</i>
Capus, & -o, <i>a capon.</i>	Mōnītum, & -us, -ūs, <i>an admonition.</i>
Cēpa, & -e, indecl. <i>an onion.</i>	Muria, & -es, <i>-iēi</i> , <i>brine</i> or <i>pickle.</i>
Clypeus, & -um, <i>a shield.</i>	Nāsus, & -um, <i>the nose.</i>
Collūvies, & -io, <i>filth, dirt.</i>	Obsīdio, & -um, <i>a siege.</i>
Compāges, & -go, <i>a joining.</i>	Œstrus, & -um, <i>a gad-bee.</i>
Conger, & -grus, <i>a large eel.</i>	Ostrea, & -um, <i>an oyster.</i>
Crōcus, & -um, <i>saffron.</i>	Peplus, & -um, <i>a veil, a robe.</i>
Cūbītus, & -um, <i>a cubit.</i>	Pistrīna, & -um, <i>a bake-house.</i>
Dilūvium, & -es, <i>a deluge.</i>	Prætextus, -ūs, & -um, <i>a pretext.</i>
Elēphantus, & Elēphas, <i>-antis</i> , <i>an elephant.</i>	Rāpa, & -um, <i>a turnip.</i>
Elēgus, & -ēia, <i>an elegy.</i>	Rūma, & -men, <i>the cud.</i>
	Ruscus, & -um, <i>a brush.</i>



Seps, & sēpes, f. a hedge.	Suffimen, & -tum, a perfume.
Segmen, & -mentum, a piece or paring.	Tignus, & -um, a plank.
Sībilus, & -um, a hissing.	Tōral, & -āle, a bed-covering.
Sīnus, & -um, a milk-pail.	Torcūlar, & -āre, a wine press.
Spurcītia, & -es, nastiness.	Viscus, & -um, bird-lime.
Strāmen, & -tum, straw.	Vēternus, & -um, a lethargy.

*Note.* The nouns which are called variable and defective, seem originally to have been redundant; thus, *vāsa -ōrum*, properly comes from *vasum*, and not from *vas*; but custom, which gives laws to all languages, has dropt the singular and retained the plural; and so of others.

#### DIVISION OF NOUNS ACCORDING TO THEIR SIGNIFICATION AND DERIVATION.

I. The name of a particular person or thing individually is called a *proper* name; as,

All christian and surnames of men, as, *Paulus, Cicero*, Charles, Frederic, &c.; the names of cities, mountains, and rivers; as, London, Andes, Missouri. But a name which belongs to several things of one kind is called a *common* name; as, *homo*, 'a man;' *rex*, 'a king;' *fluvius*, 'a river.'

The Roman names of men generally consisted of three parts, as *Marcus, Tullius, Cicero*: 1. *Marcus*, the *prænomen*, which answered to the English christian name. 2. *Tullius*, the *nomen*, distinguishing the *gens* which included many families. 3. *Cicero*, the *cognomen*, which denoted the *familia*. Sometimes the family was subdivided, and distinguished by a fourth name called the *agnomen*; thus, *Publius Cornelius Scipio Africānus*, *Lucius Cornelius Scipio Asiaticus*. If *Cicero* had had only one daughter, she would have been called *Tullia*; if two, *Tullia major* and *minor*; if more, *Tullia prima*, *secunda*, &c. If a person was adopted by another, he took his name with an *agnomen*, formed from his original *nomen*; thus *Octavius*, when adopted by *Caius Julius Cæsar*, took the name of *Caius Julius Cæsar Octaviānus*. Freed-men took the *prænomen* and *nomen* of their masters, with a new *cognomen*. Sometimes the order of the names was changed; and under the Emperors the *prænomen* was put last; thus, *L. Annæus Seneca* and *L. Annæus Mela* were two brothers.

II. A substantive which signifies many in the singular number, is called a *collective* noun; as, *pōpūlus*, a people, *exercitus*, an army.

III. A substantive derived from another substantive proper, signifying one's extraction, is called a *patronymic* noun; as,

*Priamides*, the son of Priamus; *Æétias*, the daughter of Æētes; *Nērīne*, the daughter of Nereus. Patronymics are generally derived from the name of the father; but the poets, by whom they are chiefly used, derive them also from the grandfather, or from some other remarkable person of the family; sometimes likewise from the founder of a nation or people; as, *Æēcides*, the son, grandson, great-grandson, or one of the posterity of Ææcus; *Rōmūlidæ*, the Romans, from their first king Romulus.

Patronymic names of men end in *des*; of women, in *is*, *as*, or *ne*. Those in *des* and *ne* are of the first declension, and those in *is* and *as*, of the third; as, *Priamides*, *-dæ*, &c.; pl. *-dæ*, *dārum*, &c.; *Nērīne*, *-es*; *Tyndāris*, *-idis* or *-idos*; *Æētias*, *-adis*, &c.

IV. A noun derived from a substantive proper, signifying one's country, is called a *patrial* or *gentile* noun; as,

*Tros*, *Trois*, a man born at Troy; *Troas*, *-adis*, a woman born at Troy. *Sicūlus*, *-i*, a Sicilian man; *Sicēlis*, *-idis*, a Sicilian woman; so, *Mācēdo*, *-ōnis*, *Arpīnas*, *-ātis*, a man born in Macedonia, at Arpinum; from *Troja*, *Sicilia*, *Macedonia*, *Arpinum*. But patrials for the most part are to be considered as adjectives, having a substantive understood; as, *Rōmānus*, *Athēniensis*, &c.

V. A substantive derived from an adjective, expressing simply the quality of the adjective, without regard to the thing in which the quality exists, is called an *abstract*; as,

*Justitia*, justice; *bēnitas*, goodness; *dulcēdo*, sweetness; from *justus*, just; *bonus*, good; *dulcis*, sweet.

The adjectives from which these abstracts come are called CONCRETES; because, besides the quality, they also suppose something to which it belongs. Abstracts commonly end in *a*, *as*, or *do*, and are very numerous, being derived from most adjectives in the Latin tongue.

VI. A substantive derived from another sub-

stantive, signifying a diminution or lessening of its signification, is called a *diminutive*; as,

*Libellus*, a little book; *chartŭla*, a little paper; *ŏpusculum*, a little work; *corculum*, a little heart; *reticŭlum*, a small net; *scabellum*, a small form; *lāpillus*, a little stone; *cultellus*, a little knife; *pāgella*, a little page: from *liber*, *charta*, *ŏpus*, *cor*, *rete*, *scamnum*. *lāpis*, *cultus*, *pāgina*. Several diminutives are sometimes formed from the same primitive; as, from *puer*, *puerŭlus*, *puellus*, *puellŭlus*; from *cista*, *cistŭla*, *cistelli*, *cistellŭla*; from *hōmo*, *hōmuncio*, *homuncŭlus*. Diminutives for the most part end in *lus*, *la*, *lum*, and are generally of the same gender with their primitives.

When the signification of the primitive is increased, it is called an **AMPLIFICATIVE**, and ends in *o*; as, *cāpŭto*, *-ōnis*, having a large head: so, *nāso*, *lābeo*, *bucco*, having a large nose, lips, cheeks.

VI. A substantive derived from a verb is called a *verbal noun*; as,

*āmor*, love; *doctrīna*, learning; from *āmo*, and *dōceo*. Verbal nouns are very numerous, and commonly end in *io*, *or*, *us*, and *ura*; as, *lectio*, a lesson; *āmātor*, a lover; *luctus*, grief; *creātŭra*, a creature.

## ADJECTIVE.

An Adjective is a word *added* to a substantive, to express its quality; as, *durus*, *hard*; *mollis*, *soft*.\*

Adjectives in Latin are varied by gender, number, and case, to agree with substantives in all these accidents.†

Adjectives are varied like three substantives of the same termination and declension.

All adjectives are either of the first and second declension, or of the third only.

\* We know things by their qualities only. Every quality must belong to some subject. An adjective therefore always implies a substantive expressed or understood, and cannot make full sense without it.

† An adjective properly has neither genders, numbers, nor cases; but certain terminations answering to the gender, number, and case of the substantive with which it is joined.

Adjectives of three terminations are of the first and second declension; but adjectives of one or two terminations are of the third.

Exc. The following adjectives, though they have three terminations, are of the third declension:

Acer, <i>sharp.</i>	Cēler, <i>swift.</i>	Pedester, <i>on foot.</i>
Alācer, <i>cheerful.</i>	Equester, <i>belonging to a horse.</i>	Sālūber, <i>wholesome.</i>
Campester, <i>belonging to a plain.</i>	Pāluster, <i>marshy.</i>	Sylvester, <i>woody.</i>
Cēlēber, <i>famous.</i>		Vōlūcer, <i>swift.</i>

### Rule for the Gender of Adjectives.

In adjectives of three terminations, the first is masc., the second fem., and the third neut. In those of two terminations, the first is masc. and fem., and the second neut. Adjectives of one termination are of all genders.

### ADJECTIVES OF THE FIRST AND SECOND DECLENSION.

Bōnus, masc. bona, fem. bonum, neut. *good.*

#### Singular.

N. bōn-us,	-a,	-um,
G. bōn-i,	-æ,	-i,
D. bōn-o,	-æ,	-o,
A. bōn-um,	-am,	-um,
V. bōn-e,	-a,	-um,
A. bōn-o,	-â,	-o.

#### Plural.

N. bōn-i,	-æ,	-a,
G. bon-ōrum,	-ārum,	-ōrum,
D. bon-is,	-is,	-is,
A. bon-os,	-as,	-a,
V. bon-i,	-æ,	-a,
A. bon-is,	-is,	-is.

Tēner, tenēra, tenērūm, *tender.*

#### Singular.

N. tēn-er,	-ēra,	-ērūm,
G. ten-ēri,	-ēræ,	-ēri,
D. ten-ēro,	-ēræ,	-ēro,
A. ten-ērūm,	-ēram,	-ērūm,
V. ten-er,	-ēra,	-ērūm,
A. ten-ēro,	-ērâ,	-ēro.

#### Plural.

N. ten-ēri,	-ēræ,	-ēra,
G. ten-erōrum,	-erārum,	-erōrum,
D. ten-ēris,	-ēris,	-ēris,
A. ten-ēros,	-ēras,	-ēra,
V. ten-ēri,	-ēræ,	-ēra,
A. ten-ēris,	-ēris,	-ēris.

In like manner decline,

Asper, <i>rough.</i>	Gibber, <i>crook-backed.</i>	Miser, <i>wretched.</i>
Cæter, ( <i>hardly used</i> ) <i>rest.</i>	Lācer, <i>torn.</i>	Prosper, <i>prosperous.</i>
	Liber, <i>free.</i>	

Also the compounds of *gero* and *fero*; as, *lāniger*, bearing wool; *ōpifer*, bringing help, &c. Likewise, *satur*, *satūra*, *satūrum*, full. But most adjectives in *er* drop the *e*; as, *āter*, *atra*, *atrum*, black; gen. *atri*, *atræ*, *atri*; dat. *atro*, *atræ*, *atro*, &c. So,

<i>Æger</i> , sick.	<i>Mācer</i> , lean.	<i>Sācer</i> , sacred.
<i>Crēber</i> , frequent.	<i>Nīger</i> , black.	<i>Scāber</i> , rough.
<i>Glāber</i> , smooth.	<i>Pīger</i> , slow.	<i>Tēter</i> , ugly.
<i>Intēger</i> , entire.	<i>Pulcher</i> , fair.	<i>Vāfer</i> , crafty.
<i>Lūdīcer</i> , ludicrous.	<i>Rūber</i> , red.	

*Dexter*, right, has -tra, -trum, or -tēra, -tērum.

Obs. 1. The following adjectives have their genitive singular in *ius*, and the dative in *i*, through all the genders; in the other cases, like *bonus* and *tener*.

Unus, -a, -um; gen. unius, dat. uni, one.	Alter, alterius, one of two, the other.
Alius, -ius, one of many, another.	Uter, utrius, either, whether of the two.
Nullus, nullius, none.	Neuter, -trius, neither.
Solus, -ius, alone.	Uterque, utriusque, both.
Totus, -ius whole.*	Uterlibet, utriuslibet. } which of the
Ullus, ius, any.	Utervis, -triusvis, } two you please.

*Alteruter*, the one or the other, *alterutrius*, *alterutri*, and sometimes *alterius utrius alteri utri*, &c.

These adjectives, except *totus*, are called *partitives*; and seem to resemble, in their signification as well as declension, what are called pronominal adjectives. In ancient writers we find them declined like *bonus*.

Obs. 2. To decline an adjective properly, it should always be joined with a substantive in the different genders; as, *bonus liber*, a good book; *bona penna*, a good pen; *bonum sedile*, a good seat. But as the adjective in Latin is often found without its substantive joined with it, we therefore, in declining *bonus*, for instance, commonly say, *bonus*, a good man, understanding *vir*, or *homo*; *bona*, a good woman, understanding *femina*; and *bonum*, a good thing, understanding *negotium*.

#### ADJECTIVES OF THE THIRD DECLENSION.

*Felix*, masc. fem. and neut.; happy.

Singular.			Plural.		
N. felix,	felix,	felix,	N. felices,	felices,	felicia,
G. felicis,	felicis,	felicis,	G. feliciū,	feliciū,	feliciū,
D. felīci,	felīci,	felīci,	D. felīcibus,	felīcibus,	felīcibus,
A. felicem,	felicem,	felix,	A. felices,	felices,	felicia,
V. felix,	felix,	felix,	V. felices,	felices,	felicia,
A. felice, or } felīci,	} in all the genders.		A. felīcibus,	felīcibus,	felīcibus.

\* *Totus*, so great, is regularly declined.



Prūdēns, m. f. and n. *prudent*.*Singular.*

N. prud-ens,	-ens,	-ens,
G. prud-entis,	-entis,	-entis,
D. prud-enti,	-enti	-enti,
A. prud-entem,	-entem,	-ens,
V. prud-ens,	-ens,	-ens,
A. prudente, or prudenti,	{ <i>in all the gen- ders.</i>	

*Plural.*

N. prūdent-es,	-es,	-ia,
G. prudent-ium,	-ium,	-ium,
D. prudent-ibus,	-ibus,	-ibus,
A. prudent-es,	-es,	-ia,
V. prudent-es,	-es,	-ia,
A. prudent-ibus,	-ibus,	-ibus.

In like manner decline,

Amens, -tis, <i>mad</i> .	Fallax, <i>deceitful</i> .	Rēcens, <i>fresh</i> .
Atrox, -ūcis, <i>cruel</i> .	Fērax, <i>fertile</i> .	Rēpens, <i>sudden</i> .
Audax, -ācis, & -ens, -tis, <i>bold</i> .	Fērox, <i>fierce</i> .	Sāgax, -ācis, <i>sagacious</i> .
Bīlix, -īcis, <i>woven with a double thread</i> .	Frēquens, <i>frequent</i> .	Sālux, -ācis, <i>lustful</i> .
Cāpax, <i>capacious</i> .	Ingens, <i>huge</i> .	Sāpiens, <i>wise</i> .
Cīcur, -ūris, <i>tame</i> .	Iners, -tis, <i>sluggish</i> .	Sōlers, <i>shrewd</i> .
Clēmēns, -tis, <i>merciful</i> .	Insons, <i>guiltless</i> .	Sons, <i>guilty</i> .
Contūmax, <i>stubborn</i> .	Mendax, <i>lying</i> .	Tēnax, <i>tenacious</i> .
Dēmēns, <i>mad</i> .	Mordax, <i>biting, satirical</i> .	Trux, -ūcis, <i>cruel</i> .
Edax, <i>gluttonous</i> .	Pernix, -īcis, <i>swift</i> .	Uber, -ēris, <i>fertile</i> .
Effīcax, <i>effectual</i> .	Pervīcax, <i>wilful</i> .	Vehēmēns, <i>vehement</i> .
Elēgans, <i>handsome</i> .	Pētūlans, <i>froward, saucy</i> .	Vēlox, -ūcis, <i>swift</i> .
	Prægnans, <i>with child</i> .	Vōrax, <i>devouring</i> .

Mitis, masc. and fem.; mīte, neut.; *meek*.*Singular.**Plural.*

N. mītis,	mitis,	mīte,	N. mītes,	mītes,	mītia,
G. mitis,	mitis,	mitis,	G. mitium,	mitium,	mitium,
D. miti,	miti,	mīti,	D. mītibus,	mitibus,	mitibus,
A. mitem,	mitem,	mīte,	A. mītes,	mītes,	mītia,
V. mitis,	mitis,	mīte,	V. mītes,	mītes,	mītia,
A. miti,	miti,	miti.	A. mītibus,	mitibus,	mitibus.

Acer or acris, masc. acris, fem. acre, neut. *sharp*.*Singular.**Plural.*

N. ā-cer or acris,	acris,	acre,	N. a-cres,	a-cres,	a-cria,
G. a-cris,	a-cris,	a-cris,	G. a-crium,	a-crium,	a-crium,
D. a-cri,	a-cri,	a-cri,	D. a-cribus,	a-cribus,	a-cribus,
A. a-crem,	a-crem,	a-cre,	A. a-cres,	a-cres,	a-cria,
V. a-cer or acris,	a-cris,	a-cre,	V. a-cres,	a-cres,	a-cria,
A. a-cri,	a-cri,	a-cri	A. a-cribus,	a-cribus,	a-cribus.

In like manner *ālācer*, or *alacris*, *cēler* or *celēris*, and the other adjectives included in the exception on page 69; which form exceptions also to the rule for the gender of adjectives on that page, having in the nom. and voc. sing. two terminations for the masculine.

#### RULES.

1. Adjectives of the third declension have *e* or *i* in the ablative singular: but if the neuter be in *e*, the ablative has *i* only.

2. The genitive plural ends in *ium*, and the neuter of the nominative, accusative, and vocative, in *ia*: except comparatives, which have *um* and *a*.

#### EXCEPTIONS.

Exc. 1. The following have *e* in the Ablative singular, and *um* in the Gen. plur. They are scarcely ever used in the Neuter singular, and never in the Neuter plural. *Ales*, *ītis*, 'winged,' 'swift'; *Bipes*, *ēdis*, 'two-footed'; *Cælēbs*, *ībis*, 'unmarried'; *Compos*, *ōtis*, 'having obtained one's desire'; *Discolor*, *ōris*, 'of various colours'; *Hospes*, *ītis*, 'hospitable'; *Impos*, *ōtis*, 'without power'; *Impūbes*, *ēris*, 'under age'; *Juvēnis*, *is*, 'young'; *Pauper*, *ēris*, 'poor'; *Puber* or *Pubes*, *ēris*, 'full grown'; *Redux*, *ūcis*, 'returning'; *Senex*, *senis*, 'old'; *Sospes*, *ītis*, 'safe'; *Superstes*, *ītis*, 'surviving'; *Tricuspis*, *īdis*, 'three-forked'; (*tricuspidē telo*, Ovid); *Tripes*, *ēdis*, 'three-footed'; *Vigil* *ītis*, 'watchful.' Also compounds in *CEPS*, *FEX*, *CORPOR*, and *GENER*; as, *Bicorpor*, *ōris*, 'two-bodied'; *Tricorpor*, *ōris*, 'three-bodied'; though *Artifex*, *īcis*, 'artificial'; *Degēner*, *ēris*, 'degenerate'; *Particeps*, *īpis*, 'partaking of'; *Princeps*, *īpis*, 'chief'; have also *i* in the Abl.

Exc. 2. The following have *e* or *i* in the Abl. sing. and *um* in the Gen. plur. *Dives*, *ītis*, 'rich'; *Inops*, *ōpis*, 'needy'; *Quadrūplex*, *īcis*, 'four-fold.'

Exc. 3. *Concors*, *dis*, 'agreeing'; *Consors*, *tis*, 'sharing'; *Exsors*, *tis*, 'given by choice'; *Supplex*, *īcis*, 'suppliant'; have *e* or *i* in the Abl. and *ia*, *ium*, in the Nom. and Gen. pl. *Locūples*, *ētis*, 'wealthy,' has *e* or *i*, and *ia*, *ium* or *um*. *Sons*, *tis*, 'guilty,' and *Insons*, *tis*, 'guiltless,' have *e* or *i*, and Gen. plur. *ium*, or *um*. *Memor*, *ōris*, 'mindful,' has *i* and *um*. *Uber*, *ēris*, 'fruitful,' *i*, *a*, and *um*. *Vetus*, *ēris*, 'old,' has *i* or *e*, and *a*, and *um*. *Par*, *pāris*, 'equal,' has only *i* in the Abl. sing. and in plur. *ia*, *ium*; but its compounds have *e* or *i*.

Exc. 4. The following have the Abl. in *e* or *i*, and want the Neut. plur. *Concōlor*, *ōris*, 'of the same colour'; *Versicōlor*, *ōris*, 'parti-coloured'; *Deses*, *īdis*, 'slothful'; *Hebes*, *ētis*, 'blunt,' 'dull'; *Perpes*, *ētis*, 'perpetual'; *Præpes*, *ētis*, 'swift'; *Reses*, *īdis*, 'idle'; *Teres*, *ētis*, 'round.' Of these *Præpes* only is found in the Gen. plur.

Exc. 5. *Exspes*, 'hopeless,' and *Potis*, *is*, *e*, 'able,' are only used in the nominative. *Potis* has sometimes *potis* in the neut.

The Neuter *Plus*, 'more,' is thus declined:

Singular.		Plural.	
N. Plus,		N. Plures,	-es, -a or ia,
G. Pluris,		G. Plur-ium,	-ium,
D. _____		D. Plurībus,	-ībus,
A. Plus,		A. Plur-es,	-es, -a or ia,
V. _____		V. _____	_____
A. Plure or i.		A. Plurībus,	-ībus,

## REMARKS.

1. Comparatives and adjectives in *ns*, have *e* more frequently than *i*; and participles in the ablative called absolute have generally *e*; as, *Tiberio regnante*, not *regnanti*, in the reign of Tiberius.

2. Adjectives joined with substantives neuter for the most part have *i*; as, *victrici ferro*, not *victrice*.

3. Different words are sometimes used to express the different genders; as *victor*, victorious for the masc. *victrix*, for the fem. *Victrix*, in the plural has likewise the neuter gender; thus, *victrices*, *victricia*; so, *ultor*, and *ultrix*, revengeful. *Victrix* is also neuter in the singular.

4. Several adjectives compounded of *clivus*, *frænum*, *bacillum*, *arma*, *jūgum*, *limus*, *somnus*, and *animus*, end in *is* or *us*; and therefore are either of the first and second declension, or of the third; as, *declivis*, *-e*, and *declivus*, *-a*, *-um*, steep; *imbēcillis*, and *imbecillus*, weak; *semisomnis*, and *semisomnus*, half asleep; *exanimis*, and *exanimus*, lifeless. But several of them do not admit of this variation; thus we say, *magnānimus*, *flexānimus*, *effrænus*, *levisomnus*; not *magnānimis*, &c. On the contrary, we say, *pusillānimis*, *injūgis*, *illimis*, *insomnis*, *exsomnis*; not *pusillānimus*, &c. So, *semianimis*, *inermis*, *sublimis*, *acclivis*, *declivis*, *proclivis*; rarely *semianimus*, &c.

## 5. Adjectives derived from nouns are called *denominatives*;

as, *cordatus*, *mōratus*, *cælestis*, *ādāmantinus*, *corpōrēus*, *agrestis*, *æstivus*, &c.; from *cor*, *mos*, *cælum*, *adāmas*, &c.

Those which diminish the signification of their primitives, are called *diminutives*; as, *misellus*, *parvulus*, *dūriuscūlus*, &c. Those which signify a great deal of a thing, are called *amplificatives*, and end in *osus*, or *entus*; as, *vinōsus*, *vinolentus*, much given to wine; *opērōsus*, laborious; *plumbōsus*, full of lead; *nōdōsus*, knotty, full of knots; *corpulentus*, corpulent, &c. Some end in *tus*; as, *auritus*, having long or large ears; *nasūtus*, having a large nose; *litrātus*, learned, &c.

## 6. An adjective derived from a substantive, or from another adjective, signifying possession or property, is called a *possessive adjective*; as,

*Scoticus*, *pāternus*, *herilis*, *aliēnus*, of or belonging to Scotland, a father, a master, another; from *Scotia*, *pater*, *herus*, and *alius*.

## 7. Adjectives derived from verbs are called *verbals*; as,

*amābilis*, amiable: *capax*, capable; *docilis*, teachable; from *amo*, *capio*, *doceo*.

## 8. When participles become adjectives, they are called *participials*; as, *sapiens*, wise; *acūtus*, sharp; *disertus*, eloquent.

Of these many also become substantives; as, *adolescens, animans, rudens, serpens, advocātus, sponsus, natus, legātus*; *sponsa, nata, sarta*, sc. *corōna*, a garland; *prætexta*, sc. *vestis*; *debītum, decretum, præceptum, satum, tectum, votum*, &c.

## 9. Adjectives derived from adverbs are called *adverbials*;

as, *hodiernus*, from *hodie*; *crastīnus*, from *cras*; *binus*, from *bis*, &c. There are also adjectives derived from prepositions; as, *contrarius*, from *contra*; *anticus*, from *ante*; *posticus*, from *post*.

### NUMERAL ADJECTIVES.

Adjectives which signify number, are divided into four classes, *Cardinal, Ordinal, Distributive, and Multiplicative*.

#### 1. The Cardinal or *Principal* numbers are :

Unus,	<i>one.</i>	1.	I.
Duo,	<i>two.</i>	2.	II.
Tres,	<i>three.</i>	3.	III.
Quatuor,	<i>four.</i>	4.	IV.
Quinque,	<i>five.</i>	5.	V.
Sex,	<i>six.</i>	6.	VI.
Septem,	<i>seven.</i>	7.	VII.
Octo,	<i>eight.</i>	8.	VIII.
Nōvem,	<i>nine.</i>	9.	IX.
Dēcem,	<i>ten.</i>	10.	X.
Undēcim,	<i>eleven.</i>	11.	XI.
Duodēcim,	<i>twelve.</i>	12.	XII.
Tredēcim,	<i>thirteen.</i>	13.	XIII.
Quatuordēcim,	<i>fourteen.</i>	14.	XIV.
Quindēcim,	<i>fifteen.</i>	15.	XV.
Sexdēcim,	<i>sixteen.</i>	16.	XVI.
Septendēcim,	<i>seventeen.</i>	17.	XVII.
Octodēcim,	<i>eighteen.</i>	18.	XVIII.
Novemdēcim,	<i>nineteen.</i>	19.	XIX.
Viginti,	<i>twenty.</i>	20.	XX.
Viginti unus, or }	<i>twenty-one.</i>	21.	XXI.
Unus et viginti, }			
Viginti duo, or }	<i>twenty-two.</i>	22.	XXII.
Duo et viginti, }			
Triginta,	<i>thirty.</i>	30.	XXX.
Quadrāginta,	<i>forty.</i>	40.	XL.
Quinquaginta,	<i>fifty.</i>	50.	L.
Sexaginta,	<i>sixty.</i>	60.	LX.
Septuaginta,	<i>seventy.</i>	70.	LXX.
Octoginta,	<i>eighty.</i>	80.	LXXX.
Nonaginta,	<i>ninety.</i>	90.	XC.



Centum,	<i>a hundred.</i>	100.	C.
Ducenti, -æ, -a,	<i>two hundred.</i>	200.	CC.
Trecenti, -æ, -a,	<i>three hundred.</i>	300.	CCC.
Quadringenti,	<i>four hundred.</i>	400.	CCCC.
Quingenti,	<i>five hundred.</i>	500.	D.
Sexcenti,	<i>six hundred.</i>	600.	DC.
Septingenti,	<i>seven hundred.</i>	700.	DCC.
Octingenti,	<i>eight hundred.</i>	800.	DCCC.
Nongenti,	<i>nine hundred.</i>	900.	DCCCC.
Mille,	<i>a thousand.</i>	1,000.	M.
Duo millia, or }	<i>two thousand.</i>	2,000.	MM.
Bis mille,			
Decem millia, or }	<i>ten thousand.</i>	10,000.	XM.
Decies mille,			
Viginti millia, or }	<i>twenty thousand.</i>	20,000.	XXM.
Vicies mille,			

A thousand was originally marked thus, *cio*, which in latter times was contracted into *M*. Five hundred was marked thus, *io*, or, by contraction, *D*.

The annexing of *o*. to *io*. makes its value ten times greater; thus, *ioo*. marks five thousand, and *iooo*. fifty thousand.

The prefixing of *c*. together with the annexing of *o*. to the number *cio*. makes its value ten times greater; thus, *ccioo*. denotes ten thousand; and *ccciooo*. a hundred thousand. The ancient Romans, according to Pliny, proceeded no farther in this method of notation. If they had occasion to express a larger number, they did it by repetition; thus, *ccciooo*. *ccciooo*. signified two hundred thousand, &c.

We sometimes find *thousands* expressed by a straight line drawn over the top of the numeral letters; thus, *iiī*. denotes three thousand; *X̄*. ten thousand.

The cardinal numbers, except *unus* and *mille*, want the singular.

*Unus* is not used in the plural, except when joined with a substantive which wants the singular; as, *in unis ædibus*, in one house. Terent. Eun. ii. 3. 75. *Unæ, nuptiæ*. Id. Andr. iv. 1. 51. *In una mœnia convenère*. Sallust. Cat. 6. or when several particulars are considered as one whole; as, *una vestimenta*, one suit of clothes. Cic. Flacc. 29.

*Duo* and *tres* are thus declined :

<i>Plural.</i>			<i>Plural.</i>		
N. duo,	duæ,	duo,	N. tres,	tres,	tria,
G. duorum,	duarum,	duorum,	G. trium,	trium,	trium,
D. duobus,	duabus,	duobus,	D. tribus,	tribus,	tribus,
A. duos or duo,	duas,	duo,	A. tres,	tres,	tria,
V. duo,	duæ,	duo,	V. tres,	tres,	tria,
A. duobus,	duabus,	duobus.	A. tribus,	tribus,	tribus.



In the same manner with *duo*, decline *ambo*, both.

All the cardinal numbers from *quatuor*, to *centum*, including them both, are indeclinable; and from *centum* to *mille*, are declined like the plural of *bonus*; thus, *ducenti*, -tæ, -ta; *ducentorum*, -tārum, -tōrum, &c.

*Mille*, the substantive, makes Nom. and Acc. *mille*, Abl. *milli*; as, *mille homīnum*, 'a thousand men;' *milli hominum*, 'with a thousand men.' In the plural it is perfect. *Duo millia homīnum*, 'two thousand men;' *Trium millium homīnum*, *Tribus millibus homīnum*, &c.

*Mille*, the adjective is plural only, and indeclinable; as, *milli homīnes*, 'a thousand men;' *mille hominibus*, 'with a thousand men.' To express more than one thousand, it has the numeral adverbs joined with it; as, *Bis mille homines*, 'two thousand men;' *Ter mille homīnes*, &c.

2. The Ordinal numbers, are, *primus*, first; *secundus*, second, &c.; declined like *bonus*.

3. The Distributive are, *singūli*, one by one; *bīni*, two by two, or by twos, &c.; declined like the plural of *bonus*.

4. The Multiplicative numbers are *simplex*, simple; *duplex*, double, or two-fold; *triplex*, triple, or three-fold; *quadruplex*, four-fold, &c.; all of them declined like *felix*; thus, *simplex*, -īcis, &c.

5. The Cardinal and Distributive numbers may be thus distinguished; the Cardinal expresses a number absolutely, as, *one*, *two*, &c.; the Distributive are those which distribute the same number to every single person; as, *Dedit nobis DECEM libros*, 'he gave us *together* ten books;' *dedit nobis DENOS libros*, 'he gave us *each* ten books.'

But poets, and sometimes prose writers, use the Distributive for the Cardinal numbers, particularly with substantives which are plural only; as, *binæ nuptiæ*, 'two weddings;' *binæ literæ*, 'two epistles;' not *duæ*, for *duæ literæ* would mean two letters of the alphabet.

The Multiplicative numbers are also sometimes used for the Cardinal by the poets; as, *Duplices tendens ad sidēra palmas*, instead of *duas palmas*.

The interrogative words to which these numerals answer, are *quot*, *quōtus*, *quōtēni*, *quōties*, and *quōtuplex*.

*Quot*, how many? is indeclinable: So *tot*, so many; *tōtīdem*, just so many; *quotquot quotcunque*, how many soever; *aliquot*, some.

The following Table contains a list of the Ordinal and Distributive Numbers, together with the Numeral Adverbs, which are often joined with the Numeral Adjectives.

<i>Ordinal.</i>	<i>Distributive.</i>	<i>Numeral Adverbs.</i>
Primus, -a, -um.	Singŭli, -æ, -a.	Semel, <i>once.</i>
Secundus.	Bini.	Bis, <i>twice.</i>
Tertius.	Terni.	Ter, <i>thrice.</i>
Quartus.	Quaterni.	Quāter, <i>four times.</i>
Quintus.	Quini.	Quinques, &c.
Sextus.	Sēni.	Sexies.
Septimus.	Septēni.	Septies.
Octāvus.	Octōni.	Octies.
Nonus.	Novēni.	Novies.
Dēcimus.	Dēni.	Dēcies.
Undēcimus.	Undēni.	Undecies.
Duodecimus.	Duodēni.	Duodecies.
Decimus tertius.	Trēdēni, terni deni.	Tridecies.
Decimus quartus.	Quaterni deni.	Quatuordecies.
Decimus quintus.	Quindēni.	Quindecies.
Decimus sextus.	Seni deni.	Sexdecies.
Decimus septimus.	Septēni deni.	Decies ac septies.
Decimus octāvus.	Octōni deni.	Decies ac octies.
Decimus nonus.	Novēni deni.	Decies et novies.
Vīgesimus, vicesimus.	Vicēni.	Vicies.
Vīgesimus primus.	Vicēni singŭli.	Vicies semel.
Trigesimus, tricesimus.	Tricēni.	Tricies.
Quadragesimus.	Quadrāgēni.	Quadrāgies.
Quinquagesimus.	Quinquagēni.	Quinquagies.
Sexagesimus.	Sexāgēni.	Sexagies.
Septuagesimus.	Septuāgēni.	Septuagies.
Octogesimus.	Octogēni.	Octōgies.
Nonagesimus.	Nonagēni.	Nonagies.
Centesimus.	Centēni.	Centies.
Dūcentesimus.	Dūcēni.	Dūcenties.
Trēcentesimus.	Trēcentēni.	Trēcenties.
Quadrīngentesimus.	Quāter centēni.	Quadrīngenties.
Quīngentesimus.	Quinques centēni.	Quīngenties.
Sexcentesimus.	Sexies centēni.	Sexcenties.
Septīngentesimus.	Septies centēni.	Septīngenties.
Octīngentesimus.	Octies centēni.	Octīngenties.
Nongentesimus.	Novies centēni.	Nōningenties.
Millesimus.	Millēni.	Millies.
Bis millesimus.	Bis millēni.	Bis millies.

To the numeral adjectives may be added such as express division, proportion, time, weight, &c.; as, *bipartitus*, *tripartitus*, &c. ; *duplus*, *triplus*, &c.; *bimus*, *trimus*, &c.; *biennis*, *triennis*, &c.; *bimestris*, *trimestris*, &c.; *bilibris*, *trilibris*, &c.; *binārius*, *ternārius*, &c.; which last are applied to the number of any kind of things whatever ; as, *versus sēnārius*, a verse of six feet ; *dēnārius nummus*, a coin of ten asses ; *octogenārius senex*, an old man eighty years old ; *grex centenārius*, a flock of an hundred, &c.

## COMPARISON OF ADJECTIVES.

The comparison of adjectives expresses the quality in different degrees : as, *durus*, hard ; *durior*, harder ; *durissimus*, hardest.

Those adjectives only are compared whose signification admits the distinction of *more* and *less*.

The degrees of comparison are three, the *Positive*, *Comparative*, and *Superlative*.

The *Positive* seems improperly to be called a degree. It simply signifies the quality; as *durus*, hard; and serves only as a foundation for the other degrees. By it we express the relation of equality; as, *he is as tall as I*.

The *Comparative* expresses a greater degree of the quality, and has always a reference to a less degree of the same; as, *durior*, harder; *sapientior*, wiser.

The *Superlative* expresses the quality carried to the greatest degree; as, *durissimus*, hardest; *sapientissimus*, wisest.

### FORMATION OF THE DEGREES.

#### COMPARATIVE.

The comparative degree is formed from the first case of the positive which ends in *i*, by adding the syllable *or* for the masculine and feminine, and *us* for the neuter; as,

Nom. *altus, alta, altum*,  
Gen. *alti*:

then adding *or* and *us*, we have *altior, altior, altius*.

In adjectives of the third declension, the Dative is of course the first case that ends in *i*, as, Nom. *mitis*, Gen. *mitis*, Dat. *miti*; then by adding *or* and *us*, we have *mitior, mitior, mitius*.

*Mitior, meeker*, is thus declined.

#### *Singular number.*

<i>Nom.</i>	Mitior,	mitior,	mitius,
<i>Gen.</i>	Mitiōris,	mitiōris,	mitiōris,
<i>Dat.</i>	Mitiōri,	mitiōri,	mitiōri,
<i>Acc.</i>	Mitiōrem,	mitiōrem,	mitius,
<i>Voc.</i>	Mitior,	mitior,	mitius,
<i>Abl.</i>	Mitiōre, or } Mitiōri,	in all the genders.	

*Plural number.*

<i>Nom.</i>	Mitiōres,	mitiōres,	mitiōra,
<i>Gen.</i>	Mitiōrum,	mitiōrum,	mitiōrum,
<i>Dat.</i>	Mitioribus,	mitioribus	mitioribus,
<i>Acc.</i>	Mitiōres,	mitiōres,	mitiōra.
<i>Voc.</i>	Mitiōres,	mitiōres,	mitiōra,
<i>Abl.</i>	Mitioribus,	mitioribus,	mitioribus.

## SUPERLATIVE.

The Superlative degree is formed from the same case by adding *ssimus* ; as, *Nom. altus*, *Gen. alti*, Superlative *altissimus*. So, *mitis*, *Gen. mitis*, *Dat. miti*, Superlative *mitissimus*.

If the positive end in *er*, the superlative is formed from the nominative by adding *rimus* ; as, *pauper*, 'poor ;' *pauperrimus*, 'poorest.'

The Comparative is always of the Third declension, the Superlative of the First and Second.

## IRREGULAR AND DEFECTIVE COMPARISON.

1. Bōnus,	mēlior,	optīmus,	<i>good,</i>	<i>better,</i>	<i>best.</i>
Mālus,	pejor,	pessīmus,	<i>bad,</i>	<i>worse,</i>	<i>worst.</i>
Magnus,	major,	maxīmus,	<i>great,</i>	<i>greater,</i>	<i>greatest.</i>
Parvus,	minor,	minīmus,	<i>small,</i>	<i>less,</i>	<i>least.</i>
Multus,	—	plūrīmus,	<i>much,</i>	<i>more,</i>	<i>most.</i>

*Fem.* Multa, plurīma ; *neut.* multum, plus, plurīum ; *plur.* multi, plures, plurīmi ; multæ, plures, plurīmæ, &c.

In several of these, both in English and Latin, the comparative and superlative seem to be formed from some other adjective, which in the positive has fallen into disuse ; in others, the regular form is contracted ; as, *maxīmus*, for *magnissīmus* ; *worse* for *worstest*.

2. These five have their superlative in *līmus*:

Fācīlis, facilior, facillīmus, <i>easy.</i>	Imbēcīlis, imbecillior, imbecillīmus,
Grācīlis, gracilior, gracillīmus, <i>lean.</i>	<i>weak.</i>
Hūmīlis, humilior, humillīmus, <i>low.</i>	Sīmīlis, similior, simillīmus, <i>like.</i>

## 3. The following adjectives have regular comparatives, but form the superlative differently :

Cīter, citerior, citīmus, <i>near, &amp;c.</i>	Mātūrus, -ior, maturrīmus, or maturissīmus, <i>ripe.</i>
Dexter, dexterior, dextīmus, <i>right.</i>	Postērus, posterior, postrēmus, <i>behind.</i>
Sīnister, sinisterior, sinistīmus, <i>left.</i>	Sūpērus, -rior, suprēmus or summus, <i>high.</i>
Exter, -erior, extīmus or extrēmus, <i>outward.</i>	Vētus, vētērior, vēterrīmus, <i>old.</i>
Infērus, -ior, infīmus or īmus, <i>below.</i>	
Intērus, intērior, intīmus, <i>inward.</i>	

4. Compounds in *dīcus*, *lōquus*, *fīcus*, and *vōlus*, have *entior*, and *entissīmus*; as, *mālēdīcus*, railing; *mālēdicentior*, *maledicentissīmus*: So, *magnīlōquus*, one that boasteth; *bēnēfīcus*, beneficent; *mālēvōlus*, malevolent; *mīrīfīcus*, wonderful; *-entior*, *-entissīmus*, or, *mīrīfīcissīmus*. *Nēquam*, indeclinable, worthless, vicious, has *nēquior*, *nequissīmus*.

There are a great many adjectives, which, though capable of having their signification increased, yet either want one of the degrees of comparison, or are not compared at all.

1. The following adjectives are not used in the positive :

Dēterior, *worse*, deterrīmus.

Ociōr, *swifter*, ocissīmus.

Prior, *former*, prīmus.

Prōpior, *nearer*, proxīmus, *nearest* or *next*.

Ultērior, *farther*, ultīmus.

2. The following want the comparative :

Inclŷtus, inclŷtissīmus, *renowned*.

Mērītus, meritissīmus, *deserving*.

Nōvus, novissīmus, *new*.

Nūpērus, nuperrīmus, *late*.

Par, pārissīmus, *equal*.

Sācer, sacerrīmus, *sacred*.

3. The following want the superlative :

Adōlescens, adolescentior, *young*.

Diūturnus, diuturnior, *lasting*.

Ingens, ingentior, *huge*.

Jūvēnis, junior, *young*.

Opīmus, opimior, *rich*.

Prōnus, pronior, *inclined downwards*.

Sātur, satūrior, *full*.

Sēnex, senior, *old*.

To supply the superlative of *jūvēnis*, or *adōlescens*, we say *minīmus natu*, the youngest; and of *senex*, *maxīmus natu*, the oldest.

These also want the Superlative : Adjectives in *ālis*, *īlis*, and *īlis*, and many in *ānus*, *īvis*, and *īnuus*; as *capitālis*, 'capital'; *regālis*, 'royal'; *civilis*, 'civil'; *juvenilis*, 'youthful'; *tolerabilis*, 'tolerable'; *arcānus*, 'secret'; *declivis*, 'bending downwards'; *proclivis*, 'down-hill'; *longinquus*, 'far off'; *propinquus*, 'near,' &c. Some are found only in the Positive; the compounds of *Gero* and *Fero*, participles in *rus* and *dus*, and adjectives in *bundus*, *imus*, *inus*, *ivus*, *orus*. Also, *almus*, 'cherishing'; *calvus*, 'bald'; *claudus*, 'lame'; *delirus*, 'out of the furrow'; 'doting'; *dubius*, 'doubtful'; *egēnus*, 'indigent'; *magnanimus*, 'courageous'; *memor*, 'mindful'; *mirus*, 'wonderful'; *rudis*, 'new,' 'rude'; *salvus*, 'safe'; *vacuus*, 'empty'; *vulgāris*, 'common,' &c. But many of these admit of *Magis*, *Minus*, *Maximē*, *Minimē*, &c.

*Anterior*, former; *sēquior*, worse; *sātior*, better, are only found in the comparative.



4. Many adjectives are not compared at all; such are those compounded with nouns or verbs; as, *versicolor*, of divers colours; *pestifer*, poisonous; also, adjectives in *us* pure, in *ivus*, *inus*, *orus*, or *imus*, and diminutives; as, *dubius*, 'doubtful'; *vacuus*, empty; *fugitivus*, that flieth away; *matutinus*, early; *cănorus*, shrill; *lęgitimus*, lawful; *tęcnellus*, somewhat tender; *majuscūlus*, &c.; together with a great many others of various terminations; as, *almus*, gracious; *præcox-ocis*, soon or early ripe; *mirus*, *ęgęnus*, *lăcer*, *męmor*, *sospes*, &c.

This defect of comparison is supplied by putting the adverb *magis* before the adjective, for the comparative degree; and *valde* or *maxime* for the superlative; thus, *ęgęnus*, needy, *magis ęgęnus*, more needy; *valde* or *maxime ęgęnus*, very, or most needy. Which form of comparison is also used in those adjectives which are regularly compared.

## IRREGULAR AND UNUSUAL COMPARISONS.

Apricus, sunny.	Anterior, former, Cæs.	Apriciſſimus, Colum.
Bellus, fine.	Apricior, Plin.	Belliſſimus, Cic.
Celer, swift.	Bellior, Varr.	{ Celerrimus, passim.
	Celerior, passim.	{ Celerrimus, Enn. & Cn. Manl.
Communis, common.	Communior, Suet.	Communissimus, Suet.
Consultus, skilled.	[Consultior, Tertul.]	Consultissimus, Cic.
Crispus, curled.	Crispior, Plin.	Crispiſſimus, Colum.
Diversus, different.	Diversior, Gel. Lucr.	Diversissimus, Liv. Tacit.
Dives, rich.	Divertior, Ovid. Cic. }	Divertiſſimus, Cic.
Falsus, false.	Ditior, Hor. }	Ditiſſimus, Virg.
Fidus, faithful.	Falsius, Petron.	Falsissimus, Colum.
Imbecillus, weak.	Fidior, Liv.	Fidiſſimus, Cic. Ovid.
	Imbecillior, Cic.	Imbecillissimus, Senec.
		Cels.
Jęjunus, fasting.	Jęjunior, Cic.	
Infinitus, indefinite.	Infinitor, Cic.	
Invictus, unconquered.	[Invictior, S. August.]	Invictissimus, Cic. et. al.
Invisus, hated.	Invisior, Mart.	Invisissimus, Plin. Senec.
Invitus, reluctant.	Invitior, Plaut.	Invitiſſimus, Cic.
Licentis, extravagant.	Licentior, Cic.	
Mellitus, honeyed.		Mellitissimus, Apul.
Nęquam, wicked.	Nęquior, Cic.	Nęquiſſimus, Cic.
Persuasus, persuaded.		Persuasissimus, Cic.
Potis, or Pote, able.	Potior, passim.	Potiſſimus, passim.
	Satius, better, passim.	
	Sęquior, worse, Liv.	
Sylvester, or }	Sylvestrior, Plin.	
Sylvestris, woody. }		
Supinus, lying on the back.	Supinior, Mart.	

## PRONOUN.

A Pronoun is a word which stands *instead of a noun*.\*

\* Thus, *I* stands for the name of the person who speaks; *thou*, for the name of the person addressed.

Pronouns serve to point out objects, whose names we either do not know, or

The simple pronouns in Latin are eighteen; *ēgo, tu, sui*; *ille, ipse, iste, hic, is, quis, qui*; *meus, tuus, suus, noster, vester*; *nostras, vestras, and cujas*.

Three of them are substantives, *ēgo, tu, sui*; the other fifteen are adjectives.

### Ego, I.

Singular.		Plural.	
N. ego,	I,	N. nos,	we,
G. mei,	of me,	G. nostrūm, or nostri,	of us,
D. mihi,	to me,	D. nobis,	to us,
A. me,	me,	A. nos,	us,
V. _____		V. _____	
A. me,	with me.	A. nobis,	with us.

### Tu, thou.

Singular.		Plural.	
N. tu, <i>thou,</i>	} or you.	N. vos.	ye or you,
G. tui, <i>of thee,</i>		G. vestrūm, or vestri,	of you,
D. tibi, <i>to thee,</i>		D. vobis,	to you,
A. te, <i>thee,</i>		A. vos,	you,
V. tu, <i>O thou,</i>		V. vos,	O ye or you,
A. te, <i>with thee.</i>		A. vobis,	with you.

### Sui, of himself, of herself, of itself.

Singular.		Plural.	
N. _____		N. _____	
G. sui, <i>of himself, of herself, of itself.</i>		G. sui, <i>of themselves,</i>	
D. sibi, <i>to himself, to herself, &amp;c.</i>		D. sibi, <i>to themselves,</i>	
A. se, <i>himself, &amp;c.</i>		A. se, <i>themselves,</i>	
V. _____		V. _____	
A. se, <i>with himself, &amp;c.</i>		A. se, <i>with themselves.</i>	

Obs. 1. *Ego* wants the vocative, because one cannot call upon himself, except as a second person; thus, we cannot say, *O ego, O I*; *O nos, O we*.

Obs. 2. *Mihi* in the dative is sometimes by the poets contracted into *mī*.

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do not want to mention. They also serve to shorten discourse, and prevent the too frequent repetition of the same word; thus, instead of saying, *When Cæsar had conquered Gaul, Cæsar turned Cæsar's arms against Cæsar's country, we say, When Cæsar had conquered Gaul, he turned his arms against his country,*

Obs. 3. The genitive plural of *ego* was anciently *nostrōrum* and *nostrārum*; of *tu*, *vestrōrum* and *vestrārum*, which were afterwards contracted into *nostrūm* and *vestrūm*.

We commonly use *nostrūm* and *vestrūm* after partitives, numerals, comparatives, or superlatives; and *nostrī* and *vestrī* after other words.

The English substantive pronouns *he*, *she*, *it*, are expressed in Latin by these pronominal adjectives, *ille*, *iste*, *hic*, or *is*; as,

*Ille*, for the masc. *illa*, for the fem. *illud* for the neuter, that: or *ille*, he; *illa*, she; *illud*, it or that: thus,

Singular.			Plural.		
N. ille,	illa,	illud,	N. illi,	illæ,	illa,
G. illius,	illius,	illius,	G. illōrum,	illārum,	illōrum,
D. illi,	illi,	illi,	D. illis,	illis,	illis,
A. illum,	illam,	illud,	A. illos,	illas,	illa,
V. ille,	illa,	illud,	V. illi,	illæ,	illa,
A. illo,	illā,	illo.	A. illis,	illis,	illis.

*Ipse*, he himself, *ipsa*, she herself, *ipsum*, itself; and *iste*, *ista*, *istud*, are declined like *ille*; only *ipse*, has *ipsum* in the nom. acc. and voc. sing. neut.

*Ipse*, is often joined to *ego*, *tu*, *sui*; and has in Latin the same force with *self* in English, when joined with a possessive pronoun; as *ego ipse*, I myself.

*Hic*, *hæc*, *hoc*, *this*.

Singular.			Plural.		
N. hic,	hæc,	hoc,	N. hi,	hæ,	hæc,
G. hujus,	hujus,	hujus,	G. horum,	harum,	horum,
D. huic,	huic,	huic,	D. his,	his,	his,
A. hunc,	hanc,	hoc,	A. hos,	has,	hæc,
V. hic,	hæc,	hoc,	V. hi,	hæ,	hæc,
A. hoc,	hac,	hoc.	A. his,	his.	his.

*Is*, *ea*, *id*; *he*, *she*, *it*; or *that*.

Singular.			Plural.		
N. is,	ea,	id,	N. ii,	eæ,	ea,
G. ejus,	ejus,	ejus,	G. eōrum,	eārum,	eōrum,
D. ei,	ei,	ei,	D. iis or eis,	iis, or eis,	iis or eis,
A. eum,	eam,	id,	A. eos,	eas,	ea,
V. ———	———	———	V. ———	———	———
A. eo,	eā	eo.	A. iis or eis,	iis or eis,	iis or eis.

*Quis, quæ, quod* or *quid*? which, what? Or *quis*? who? or what man? *quæ*? who? or what woman? *quod* or *quid*? what? which thing? or what thing? thus,

Singular.			Plural.		
N. quis,	quæ,	quod or quid,	N. qui,	quæ,	quæ,
G. cujus,	cujus,	cujus,	G. quorum,	quarum,	quorum,
D. cui,	cui,	cui,	D.	queis, or quibus,	
A. quem,	quam,	quod or quid,	A. quos,	quas,	quæ,
V. _____			V. _____		
A. quo,	quâ,	quo.	A.	queis, or quibus.	

*Qui, quæ, quod*, who, which, that; Or *vir qui*, the man *who* or *that*; *fœmina quæ*, the woman *who* or *that*; *negotium quod*, the thing *which* or *that*: genit. *vir cujus*, the man *whose* or *of whom*; *mulier cujus*, the woman *whose* or *of whom*; *negotium cujus*, the thing *of which*, seldom *whose*, &c. thus,

Singular.			Plural.		
N. qui,	quæ,	quod,	N. qui,	quæ,	quæ,
G. cujus,	cujus,	cujus,	G. quorum,	quarum,	quorum,
D. cui,	cui,	cujus,	D.	queis, or quibus,	
A. quem,	quam,	quod,	A. quos,	quas,	quæ,
V. _____	_____	_____	V. _____	_____	_____
A. quo,	quâ,	quo.	A.	queis, or quibus.	

The other pronouns are derivatives, coming from *ego*, *tu*, and *sui*. *Meus*, my or mine; *tuus*, thy or thine; *suus*, his own, her own, its own, their own; are declined like *bonus*, -a, -um; and *noster*, our; *vester*, your; like *pulcher*, -chra, -chrum, of the first and second declension; *noster*, -tra, -trum.

*Nostras*, of our country; *vestras*, of your country; *cujas*, of what or which country; are declined like *felix*, of the third declension: gen. *nostrâtis*, dat. *nostrâti*, &c.

Pronouns as well as nouns, that signify things which cannot be addressed or called upon, want the vocative.

*Meus* has *mi*, and sometimes *meus*, in the voc. sing. masc.

The relative *qui* has frequently *quî* in the ablative, and that, which is remarkable, in all genders and numbers.

*Qui* is sometimes used for *quis*: and instead of *cujus*, the gen. of *quis*, we find an adjective pronoun, *cujus*, -a, -um.

Simple pronouns, with respect to their significations, are divided into the following classes:

1. *Demonstratives*, which point out any person or thing present, or as if present : *Ego, tu, hic, iste*, and sometimes *ille, is, ipse*.

2. *Relatives*, which refer to something going before : *ille, ipse, iste, hic, is, qui*.

3. *Possessives*, which signify possession : *meus, tuus, suus, noster, vester*.

4. *Patrials or Gentiles*, which signify one's country : *nostras, vestras, cujas*.

5. *Interrogatives*, by which we ask a question : *quis? cujas?* When they do not ask a question, they are called *Indefinites*, like other words of the same nature.

6. *Reciprocal*s, which again call back or represent the same object to the mind : *sui* and *suus*.

## COMPOUND PRONOUNS.

Pronouns are compounded variously :

1. With other pronouns ; as, *isthic, isthæc, isthoc, isthuc*, or *istuc*. Acc. *Isthunc, isthanc, isthoc*, or *isthuc*. Abl. *Isthoc, isthac, isthoc*. Nom. and acc. plur. neut. *isthæc*, of *iste* and *hic*. So *illic*, of *ille* and *hic*.

2. With some other parts of speech ; as, *hujusmōdi, cujusmōdi*, &c. *mēcum, tēcum, sēcum, nobiscum, quocum, or quæcum*, and *quibuscum* : *eccum, eccam; eccos, eccas*, and sometimes *ecce* in the nom. sing. of *ecce* and *is*. So *ellum*, of *ecce* and *ille*.

3. With some syllable added ; as, *tute*, of *tu* and *te*, used only in the nom. *egōmet, tūtēmet, suīmet*, through all the cases, thus, *mēīmet, tuīmet*, &c. of *ego, tu, sui*, and *met*. Instead of *tumet* in the nom. we say, *tutēmet* : *Hiccine, hæccine*, &c. in all the cases that end in *c* ; of *hic* and *cine* : *Meāpte, tuāpte, suāpte, nostrāpte, vestrāpte*, in the ablat. fem. and sometimes *meopte, tuopte*, &c. of *meus*, &c. and *pte* : *hicce, hæcce, hocce* ; *hujusce, hisce, hosce* ; of *hic* and *ce* : whence *hujuscēmōdi, ejuscēmōdi, cujuscēmōdi*. So, *IDEM*, the same, compounded of *is* and *dem*, which is thus declined :

*Singular.*

N. idem,	eādem,	īdem,
G.	ejusdem,	
D.	eidem,	
A. eundem,	eandem,	īdem,
V. idem,	eādem,	īdem,
A. eōdem,	eādem,	eōdem.

*Plural.*

N. iidem,	eādem,	eādem,
G. eorundem,	earundem,	eorundem,
D.	eīsdem, or iisdem,	
A. eosdem,	easdem,	eādem,
V. iidem,	eādem,	eādem,
A.	eīsdem, or iisdem.	

The pronouns which we find most frequently compounded, are *quis* and *qui*.

*Quis* in composition is sometimes the first, sometimes the last, and sometimes likewise the middle part of the word compounded ; but *qui* is always the first.



1. The compounds of *quis*, in which it is put first, are *quisnam*, who? *quispiam*, *quisquam*, any one; *quisque*, every one; *quisquis*, whosoever; which are thus declined:

Nom.				Gen.	Dat.
Quisnam,	quænam,	quodnam	or quidnam	eujusnam;	cuinam;
Quispiam,	quæpiam,	quodpiam	or quidpiam;	eujuspiam;	cuipiam;
Quisquam,	quæquam,	quodquam	or quidquam;	eujusquam;	cuiquam;
Quisque,	quæque,	quodque	or quidque;	eujusque;	cuique;
Quisquis,	—	quidquid	or quicquid;	eujuscujus;	cuicui.

And so in the other cases according to the simple *quis*. But *quisquis* has not the fem. at all, and the neuter only in the nominative and accusative. *Quisquam* has also *quicquam* for *quidquam*; accusative *quenquam*, without the feminine. The plural is scarcely used.

2. The compounds of *quis*, in which *quis* is put last, have *qua* in the nom. sing. fem.; and in the nominative and accusative plural neuter, as, *aliquis*, some; *ecquis*, who? of *et* and *quis*; also, *nequis*, *siquis*, *numquis*, which for the most part are read separately; thus, *ne quis*, *si quis*, *num quis*. They are thus declined:

Nom.				Gen.	Dat.
Alīquis,	alīqua,	alīquod	or alīquid;	alicujus;	alīcui;
Ecquis, ecqua	or ecquæ,	ecquod	or ecquid;	eccujus;	eccui;
Si quis,	si qua,	si quod	or si quid;	si cujus;	si cui;
Ne quis,	ne qua,	ne quod	or ne quid;	ne cujus;	ne cui;
Num quis,	num qua,	num quod	or num quid;	num cujus;	num cui.

3. The compounds which have *quis* in the middle, are, *ecquisnam*, who? *unusquisque*, gen. *uniuscujusque*, every one. The former is used only in the nom. sing. and the latter wants the plural.

4. The compounds of *qui* are *quicunque*, whosoever; *quidam*, some; *quilibet* *quīvis*, any one, whom you please; which are thus declined:

Nom.				Gen.	Dat.
Quīcunque,	quæcunque,	quodcunque;		cujuscunque;	cuicunque;
Quīdam,	quædam,	quoddam	or quiddam;	cujusdam;	cuidam;
Quīlibet,	quælibet,	quodlibet	or quidlibet;	cujuslibet;	cuilibet;
Quīvis,	quævis,	quodvis	or quidvis;	cujusvis;	cuivis.

Obs. 1. All these compounds have seldom or never *queis*, but *quibus*, in their dat. and abl. plur.; thus, *aliquibus*, &c.

Obs. 2. *Quis*; and its compounds, in comic writers, have sometimes *quis* in the feminine gender.

Obs. 3. *Quidam* has *quendam*, *quandam*, *quoddam* or *quiddam*, in the acc. sing. and *quorundam*, *quarundam*, *quorundam*, in the genitive plural, *n* being put instead of *m*, for the better sound.

Obs. 4. *Quod*, with its compounds, *aliquod*, *quodvis*, *quoddam*, &c., are used when they agree with a substantive in the same case; *quid*, with its compounds, *aliquid*, *quidvis*, &c., for the most part have either no substantive expressed, or govern one in the genitive. For this reason, they are by some reckoned substantives.

Obs. 5. *Aliquis* and *Quidam* may be thus distinguished; the former denotes a person or thing *indeterminately*; the latter, *determinately*.

Obs. 6. *Uter* refers to two, and is therefore joined to comparatives.

Obs. 7. *Quis* may refer to many, and is therefore joined to superlatives.

Obs. 8. *Hic* and *Ille* are often found to refer to two words going before them. *Hic* usually to the latter; *Ille* to the former.

Obs. 9. As demonstratives, *Hic* refers to the person nearest to me; *Iste* to the person nearest to you; *Ille* to any intermediate person.

Obs. 10. *Ille* denotes honour: *Iste*, contempt: as, *ille vir*; *iste homo*.

Obs. 11. *Tuus* is used when we speak to one; as, *Sumne, Coriolāne, in tuis castris captiva an mater?* *Vester*, when we speak to more than one; as, *Cives, miseremini cæli vestri*.

Obs. 12. *Alter* is in general applied to one of two; *Alius* to one of many.

Obs. 13. *Quivis*, 'any whom you please;' *Quisquam*, 'any one;' and *Ullus*, 'any,' are thus used: *Quivis* affirms; as, *Quidvis mihi sat est*, 'any thing pleases me.' *Ullus* never affirms, but asks or denies, as also *Quisquam*. Thus, *Nec ulla res ex omnibus me angit*, 'nor does any of all these things distress me;' *Nec quisquam eorum te novit*, 'nor does any one of them know you.' In an interrogative sentence, as, *An quisquam dubitavit?* 'will any one doubt?' *Ullus* is used in the same way.

Obs. 14. *Mei, tui, sui, nostri, vestri*, the genitives of the primitives, are generally used when *passion* or *the being acted upon*, is denoted: thus, *amor mei*, means 'the love wherewith I am loved.'

Obs. 15. *Meus, tuus, suus, noster, vester*, the possessives, denote action or the possession of a thing; as, *amor meus*, is 'the love which I possess and exert towards somebody else.'

#### RECIPROCALLS.

Obs. 16. *Sui* and *suus* are called Reciprocalls, because they always refer to some preceding person or thing, generally the principal noun in the sentence; thus, *Cæsar Ariovisto dixit, non sese (Cæsarem) Gallis, sed Gallis sibi (Cæsari) bellum intulisse*, 'Cæsar told Ariovistus that he had not made war upon the Gauls, but the Gauls upon him;' in which *se* and *sibi* refer to Cæsar, the principal noun.

Obs. 17. The Reciprocalls may likewise be applied to the word which follows the verb, provided that it is capable of being turned into the nominative without altering the sense; thus, *Trahit sua quemque voluptas*, (Virg.) 'his own pleasure allures each;' in which *sua* refers to *quemque*, the object of the verb, because it may become the subject, as in the equivalent expression, *Quisque trahitur a voluptate suâ*, 'each one is allured by his own pleasures.'

Obs. 18. *Suus* is sometimes used in the sense of *unicuique proprius*, 'peculiar;' as, *Sabæi sua thura mittunt*, 'the country of the Sabæi produces frankincense peculiar to itself.' It sometimes indicates 'fitness,' or 'congruity;' as, *Sunt et sua dona parenti*, (Virg.) 'there are likewise for my father fit, appropriate, or suitable presents.'

Obs. 19. *Suus* is often used without the substantive being mentioned; as, *suum cuique tribuito*, 'give every man his own;' (*negotium*, 'thing,' being understood.) *Sui responderunt*, 'his soldiers,' or 'countrymen answered;' (*cives* or *milites* being understood.)

Obs. 20. The reciprocals alone are used with *quisque*, and they are generally placed before it; as, *Pro se quisque acriter intendat animum*, Liv. 'let each one for himself give his most critical attention;' *Sua cuiusque animantis natura est*, Cic. 'every animal has its own peculiar nature.'

Obs. 21. *Sibi*, and sometimes *tibi*, *mihi*, &c., are used for the sake of elegance, when not indispensably necessary; as, *Expēdi mihi hoc negotium*, Ter. 'despatch this business for me.'

### VERB.\*

A verb is a word which expresses what is affirmed of things; as, The boy *reads*. The sun *shines*. The man *loves*.

Or, *A verb is that part of speech which signifies to be, to do, or to suffer.*

Verbs, with respect to their signification, are divided into three different classes, *Active*, *Passive*, and *Neuter*; because we consider things either as acting, or being acted upon; or as neither acting, nor being acted upon; but simply existing, or existing in a certain state or condition, as in a state of motion or rest; &c.

1. An *Active* verb expresses an action, and necessarily supposes an agent, and an object acted upon; as, *amāre*, to love; *amo te*, I love thee.

2. A verb *Passive* expresses a passion or suffering, or the receiving of an action; and necessarily implies an object acted upon, and an agent by

\* It is called a *Verb* or *Word* by way of eminence, because it is the most essential word in a sentence, without which the other parts of speech can form no complete sense. Thus, *the diligent boy reads his lesson with care*, is a perfect sentence; but if we take away the affirmation, or the word *reads*, it is rendered imperfect, or rather becomes no sentence at all; thus, *the diligent boy his lesson with care*.

A verb therefore may be thus distinguished from any other part of speech: Whatever word expresses an affirmation, or assertion, is a verb; or thus, Whatever word, with a substantive noun or pronoun before or after it, makes full sense, is a verb; as, *stones fall*, *I walk*, *walk thou*. Here *fall* and *walk* are verbs, because they contain an affirmation; but when we say, *a long walk*, *a dangerous fall*, there is no affirmation expressed; and the same words *walk* and *fall* become substantives or nouns. We often find likewise in Latin the same word used as a verb, and also as some other part of speech; thus, *amor*, *-ōris*, love, a substantive; and *amor*, I am loved, a verb.

which it is acted upon; as, *amāri*, to be loved; *tu amāris a me*, thou art loved by me.

3. A *Neuter* verb properly expresses neither action nor passion, but simply the being, state, or condition of things; as, *dormio*, I sleep; *sedeo*, I sit.

The verb is also called *Transitive* when the action *passes over* to the object, or has an effect on some other thing; as *scribo litēras*, I write letters: but when the action is confined within the agent, and *passes not over* to any object, it is called *Intransitive*; as, *ambūlo*, I walk; *curro*, I run; which are likewise called *Neuter* verbs. Many verbs in Latin and English are used both in a transitive and in an intransitive or neuter sense; as *sistēre*, to stop; *incipēre*, to begin; *durāre*, to endure, or to harden, &c.

Verbs which simply signify *being* are likewise called *Substantive* verbs; as, *esse* or *existēre*, to be, or to exist. The notion of existence is implied in the signification of every verb; thus, *I love*, may be resolved into *I am loving*.

When the meaning of a verb is expressed without any affirmation, or in such a form as to be joined to a substantive noun, partaking thereby of the nature of an adjective, it is called a *Participle*; as, *amans*, loving; *amātus*, loved. But when it has the form of a substantive, it is called a *Gerund*, or a *Supine*; as, *amandum*, loving; *amātum*, to love; *amātu*, to love, or to be loved.

A verb is varied or declined by *Voices*, *Modes*, *Tenses*, *Numbers*, and *Persons*.

There are two voices; the *Active* and *Passive*.

The modes are four; *Indicative*, *Subjunctive*, *Imperative*, and *Infinitive*.

The tenses are five; the *Present*, the *Preter-imperfect*, the *Preter-perfect*, the *Preter-pluperfect*, and the *Future*.

The numbers are two; *Singular* and *Plural*.

The persons are three; *First*, *Second*, and *Third*.

#### VOICES.

Voice expresses the different circumstances in which we consider an object, whether as acting or being acted upon. When the action is con-



fined to the agent or nominative, as, *cado*, 'I fall;' or when it is exerted by the nominative upon an external object, as, *amo virum*, 'I love the man,' the Active voice is used; but when the action is exerted by an external object upon the nominative, the Passive voice is employed, as, *vir amatur*, 'the man is loved.'

As an Active verb denotes that the nominative to it, is doing something, and a Passive verb, that something is done to it, or in the language of grammarians, that it is suffering; hence, to distinguish whether an English verb is to be rendered in Latin by the Active or Passive voice, nothing more is necessary than to consider whether the nominative be doing or suffering; as, 'John is building,' *Joannes ædificat*: 'The wall is building,' *murus ædificatur*. The English is the same in both examples; but in one, John is active, in the other the wall is passive.

#### MODES.

*Modes* or *moods* are the various *manners* of expressing the signification of the verb:

The *Indicative* declares or affirms positively; as, *amo*, I love; *amābo*, I shall or will love; or asks a question; as, *an tu amas?* dost thou love?

The *Subjunctive* is usually joined to some other verb, and cannot make a full meaning by itself; as, *si me obsecret, redibo*, if he entreat me, I will return. *Ter.*

The *Imperative* commands, exhorts, or entreats; as, *ama*, love thou.

The *Infinitive* simply expresses the signification of the verb, without limiting it to any person or number; as, *amāre*, to love.

#### TENSES.

Tenses, or Times, express the time when any thing is supposed to be, to act, or to suffer.

The general divisions of time are into *present*, *past*, and *future*; but grammarians make five tenses, namely: the Present, the Preter-imperfect, the Preter-perfect, the Preter-pluperfect, and the Future.

#### PRESENT.

1. The Present tense denotes that an action is going on; as, *ædificat*, 'he builds.' Historians and poets sometimes describe past actions in this tense, in order to give animation to their discourse, by bringing them, as it were, under immediate observation. Thus, Livy, *Ad equites dictator ADVOLAT obtestans ut ex equis DESCENDANT*, 'the dictator flies forward to the cavalry, beseeching them to dismount from their horses.'



2. Any general custom, if still existing, may be expressed in this tense; thus, *Apud Parthos signum datur tympano, et non tubâ*, Justin. 'Among the Parthians the signal is given by the drum, and not by the trumpet.'

3. In Latin, as in English, this tense may express futurity; as, *quàm mox navigo Ephesum*, Plaut. 'as soon as I sail,' or 'shall sail to Ephesus.'

#### PRÆTER-IMPERFECT.

1. The Præter-imperfect expresses an action as passing sometime ago, but not yet finished; as, *œdificābat*, 'he was building.'

2. It likewise denotes what is usual or customary; as, *aiebat*, 'he was wont to say.'

#### PRÆTER-PERFECT.

1. When we mean to say that an action *has taken* place, without particular reference to the present, or *has taken* place within some period of time not yet fully past, we use the Præter-perfect tense, as, *amavi*, 'I loved,' or 'have loved.'

2. It is sometimes used instead of the Pluperfect indicative; *Quæ postquā evolvit, cæcoque exēmit acervo*, Ovid, 'which after he sorted (had sorted) and took (had taken) from the confused mass.'

3. It is poetically used instead of the imperfect or pluperfect subjunctive; as, *nec veni nisi fata*, Virg. 'neither would I have come unless the fates,' &c., for *venissem*.

#### PRÆTER-PLUPERFECT.

When we mean to say that an action was completed before some other past action took place, we use the Præter-pluperfect tense, as *hostes superavērat*, 'he had conquered the enemy' before the succours arrived.

#### FUTURE.

Future time is expressed two different ways. When we mean to express that an action will be going on, some time hence, but not finished, we use the Future indicative; as, *Cenābo*, 'I shall sup;' but when we mean to say that an action will be finished before another action, also future, takes place, we use the Future subjunctive; as, *Cum cœnavero, profiscar*, 'when I have supped,' or 'shall have supped, I will go.'

#### NUMBER AND PERSON.

1. *Number* marks how many we suppose to be, to act, or to suffer. As one or more persons may speak, be spoken to, or spoken of, there are *two* numbers; the Singular, which speaks of one, and the Plural, which speaks of more than one.

2. Person shows to what the meaning of the verb is applied, whether to the person speaking, the person spoken to, or to some other person or thing. There are three persons in each number : in the Singular, *Ego*, 'I,' is of the first ; *Tu*, 'thou,' is of the second ; and *Ille*, 'he,' or *Illa*, 'she,' is of the third person : in the Plural, *Nos*, 'we,' is of the first ; *Vos*, 'ye' or 'you,' is of the second ; *Illi*, (masc.) 'they,' or *Illæ*, (fem.) 'they,' is of the third person ; and to each of these the verb has appropriate variations in its terminations.

*Qui* takes the person of the antecedent.

*Ipse* may be joined to any person, according to the sense.

### THE DIFFERENT CONJUGATIONS.

A verb is properly said to be *conjugated*, when all its parts are properly classed, or, as it were, *yoked together*, according to Voice, Mode, Tense, Number, and Person.

Conjugation is the regular distribution of the various parts of verbs, according to the different voices, modes, tenses, numbers and persons.

There are four conjugations of verbs in Latin, distinguished by the vowel preceding *re* of the infinitive mode.

The first conjugation makes *āre* long ; as *Amāre*.

The second conjugation makes *ēre* long ; as, *Docēre*.

The third conjugation makes *ĕre* short ; as, *Legĕre*.

The fourth conjugation makes *īre* long ; as, *Audīre*.

Except *dāre*, to give, which has *ā* short, and also its compounds ; thus, *Circumdāre*, to surround ; *circumdāmus*, *-dātis*, *-dābam*, *dābo*, &c.

The different conjugations are likewise distinguished from one another by the different terminations of the following tenses :

#### ACTIVE VOICE. Indicative Mode. Present Tense.

	Singular.			Plural.		
	<i>Persons.</i>			<i>Persons.</i>		
	1.	2.	3.	1.	2.	3.
Conjugation.	1. -o,	-as,	-at ;	-āmus,	-ātis,	-ant.
	2. -eo,	-es,	-et ;	-ēmus,	-ētis,	-ent.
	3. -o,	-is,	-it ;	-īmus,	-ītis,	-unt.
	4. -io,	-is,	-it ;	-īmus,	-ītis,	-iunt.

Imperfect.

1.	-ābam,	-ābas,	-ābat ;	-ābāmus,	-ābātis,	-ābant.
2.	-ēbam,	-ēbas,	-ēbat ;	-ēbāmus,	-ēbātis,	-ēbant.
3.	-ēbam,	-ēbas,	-ēbat ;	-ēbāmus,	-ēbātis,	-ēbant.
4.	-iēbam,	-iēbas,	-iēbat ;	-iēbāmus,	-iēbātis,	-iēbant.

Future.

1.	-ābo,	-ābis,	-ābit ;	-ābīmus,	-ābītis,	-ābunt.
2.	-ēbo,	-ēbis,	-ēbit ;	-ēbīmus,	-ēbītis,	-ēbunt.
3.	-am,	-es,	-et ;	-ēmus,	-ētis,	-ent.
4.	-iam,	-ies,	-iet ;	-iēmus,	-iētis,	-ient.

*Subjunctive Mode.*

Present Tense.

1.	-em,	-es,	-et ;	-ēmus,	-ētis,	-ent.
2.	-eam,	-eas,	-eat ;	-eāmus,	-eātis,	-eant.
3.	-am,	-as,	-at ;	-āmus,	-ātis,	-ant.
4.	-iam,	-ias,	-iat ;	-iāmus,	-iātis,	-iant.

Imperfect.

1.	-ārem,	-āres,	-āret ;	-ārēmus,	-ārētis,	-ārent.
2.	-ērem,	-ēres,	-ēret ;	-ērēmus,	-ērētis,	-ērent.
3.	-ērem,	-ēres,	-ēret ;	-ērēmus,	-ērētis,	-ērent.
4.	-īrem,	-īres,	-īret ;	-irēmus,	-irētis,	-īrent.

*Imperative Mode.*

	2.	3.	2.	3.
1.	-a or āto,	-āto ;	-āte or ātōte,	-anto.
2.	-e or ēto,	-ēto ;	-ēte or ētōte,	-ento.
3.	-e or īto,	-īto ;	-īte or ītōte,	-unto.
4.	-i or īto,	-īto ;	-īte or ītōte,	-iunto.

PASSIVE VOICE.

*Indicative Mode.*

Present Tense.

1.	-or,	-āris or -āre,	-ātur ;	-āmur,	-āmīni,	-antur.
2.	-eor,	-ēris or -ēre,	-ētur ;	-ēmur,	-ēmīni,	-entur.
3.	-or,	-ēris or -ēre,	-ītur ;	-īmur,	-īmīni,	-untur.
4.	-ior,	-īris or -īre,	-ītur ;	-īmur,	-īmīni,	-iuntur.

Imperfect.

1.	-ābar,	-ābāris or -ābāre,	-ābātur ;	-ābāmur,	-ābāmīni,	-ābantur.
2.	-ēbar,	-ēbāris or -ēbāre,	-ēbātur ;	-ēbāmur,	-ēbāmīni,	-ēbantur.
3.	-ēbar,	-ēbāris or -ēbāre,	-ēbātur ;	-ēbāmur,	-ēbāmīni,	-ēbantur.
4.	-iēbar,	-iēbāris or iēbāre,	-iēbātur ;	-iēbāmur,	-iēbāmīni,	-iēbantur.

## Future.

1. -ābor,	-ābēris or -ābēre,	-ābītur;	-ābīmur,	-ābīmīni,	-ābuntur.
2. -ēbor,	-ēbēris or -ēbēre,	-ēbītur;	-ēbīmur,	-ēbīmīni,	-ēbuntur.
3. -ar,	-ēris or -ēre,	-ētur;	-ēmur,	-ēmīni,	-entur.
4. -iar,	-iēris or -iēre,	-iētur;	-iēmur,	-iēmīni,	-ientur.

## Subjunctive Mode.

## Present Tense.

1. -er,	-ēris or -ēre,	-ētur;	-ēmur,	-ēmīni,	-entur.
2. -ear,	-eāris or -eāre,	-eātur;	-eāmur,	-eāmīni,	-eantur.
3. -ar,	-āris or -āre,	-ātur;	-āmur,	-āmīni,	-antur.
4. -iar,	-iāris or -iāre,	-iātur;	-iāmur,	-iāmīni,	-iantur.

## Imperfect.

1. -ārer,	-ārēris or -ārēre,	-ārētur;	-ārēmur,	-ārēmīni,	-ārentur.
2. -ērer,	-ērēris or -ērēre,	-ērētur;	-ērēmur,	-ērēmīni,	-ērentur.
3. -ērer,	-ērēris or -ērēre,	-ērētur;	-ērēmur,	-ērēmīni,	-ērentur.
4. -īrer,	-īrēris or -īrēre,	-īrētur;	-īrēmur,	-īrēmīni,	-īrentur.

## Imperative Mode.

	2.	3.	2.	3.
1.	-āre or -ātor,	-ātor;	-āmīni,	-antor.
2.	-ēre or -ētor,	-ētor;	-ēmīni,	-entor.
3.	-ēre or -itor,	-itor;	-īmīni,	-untor.
4.	-īre or -itor,	-itor;	-īmīni,	-iuntor.

*Observe.* Verbs in *io* of the third conjugation have *iunt* in the third person plur. of the present indic. active, and *iuntur* in the passive; and so in the imperative, *iunto* and *iuntor*. In the imperfect and future of the indicative they have always the terminations of the fourth conjugation, *iēbam* and *iam*; *iēbar* and *iar*, &c.

The terminations of the other tenses are the same through all the conjugations. Thus,

## ACTIVE VOICE.

## Indicative Mode.

Singular.			Plural.		
1.	2.	3.	1.	2.	3.
<i>Perf.</i> -i,	-isti	-it;	-īmus,	-istis,	-ērunt or ēre
<i>Plu.</i> -eram,	-eras,	-erat;	-ērāmus,	-ērātis,	-ērant.

## Subjunctive Mode.

<i>Perf.</i> -ērim,	-ēris,	-ērit;	-ērīmus,	-ērītis,	-ērint.
<i>Plu.</i> -issem,	-isses,	-isset;	-issēmus,	-issētis,	-issent.
<i>Fut.</i> -ēro,	-ēris,	-ērit;	-ērjmus,	-ērjtis,	-ērint.

These Tenses, in the Passive Voice, are formed by the Participle Perfect, and the auxiliary verb *sum*, which is also used to express the Future of the Infinitive Active.

SUM is an irregular verb, and thus conjugated :

*Pres. Indic. Pres. Infin. Perf. Indic.*

Sum,                      esse,                      fui. *To be.*

INDICATIVE MODE.

PRESENT TENSE. *am.*

*Singular.*

*Plural.*

Person.	1. Sum, <i>I am.</i>	Sūmus, <i>We are.</i>
	2. Es, <i>Thou art, or you are.</i>	Estis, <i>Ye or you are.</i>
	3. Est, <i>He is.</i>	Sunt, <i>They are.</i>

IMPERFECT. *was.*

1. Eram, <i>I was.</i>	Erāmus, <i>We were.</i>
2. Eras, <i>Thou wast, or you were.</i>	Erātis, <i>Ye or you were.</i>
3. Erat, <i>He was.</i>	Erant, <i>They were.</i>

PERFECT. *Have been or was.*

1. Fui, <i>I have been.</i>	Fuīmus, <i>We have been.</i>
2. Fuisti, <i>Thou hast been.</i>	Fuistis, <i>Ye have been.</i>
3. Fuit, <i>He has been.</i>	Fuērunt, or -ēre, <i>They have been.</i>

PLUPERFECT. *had been.*

1. Fuēram, <i>I had been.</i>	Fuerāmus, <i>We had been.</i>
2. Fuēras, <i>Thou hadst been.</i>	Fuerātis, <i>Ye had been.</i>
3. Fuērat, <i>He had been.</i>	Fuērant, <i>They had been.</i>

FUTURE. *shall or will.\**

1. Ero, <i>I shall be.</i>	Erīmus, <i>We shall be.</i>
2. Eris, <i>Thou wilt be.</i>	Erītis, <i>Ye will be.</i>
3. Erit, <i>He will be.</i>	Erunt, <i>They will be.</i>

\* *Shall* and *will* are always employed to express future time.

*Will*, in the first person singular and plural, promises or threatens; in the second and third persons, only foretells: *shall*, on the contrary, in the first person, simply foretells; in the second and third persons, promises, commands, or threatens. But the contrary of this holds, when we ask a question; thus, "*I shall go*," "*you will go*," express event only; but "*will you go*?" imports intention; and "*shall I go*?" refers to the will of another.



## SUBJUNCTIVE MODE.

PRESENT TENSE. *may or can.*

1. Sim, <i>I may be.</i>	Simus, <i>We may be.</i>
2. Sis, <i>Thou mayest be.</i>	Sitis, <i>Ye may be.</i>
3. Sit, <i>He may be.</i>	Sint, <i>They may be.</i>

IMPERFECT. *might, could, would, or should.*

1. Essem, <i>I might be.</i>	Essēmus, <i>We might be.</i>
2. Esses, <i>Thou mightest be.</i>	Essētis, <i>Ye might be.</i>
3. Esset, <i>He might be.</i>	Essent, <i>They might be.</i>

PERFECT. *may have.*

1. Fuërim, <i>I may have been.</i>	Fuerīmus, <i>We may have been.</i>
2. Fuëris, <i>Thou mayest have been.</i>	Fuerītis, <i>Ye may have been.</i>
3. Fuërit, <i>He may have been.</i>	Fuërint, <i>They may have been.</i>

PLUPERFECT. *might, could, would, or should have ; or had.*

1. Fuissem, <i>I might have been.</i>	Fuissēmus, <i>We might have been.</i>
2. Fuisses, <i>Thou mightest have been.</i>	Fuissētis, <i>Ye might have been.</i>
3. Fuisset, <i>He might have been.</i>	Fuissent, <i>They might have been.</i>

FUTURE. *shall have.*

1. Fuëro, <i>I shall have been.</i>	Fuerīmus, <i>We shall have been.</i>
2. Fuëris, <i>Thou wilt have been.</i>	Fuerītis, <i>Ye will have been.</i>
3. Fuërit, <i>He will have been.</i>	Fuërint, <i>They will have been.</i>

## IMPERATIVE MODE.

2. Es or esto, <i>Be thou.</i>	Este or Estōte, <i>Be ye, or be you.</i>
3. Esto, <i>Let him be.</i>	Sunto, <i>Let them be.</i>

## INFINITIVE MODE.

PRES. Esse,	<i>To be.</i>
PERF. Fuisse,	<i>To have been.</i>
FUT. Esse futūrus, -a, -um,	<i>To be about to be.</i>
Fuisse futūrus, -a, -um,	<i>To have been about to be.</i>

## PARTICIPLE.

FUTURE. Futūrus, -a, -um, *About to be.*

Obs. 1. The personal pronouns, which in English are, for the most part, added to the verb, in Latin are commonly understood ; because the several persons are distinguished from one another by the different terminations of the verb, though the persons themselves be not expressed. The learner, however, at first may be accustomed to join them with the verb ; thus, *ego sum*, I am, *tu es*, thou art, or you are ; *ille est*, he is ; *nos sumus*, we are ; &c. So *ego amo*, I love ; *tu amas*, thou lovest, or you love ; *ille amat*, he loveth or loves ; *nos amamus*, we love, &c.

Obs. 2. In the second person singular in English, we commonly use the plural form, except in solemn discourse ; as, *tu es*, thou art, or much oftener, you are ; *tu eras*, thou wast, or you were ; *tu sis*, thou mayest be, or you may be ; &c. So, *tu amas*, thou lovest, or you love ; *tu amābas*, thou lovedest, or you loved ; &c.

## FIRST CONJUGATION.

## ACTIVE VOICE.

<i>Pres. Ind.</i>	<i>Pres. Inf.</i>	<i>Perf. Ind.</i>	<i>Supine.</i>
Amo,	amāre,	amāvī,	amātum, <i>To love.</i>

## INDICATIVE MODE.

PRESENT TENSE. *love, do love, or am loving.*

<i>S.</i> Am-o, <i>I love.</i>	<i>P.</i> Am-āmus, <i>We love.</i>
Am-as, <i>Thou lovest.</i>	Am-ātis, <i>Ye or you love.</i>
Am-at, <i>He loves.</i>	Am-ant, <i>They love.</i>

IMPERFECT. *was.*

<i>S.</i> Am-ābam, <i>I was loving.</i>	<i>P.</i> Am-abāmus, <i>We were loving.</i>
Am-ābas, <i>Thou wast loving.</i>	Am-abātis, <i>Ye or you were loving.</i>
Am-ābat, <i>He was loving.</i>	Am-ābant, <i>They were loving.</i>

PERFECT. *have.*

<i>S.</i> Am-āvi, <i>I have loved.</i>	<i>P.</i> Am-avīmus, <i>We have loved.</i>
Am-avisti, <i>Thou hast loved.</i>	Am-avisti, <i>Ye or you have loved.</i>
Am-āvit, <i>He has loved.</i>	Am-avērunt, or } <i>They have loved.</i>
	-avēre,

PLUPERFECT. *had.*

<i>S.</i> Am-avēram, <i>I had loved.</i>	<i>P.</i> Am-averāmus, <i>We had loved.</i>
Am-avēras, <i>Thou hadst loved.</i>	Am-averātis, <i>Ye or you had loved.</i>
Am-avērat, <i>He had loved.</i>	Am-avērant, <i>They had loved.</i>

FUTURE. *shall or will.*

<i>S.</i> Am-ābo, <i>I shall love.</i>	<i>P.</i> Am-abīmus, <i>We shall love.</i>
Am-ābis, <i>Thou wilt love.</i>	Am-abītis, <i>Ye or you will love.</i>
Am-ābit, <i>He will love.</i>	Am-ābunt, <i>They will love.</i>

## SUBJUNCTIVE MODE.

PRESENT TENSE. *may or can.*

<i>S.</i> Am-em, <i>I may love.</i>	<i>P.</i> Am-ēmus, <i>We may love.</i>
Am-es, <i>Thou mayest love.</i>	Am-ētis, <i>Ye or you may love.</i>
Am-et, <i>He may love.</i>	Am-ent, <i>They may love.</i>

IMPERFECT. *might, could, would, or should.*

<i>S.</i> Am-ārem, <i>I might love.</i>	<i>P.</i> Am-arēmus, <i>We might love.</i>
Am-āres, <i>Thou mightest love.</i>	Am-arētis, <i>Ye or you might love.</i>
Am-āret, <i>He might love.</i>	Am-arēt, <i>They might love.</i>

PERFECT. *may have.*

<i>S.</i> Am-avĕrim, <i>I may have loved.</i>	<i>P.</i> Am-averĭmus, <i>We may have loved.</i>
Am-avĕris, <i>Thou mayest have loved.</i>	Am-averĭtis, { <i>Ye or you may have</i>
Am-avĕrit, <i>He may have loved.</i>	Am-avĕrint, { <i>loved.</i>
	Am-avĕrint, <i>They may have loved.</i>

PLUPERFECT. *might have.*

<i>S.</i> Am-avissem, <i>I might have loved.</i>	<i>P.</i> Am-avissĕmus, <i>We might have loved.</i>
Am-avisses, { <i>Thou mightest have</i>	Am-avissĕtis, { <i>Ye or you might have</i>
Am-avisset, { <i>loved.</i>	Am-avissent, { <i>loved.</i>
Am-avisset, <i>He might have loved.</i>	Am-avissent, <i>They might have loved.</i>

FUTURE. *shall have.*

<i>S.</i> Am-avĕro <i>I shall have loved.</i>	<i>P.</i> Am-averĭmus, <i>We shall have loved.</i>
Am-avĕris, <i>Thou wilt have loved.</i>	Am-averĭtis, { <i>Ye or you will have</i>
Am-avĕrit, <i>He will have loved.</i>	Am-avĕrint, { <i>loved.</i>
	Am-avĕrint, <i>They will have loved.</i>

## IMPERATIVE MODE.

<i>Sing.</i> 2. Am-a or am-āto,	<i>Love thou, or do thou love.</i>
3. Am-āto,	<i>Let him love.</i>
<i>Plur.</i> 2. Am-āte, or am-atōte,	<i>Love ye, or do ye love.</i>
3. Am-anto,*	<i>Let them love.</i>

## INFINITIVE MODE.

<i>PRES.</i> Am-āre,	<i>To love.</i>
<i>PERF.</i> Am-avisse,	<i>To have loved.</i>
<i>FUT.</i> Esse amatūrus, -a, -um,	<i>To be about to love.</i>
Fuisse amatūrus, -a, -um,	<i>To have been about to love.</i>

## PARTICIPLES.

<i>PRES.</i> Am-ans,	<i>Loving.</i>
<i>FUT.</i> Am-atūrus, -a, -um,	<i>About to love.</i>

## GERUNDS.

<i>Nom.</i> Am-andum,	<i>Loving.</i>
<i>Gen.</i> Am-andi,	<i>Of loving.</i>
<i>Dat.</i> Am-ando,	<i>To loving.</i>
<i>Acc.</i> Am-andum,	<i>Loving.</i>
<i>Abl.</i> Am-ando,	<i>With loving.</i>

## SUPINES.

<i>Former.</i> Am-ātum,	<i>To love.</i>
<i>Latter.</i> Am-ātū,	<i>To love, or to be loved.</i>

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\* The form of the present subjunctive is often used for the imperative in the first and third person; as, *amĕmus*, let us love: *ament*, let them love.

## PASSIVE VOICE.

<i>Pres. Indic.</i>	<i>Pres. Infin.</i>	<i>Perf. Part.</i>
Amor,	amāri,	amātus, <i>To be loved.</i>

## INDICATIVE MODE.

PRESENT TENSE. *am.*

<i>S.</i> Am-or,	<i>I am loved.</i>	<i>P.</i> Am-āmur,	<i>We are loved.</i>
Am-āris or -āre,	<i>Thou art loved.</i>	Am-amīni,	<i>Ye or you are loved.</i>
Am-ātur,	<i>He is loved.</i>	Am-antur,	<i>They are loved.</i>

IMPERFECT. *was.*

<i>S.</i> Am-ābar,	<i>I was loved.</i>	<i>P.</i> Am-abāmur,	<i>We were loved.</i>
Am-abāris, or	<i>Thou wast loved.</i>	Am-abamīni,	<i>Ye or you were loved.</i>
-abāre,		Am-abantur,	<i>They were loved.</i>
Am-abātur,	<i>He was loved.</i>		

PERFECT. *have been, was, or am.*

<i>Sing.</i> Amātus sum or fui,	<i>I have been loved.</i>
Amātus es or fuisti,	<i>Thou hast been loved.</i>
Amātus est or fuit,	<i>He has been loved.</i>
<i>Plur.</i> Amāti sumus or fuīmus,	<i>We have been loved.</i>
Amāti, estis or fuistis,	<i>Ye or you have been loved.</i>
Amāti sunt or fuērunt or fuēre,	<i>They have been loved.</i>

PLUPERFECT. *had been.*

<i>Sing.</i> Amātus eram or fuēram,	<i>I had been loved.</i>
Amātus eras or fuēras,	<i>Thou hadst been loved.</i>
Amātus erat or fuērat,	<i>He had been loved.</i>
<i>Plur.</i> Amāti erāmus or fuerāmus,	<i>We had been loved.</i>
Amāti erātis or fuerātis,	<i>Ye or you had been loved.</i>
Amāti erant or fuerant,	<i>They had been loved.</i>

FUTURE. *shall or will be.*

<i>S.</i> Am-ābor,	<i>I shall be loved.</i>	<i>P.</i> Am-abīmur,	<i>We shall be loved.</i>
Am-abēris or	<i>Thou wilt be loved.</i>	Am-abimīni,	<i>Ye or you will be loved.</i>
-abēre,		Am-abuntur,	<i>They will be loved.</i>
Am-abūtur,	<i>He will be loved.</i>		

## SUBJUNCTIVE MODE.

PRESENT TENSE. *may, or can be.*

<i>S.</i> Am-er,	<i>I may be loved.</i>	<i>P.</i> Am-ēmur,	<i>We may be loved.</i>
Am-ēris or ēre,	<i>Thou mayest be loved.</i>	Am-emīni,	<i>Ye or you may be loved.</i>
Am-ētur,	<i>He may be loved.</i>	Am-entur,	<i>They may be loved.</i>

IMPERFECT. *might, could, would, or should be.*

<i>S.</i> Am-ärer,	<i>I might be loved.</i>	<i>P.</i> Am-arēmur,	<i>We might be loved.</i>
Am-arēris or	<i>Thou mightest be loved.</i>	Am-aremīni,	<i>Ye or you might be loved.</i>
-arēre,		Am-arentur,	
Am-arētur,	<i>He might be loved.</i>		<i>They might be loved.</i>

PERFECT. *may have been.*

<i>Sing.</i> Amātus sim or fuërim,	<i>I may have been loved.</i>
Amātus sis or fuëris,	<i>Thou mayest have been loved.</i>
Amātus sit or fuërit,	<i>He may have been loved.</i>
<i>Plur.</i> Amāti simus or fuerimus,	<i>We may have been loved.</i>
Amāti sitis or fueritis,	<i>Ye or you may have been loved.</i>
Amāti sint or fuërint,	<i>They may have been loved.</i>

PLUPERFECT. *might, could, would, or should have been.*

<i>Sing.</i> Amātus essem or fuisset,	<i>I might have been loved.</i>
Amātus esses or fuisses,	<i>Thou mightest have been loved.</i>
Amātus esset or fuisset,	<i>He might have been loved.</i>
<i>Plur.</i> Amāti essēmus or fuissēmus,	<i>We might have been loved.</i>
Amāti essētis or fuissētis,	<i>Ye or you might have been loved.</i>
Amāti essent or fuissent,	<i>They might have been loved.</i>

FUTURE. *shall have been.*

<i>Sing.</i> Amātus fuëro,	<i>I shall have been loved.</i>
Amātus fuëris,	<i>Thou wilt have been loved.</i>
Amātus fuërit,	<i>He will have been loved.</i>
<i>Plur.</i> Amāti fuerimus,	<i>We shall have been loved.</i>
Amāti fueritis,	<i>Ye or you will have been loved.</i>
Amāti, fuërint,	<i>They will have been loved.</i>

## IMPERATIVE MODE.

<i>Sing.</i> 2. Am-āre, or am-ātor,	<i>Be thou loved.</i>
3. Am-ātor,	<i>Let him be loved.</i>
<i>Plur.</i> 2. Am-amīni,	<i>Be ye loved.</i>
3. Am-antor,	<i>Let them be loved.</i>

## INFINITIVE MODE.

<i>PRES.</i> Am-āri,	<i>To be loved.</i>
<i>PERF.</i> Esse or fuisse amātus, -a, -um,	<i>To have been loved.</i>
<i>FUT.</i> Amātum iri,	<i>To be about to be loved.</i>

## PARTICIPLES.

<i>PERF.</i> Am-ātus, -a, -um,	<i>Loved.</i>
<i>FUT.</i> Am-andus, -a, -um,	<i>To be loved.</i>

## SECOND CONJUGATION.

## ACTIVE VOICE.

<i>Pres. Ind.</i>	<i>Pres. Inf.</i>	<i>Perf. Ind.</i>	<i>Supine.</i>
Dōcēo,	dōcēre.	dōcui,	doctum, <i>To teach.</i>



## INDICATIVE MODE.

PRESENT TENSE. *teach, do teach, or am teaching.*

S. Doc-ĕo, <i>I teach.</i>	P. Doc-ĕmus, <i>We teach.</i>
Doc-es, <i>Thou teachest, or you teach.</i>	Doc-ĕtis, <i>Ye or you teach.</i>
Doc-et, <i>He teaches.</i>	Doc-ent, <i>They teach.</i>

IMPERFECT. *was.*

S. Doc-ĕbam, <i>I was teaching.</i>	P. Doc-ebāmus, <i>We were teaching.</i>
Doc-ĕbas, <i>Thou wast teaching.</i>	Doc-ebātis, <i>Ye or you were teaching.</i>
Doc-ĕbat, <i>He was teaching.</i>	Doc-ĕbant, <i>They were teaching.</i>

PERFECT. *have.*

S. Doc-ui, <i>I have taught.</i>	P. Doc-uīmus, <i>We have taught.</i>
Doc-uisti, <i>Thou hast taught.</i>	Doc-uistis, <i>Ye or you have taught.</i>
Doc-uit, <i>He has taught.</i>	Doc-uērunt, or -uēre, <i>They have taught.</i>

PLUPERFECT. *had.*

S. Doc-uĕram, <i>I had taught.</i>	P. Doc-uerāmus, <i>We had taught.</i>
Doc-uĕras, <i>Thou hadst taught.</i>	Doc-uerātis, <i>Ye or you had taught.</i>
Doc-uĕrat, <i>He had taught.</i>	Doc-uĕrant, <i>They had taught.</i>

FUTURE. *shall or will.*

S. Doc-ĕbo, <i>I shall teach.</i>	P. Doc-ebīmus, <i>We shall teach.</i>
Doc-ĕbis, <i>Thou wilt teach.</i>	Doc-ebītis, <i>Ye or you will teach.</i>
Doc-ĕbit, <i>He will teach.</i>	Doc-ebunt, <i>They will teach.</i>

## SUBJUNCTIVE MODE.

PRESENT TENSE. *may or can.*

S. Doc-eam, <i>I may teach.</i>	P. Doc-eāmus, <i>We may teach.</i>
Doc-eas, <i>Thou mayest teach.</i>	Doc-eātis, <i>Ye or you may teach.</i>
Doc-eat, <i>He may teach.</i>	Doc-eant, <i>They may teach.</i>

IMPERFECT. *might, could, would, or should.*

S. Doc-ĕrem, <i>I might teach.</i>	P. Doc-erēmus, <i>We might teach.</i>
Doc-ĕres, <i>Thou mightest teach.</i>	Doc-erētis, <i>Ye or you might teach.</i>
Doc-ĕret, <i>He might teach.</i>	Doc-ĕrent, <i>They might teach.</i>

PERFECT. *may have.*

Sing. Doc-uĕrim, <i>I may have taught.</i>	
Doc-uĕris, <i>Thou mayest have taught.</i>	
Doc-uĕrit, <i>He may have taught.</i>	
Plur. Doc-uerīmus, <i>We may have taught.</i>	
Doc-uerītis, <i>Ye or you may have taught.</i>	
Doc-uĕrint, <i>They may have taught.</i>	

PLUPERFECT. *might, could, would, or should have.*

<i>Sing.</i>	Doc-uissem,	<i>I might have taught.</i>
	Doc-uissets,	<i>Thou mightest have taught.</i>
	Doc-uisset,	<i>He might have taught.</i>
<i>Plur.</i>	Doc-uissēmus,	<i>We might have taught.</i>
	Doc-uissētis,	<i>Ye or you might have taught.</i>
	Doc-uissent,	<i>They might have taught.</i>

FUTURE. *shall have.*

<i>Sing.</i>	Doc-uĕro,	<i>I shall have taught.</i>
	Doc-uĕris,	<i>Thou wilt have taught.</i>
	Doc-uĕrit,	<i>He will have taught.</i>
<i>Plur.</i>	Doc-uĕrimus,	<i>We shall have taught.</i>
	Doc-uĕritis,	<i>Ye or you will have taught.</i>
	Doc-uĕrint,	<i>They will have taught.</i>

### IMPERATIVE MODE.

<i>Sing.</i>	2. Doc-e or doc-ĕto,	<i>Teach thou.</i>
	3. Doc-ĕto,	<i>Let him teach.</i>
<i>Plur.</i>	2. Doc-ĕte or doc-etōte,	<i>Teach ye or you.</i>
	3. Doc-ento,	<i>Let them teach.</i>

### INFINITIVE MODE.

<i>PRES.</i>	Doc-ĕre,	<i>To teach.</i>
<i>PERF.</i>	Doc-uisse,	<i>To have taught.</i>
<i>FUT.</i>	Esse doc-tūrus, -a, -um,	<i>To be about to teach.</i>
	Fuisse doc-tūrus, -a, -um,	<i>To have been about to teach.</i>

### PARTICIPLES.

<i>PRES.</i>	Doc-ens,	<i>Teaching.</i>
<i>FUT.</i>	Doc-tūrus, -a, -um,	<i>About to teach.</i>

### GERUNDS.

<i>Nom.</i>	Doc-endum,	<i>Teaching.</i>
<i>Gen.</i>	Doc-endi,	<i>Of teaching.</i>
<i>Dat.</i>	Doc-endo,	<i>To teaching.</i>
<i>Acc.</i>	Doc-endum,	<i>Teaching.</i>
<i>Abl.</i>	Doc-endo,	<i>With teaching.</i>

### SUPINES.

<i>Former.</i>	Doc-tum,	<i>To teach.</i>
<i>Latter.</i>	Doc-tu,	<i>To teach, or to be taught.</i>

### PASSIVE VOICE.

<i>Pres. Indic.</i>	<i>Pres. Infin.</i>	<i>Perf. Part.</i>
Dōcĕor,	dōcĕri,	doctus, <i>To be taught.</i>

## INDICATIVE MODE.

PRESENT TENSE. *am.*

S. Doc-ëor,	<i>I am taught.</i>	P. Doc-ëmur,	<i>We are taught.</i>
Doc-ëris or	} <i>Thou art taught.</i>	Doc-emñi,	<i>Ye or you are taught.</i>
doc-ëre,		Doc-entur,	<i>They are taught.</i>
Doc-ëtur,	<i>He is taught.</i>		

IMPERFECT. *was.*

S. Doc-ëbar,	<i>I was taught.</i>	P. Doc-ebämur,	<i>We were taught.</i>
Doc-ebäris, or	} <i>Thou wast taught.</i>	Doc-ebamñi,	<i>Ye or you were taught.</i>
doc-ebäre,		Doc-ebantur,	<i>They were taught.</i>
Doc-ebätur,	<i>He was taught.</i>		

PERFECT. *have been, was, or am.*

<i>Sing.</i> Doctus sum or fui,	<i>I have been taught.</i>
Doctus es or fuisti,	<i>Thou hast been taught.</i>
Doctus est or fuit,	<i>He has been taught.</i>
<i>Plur.</i> Docti sumus or fuimus,	<i>We have been taught.</i>
Docti estis or fuistis,	<i>Ye or you have been taught.</i>
Docti sunt or fuērunt or fuēre,	<i>They have been taught.</i>

PLUPERFECT. *had been.*

<i>Sing.</i> Doctus eram or fuëram,	<i>I had been taught.</i>
Doctus eras or fuëras,	<i>Thou hadst been taught.</i>
Doctus erat or fuërat,	<i>He had been taught.</i>
<i>Plur.</i> Docti erämus or fuerämus,	<i>We had been taught.</i>
Docti'erätis or fuerätis,	<i>Ye or you had been taught.</i>
Docti'erant or fuërant,	<i>They had been taught.</i>

FUTURE. *shall or will be.*

S. Doc-ëbor,	<i>I shall be taught.</i>	P. Doc-ebïmur,	<i>We shall be taught.</i>
Doc-ebëris or	} <i>Thou wilt be taught.</i>	Doc-ebimñi,	} <i>Ye or you will be taught.</i>
-ebëre,		Doc-ebuntur,	
Doc-ebïtur,	<i>He will be taught.</i>		<i>They will be taught.</i>

## SUBJUNCTIVE MODE.

PRESENT TENSE. *may, or can be.*

S. Doc-ear,	<i>I may be taught.</i>	P. Doc-eämur,	<i>We may be taught.</i>
Doc-eäris or	} <i>Thou mayest be taught.</i>	Doc-eamñi,	} <i>Ye or you may be taught.</i>
-eäre,		Doc-eantur,	
Doc-eätur,	<i>He may be taught.</i>		<i>They may be taught.</i>

IMPERFECT. *might, could, would, or should be.*

S. Doc-ërer,	<i>I might be taught.</i>	P. Doc-erëmur,	<i>We might be taught.</i>
Doc-erëris or	} <i>Thou mightest be taught.</i>	Doc-eremñi,	} <i>Ye or you might be taught.</i>
-erëre,		Doc-erentur,	
Doc-erëtur,	<i>He might be taught.</i>		<i>They might be taught.</i>

PERFECT. *may have been.*

<i>Sing.</i> Doctus sim or fuërim,	<i>I may have been taught.</i>
Doctus sis or fuëris,	<i>Thou mayest have been taught.</i>
Doctus sit or fuërit,	<i>He may have been taught.</i>
<i>Plur.</i> Docti simus or fuerimus,	<i>We may have been taught.</i>
Docti sitis or fueritis,	<i>Ye or you may have been taught.</i>
Docti sint or fuërint,	<i>They may have been taught.</i>

PLUPERFECT. *might, could, would, or should have been.*

<i>Sing.</i> Doctus essem or fuisset,	<i>I might have been taught.</i>
Doctus esses or fuisses,	<i>Thou mightest have been taught.</i>
Doctus esset or fuisset,	<i>He might have been taught.</i>
<i>Plur.</i> Docti essëmus or fuissëmus,	<i>We might have been taught.</i>
Docti essëtis or fuissëtis,	<i>Ye or you might have been taught.</i>
Docti essent or fuissent,	<i>They might have been taught.</i>

FUTURE. *shall have been.*

<i>Sing.</i> Doctus fuëro,	<i>I shall have been taught.</i>
Doctus fuëris,	<i>Thou wilt have been taught.</i>
Doctus fuërit,	<i>He will have been taught.</i>
<i>Plur.</i> Docti fuerimus,	<i>We shall have been taught.</i>
Docti fueritis,	<i>Ye or you will have been taught.</i>
Docti fuërint,	<i>They will have been taught.</i>

## IMPERATIVE MODE.

<i>Sing.</i> 2. Doc-ëre or doc-ëtor,	<i>Be thou taught.</i>
3. Doc-ëtor,	<i>Let him be taught.</i>
<i>Plur.</i> 2. Doc-emini,	<i>Be ye taught.</i>
3. Doc-entor,	<i>Let them be taught.</i>

## INFINITIVE MODE.

<i>PRES.</i> Doc-ëri,	<i>To be taught.</i>
<i>PERF.</i> Esse or fuisse doctus, -a, -um,	<i>To have been taught.</i>
<i>FUT.</i> Doctum iri,	<i>To be about to be taught.</i>

## PARTICIPLES.

<i>PERF.</i> Doc-tus, -a, -um,	<i>Taught.</i>
<i>FUT.</i> Doc-endus, -a, -um,	<i>To be taught.</i>

## THIRD CONJUGATION.

## ACTIVE VOICE.

<i>Pres. Ind.</i>	<i>Pres. Inf.</i>	<i>Perf. Ind.</i>	<i>Supine.</i>
Lëgo,	lëgëre,	lëgi,	lectum, <i>To read.</i>

## INDICATIVE MODE.

PRESENT TENSE. *read, do read, or am reading.*

<i>S.</i> Leg-o,	<i>I read.</i>	<i>P.</i> Leg-ïmus,	<i>We read.</i>
Leg-is,	<i>Thou readest.</i>	Leg-itis,	<i>Ye or you read.</i>
Leg-it,	<i>He reads.</i>	Leg-unt,	<i>They read.</i>

IMPERFECT. *was.*

S. Leg-ēbam,	<i>I was reading.</i>	P. Leg-ebāmus,	<i>We were reading.</i>
Leg-ēbas,	<i>Thou wast reading.</i>	Leg-ebātis,	} <i>Ye or you were reading.</i>
Leg-ēbat,	<i>He was reading.</i>	Leg-ēbant,	

PERFECT. *have.*

S. Lēg-i,	<i>I have read.</i>	P. Leg-īmus,	<i>We have read.</i>
Leg-isti,	<i>Thou hast read.</i>	Leg-istis,	<i>Ye or you have read.</i>
Lēg-it,	<i>He has read.</i>	Leg-ērunt or -ēre,	} <i>They have read.</i>

PLUPERFECT. *had.*

S. Leg-ēram,	<i>I had read.</i>	P. Leg-erāmus,	<i>We had read.</i>
Leg-ēras,	<i>Thou hadst read.</i>	Leg-erātis,	<i>Ye or you had read.</i>
Leg-ērat,	<i>He had read.</i>	Leg-ērant,	<i>They had read.</i>

FUTURE. *shall, or will.*

S. Leg-am,	<i>I shall read.</i>	P. Leg-ēmus,	<i>We shall read.</i>
Leg-es,	<i>Thou wilt read.</i>	Leg-ētis,	<i>Ye or you will read.</i>
Leg-et,	<i>He will read.</i>	Leg-ent,	<i>They will read.</i>

## SUBJUNCTIVE MODE.

PRESENT TENSE. *may, or can.*

S. Leg-am,	<i>I may read.</i>	P. Leg-āmus,	<i>We may read.</i>
Leg-as,	<i>Thou mayest read.</i>	Leg-ātis,	<i>Ye or you may read.</i>
Leg-at,	<i>He may read.</i>	Leg-ant,	<i>They may read.</i>

IMPERFECT. *might, could, would, or should.*

S. Leg-ērem,	<i>I might read.</i>	P. Leg-erēmus,	<i>We might read.</i>
Leg-ēres,	<i>Thou mightest read.</i>	Leg-erētis,	<i>Ye or you might read.</i>
Leg-ēret,	<i>He might read.</i>	Leg-ērent,	<i>They might read.</i>

PERFECT. *may have.*

S. Leg-ērim	<i>I may have read.</i>	P. Leg-erīmus,	<i>We may have read.</i>
Leg-ēris,	<i>Thou mayest have read.</i>	Leg-erītis,	} <i>Ye or you may have read.</i>
Leg-ērit,	<i>He may have read.</i>	Leg-ērint,	

PLUPERFECT. *might, could, would, or should have.*

S. Leg-isse,	<i>I might have read.</i>	P. Leg-issēmus,	<i>We might have read.</i>
Leg-isses,	<i>Thou mightest have read.</i>	Leg-issētis,	} <i>Ye or you might have read.</i>
Leg-isset,	<i>He might have read.</i>	Leg-issent,	

FUTURE. *shall have.*

S. Leg-ēro,	<i>I shall have read.</i>	P. Leg-erīmus,	<i>We shall have read.</i>
Leg-ēris,	<i>Thou wilt have read.</i>	Leg-erītis,	} <i>Ye or you will have read.</i>
Leg-ērit,	<i>He will have read.</i>	Leg-ērint,	



## IMPERATIVE MODE.

<i>Sing.</i>	2. Lĕg-e or leg-ĭto,	<i>Read thou.</i>
	3. Leg-ĭto,	<i>Let him read.</i>
<i>Plur.</i>	2. Leg-ĭte or leg-itōte,	<i>Read ye or you.</i>
	3. Leg-unto,	<i>Let them read.</i>

## INFINITIVE MODE.

<i>PRES.</i>	Leg-ĕre,	<i>To read.</i>
<i>PERF.</i>	Lĕg-isse,	<i>To have read.</i>
<i>FUT.</i>	Esse lectŭrus, -a, -um,	<i>To be about to read.</i>
	Fuisse lectŭrus, -a, -um,	<i>To have been about to read.</i>

## PARTICIPLES.

<i>PRES.</i>	Leg-ens,	<i>Reading.</i>
<i>FUT.</i>	Lec-tŭrus, -a, -um,	<i>About to read.</i>

## GERUNDS.

<i>Nom.</i>	Leg-endum,	<i>Reading.</i>
<i>Gen.</i>	Leg-endi,	<i>Of reading.</i>
<i>Dat.</i>	Leg-endo,	<i>To reading.</i>
<i>Acc.</i>	Leg-endum,	<i>Reading.</i>
<i>Abl.</i>	Leg-endo,	<i>With reading.</i>

## SUPINES.

<i>Former.</i>	Lec-tum,	<i>To read.</i>
<i>Latter.</i>	Lectu,	<i>To read, or to be read.</i>

## PASSIVE VOICE.

<i>Pres. Indic.</i>	<i>Pres. Infin.</i>	<i>Perf. Part.</i>
Lĕgor,	lĕgi,	lectus, <i>To be read.</i>

## INDICATIVE MODE.

PRESENT TENSE. *am.*

<i>S.</i>	Leg-or,	<i>I am read.</i>	<i>P.</i>	Leg-ĭmur,	<i>We are read.</i>
	Leg-ĕris or	} <i>Thou art read.</i>		Leg-imĭni,	<i>Ye or you are read.</i>
	-ĕre,			Leg-untur,	<i>They are read.</i>
	Leg-ĭtur,	<i>He is read.</i>			

IMPERFECT. *was.*

<i>S.</i>	Leg-ĕbar,	<i>I was read.</i>	<i>P.</i>	Leg-ebāmur,	<i>We were read.</i>
	Leg-ebāris or	} <i>Thou wast read.</i>		Leg-ebamĭni,	<i>Ye or you were read.</i>
	-ebāre,			Leg-ebantur,	<i>They were read.</i>
	Leg-ebātur,	<i>He was read.</i>			

PERFECT. *have been, was or am.*

<i>Sing.</i>	Lectus sum or fui,	<i>I have been read.</i>
	Lectus es or fuisti,	<i>Thou hast been read.</i>
	Lectus est or fuit,	<i>He has been read.</i>
<i>Plur.</i>	Lecti sumus or fuimus,	<i>We have been read.</i>
	Lecti estis or fuistis,	<i>Ye or you have been read.</i>
	Lecti sunt or fuērunt or fuēre,	<i>They have been read.</i>

PLUPERFECT. *had been.*

<i>Sing.</i>	Lectus eram or fuēram,	<i>I had been read.</i>
	Lectus eras or fuēras,	<i>Thou hadst been read.</i>
	Lectus erat or fuērat,	<i>He had been read.</i>
<i>Plur.</i>	Lecti erāmus or fuerāmus,	<i>We had been read.</i>
	Lecti erātis or fuerātis,	<i>Ye or you had been read.</i>
	Lecti erant or fuērant,	<i>They had been read.</i>

FUTURE. *shall, or will be.*

<i>S.</i>	Leg-ar,	<i>I shall be read.</i>	<i>P.</i>	Leg-ēmur,	<i>We shall be read.</i>
	Leg-ēris or	<i>Thou wilt be read.</i>		Leg-emīni,	<i>Ye or you will be read.</i>
	-ēre,			Leg-entur,	<i>They will be read.</i>
	Leg-ētur,	<i>He will be read.</i>			

## SUBJUNCTIVE MODE.

PRESENT TENSE. *may or can be.*

<i>S.</i>	Leg-ar,	<i>I may be read.</i>	<i>P.</i>	Leg-āmur,	<i>We may be read.</i>
	Leg-āris, or	<i>Thou mayest be read.</i>		Leg-amīni,	<i>Ye or you may be read.</i>
	-āre,			Leg-antur,	<i>They may be read.</i>
	Leg-ātur,	<i>He may be read.</i>			

IMPERFECT. *might, could, would, or should be.*

<i>S.</i>	Leg-ērer,	<i>I might be read.</i>	<i>P.</i>	Leg-erēmur,	<i>We might be read.</i>
	Leg-erēris or	<i>Thou mightest be read.</i>		Leg-eremīni,	<i>Ye or you might be read.</i>
	-erēre,			Leg-erentur,	<i>They might be read.</i>
	Leg-erētur,	<i>He might be read.</i>			

PERFECT. *may have been.*

<i>Sing.</i>	Lectus sim or fuērim,	<i>I may have been read.</i>
	Lectus sis or fuēris,	<i>Thou mayest have been read.</i>
	Lectus sit or fuērit,	<i>He may have been read.</i>
<i>Plur.</i>	Lecti simus or fuerimus,	<i>We may have been read.</i>
	Lecti sitis or fueritis,	<i>Ye or you may have been read.</i>
	Lecti sint or fuērint,	<i>They may have been read.</i>

PLUPERFECT. *might, could, would, or should have been.*

<i>Sing.</i>	Lectus essem or fuissem,	<i>I might have been read.</i>
	Lectus esses or fuisses,	<i>Thou mightest have been read.</i>
	Lectus esset or fuisset,	<i>He might have been read.</i>
<i>Plur.</i>	Lecti essēmus or fuissēmus,	<i>We might have been read.</i>
	Lecti essētis or fuissētis,	<i>Ye or you might have been read.</i>
	Lecti essent or fuissent,	<i>They might have been read.</i>

FUTURE. *shall have been.*

<i>Sing.</i>	Lectus fuëro, Lectus fuëris, Lectus fuërit,	<i>I shall have been read. Thou wilt have been read. He will have been read.</i>
<i>Plur.</i>	Lecti fuerimus, Lecti fueritis, Lecti fuërint,	<i>We shall have been read. Ye or you will have been read. They will have been read.</i>

## IMPERATIVE MODE.

<i>Sing.</i>	2. Leg-ëre or -ïtor, 3. Leg-itor,	<i>Be thou read. Let him be read.</i>
<i>Plur.</i>	2. Leg-imïni, 3. Leg-untor,	<i>Be ye read. Let them be read.</i>

## INFINITIVE MODE.

<i>PRES.</i>	Leg-i,	<i>To be read.</i>
<i>PERF.</i>	Esse or fuisse lectus, -a, -um,	<i>To have been read.</i>
<i>FUT.</i>	Lectum iri,	<i>To be about to be read.</i>

## PARTICIPLES.

<i>PERF.</i>	Lec-tus, -a, -um,	<i>Read.</i>
<i>FUT.</i>	Leg-endus, -a, -um,	<i>To be read.</i>

## ACTIVE VOICE.

<i>Pres. Ind.</i>	<i>Pres. Inf.</i>	<i>Perf. Ind.</i>	<i>Supine.</i>
Capïo,	capëre,	cëpi,	captum, <i>To take.</i>

## INDICATIVE MODE.

## PRESENT TENSE.

<i>Singular.</i>	<i>Plural.</i>
Capio,	Capïmus,
Capis,	Capïtis,
Capit,	Capiunt.

## IMPERFECT.

Capiëbam,	Capiebāmus,
Capiëbas,	Capiebātis,
Capiëbat,	Capiebant.

## PERFECT.

Cepi,	Cepïmus,
Cepisti,	Cepistis,
Cepit,	Cepërunt, or cepëre.

## PLUPERFECT.

Cepëram,	Ceperāmus,
Cepëras,	Ceperātis,
Cepërat,	Cepërant.

## FUTURE.

Capiam,	Capiēmus,
Capias,	Capiētis,
Capiet,	Capient.

## SUBJUNCTIVE MODE.

## PRESENT TENSE.

Capiam,	Capiāmus,
Capias,	Capiātis,
Capiat,	Capiant.

## IMPERFECT.

Capērem,	Caperēmus,
Capēres,	Caperētis,
Capēret,	Capērent.

## PERFECT.

Cepērim,	Ceperīmus,
Cepēris,	Ceperītis,
Cepērit,	Cepērint.

## PLUPERFECT.

Cepissem,	Cepissēmus,
Cepisses,	Cepissētis,
Cepisset,	Cepissent.

## FUTURE.

Cepēro,	Ceperīmus,
Cepēris,	Ceperītis,
Cepērit,	Cepērint.

## IMPERATIVE MODE.

2. Cape or capīto,	2. Capīte or capitōte,
3. Capīto.	3. Capiunto.

## INFINITIVE MODE.

PRES. Capēre,	FUT. Esse captūrus, -a, -um,
PERF. Cepisse.	Fuisse captūrus, -a, -um.

## PARTICIPLES.

PRESENT. Capiens.	FUTURE. Captūrus.
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## GERUNDS.

Nom. Capiendum,	Acc. Capiendum,
Gen. Capiendi,	Abl. Capiendo.
Dat. Capiendo,	

## SUPINES.

Former. Captum.	Latter. Captu.
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## PASSIVE VOICE.

<i>Pres. Indic.</i>	<i>Pres. Infin.</i>	<i>Perf. Part.</i>	
Capior,	Capi,	Captus,	<i>To be taken.</i>

## INDICATIVE MODE.

## PRESENT TENSE.

<i>Singular.</i>	<i>Plural.</i>
Capior,	Capimur,
Capēris <i>or</i> capēre,	Capimīni,
Capiŕtur.	Capiuntur.

## IMPERFECT.

Capiebar,	Capiebāmur,
Capiebāris, <i>or</i> -bāre,	Capiebamīni,
Capiebātur.	Capiebantur.

## PERFECT.

Captus sum <i>or</i> fui,	Capti sumus <i>or</i> fuīmus,
Captus es <i>or</i> fuisti,	Capti estis <i>or</i> fuistis,
Captus est <i>or</i> fuit.	Capti sunt <i>or</i> fuērunt <i>or</i> fuēre.

## PLUPERFECT.

Captus eram <i>or</i> fuēram,	Capti erāmus <i>or</i> fuerāmus,
Captus eras <i>or</i> fuēras,	Capti erātis <i>or</i> fuerātis;
Captus erat <i>or</i> fuērat.	Capti erant <i>or</i> fuērant.

## FUTURE.

Capiar,	Capiēmur,
Capiēris <i>or</i> capiēre,	Capiemīni,
Capiētur.	Capientur.

## SUBJUNCTIVE MODE.

## PRESENT TENSE.

Capiar,	Capiāmur,
Capiāris <i>or</i> capiāre,	Capiamīni,
Capiātur.	Capiantur.

## IMPERFECT.

Capērer,	Caperēmur,
Caperēris <i>or</i> -erēre,	Caperemīni,
Caperētur.	Caperentur.

## PERFECT.

Captus sim <i>or</i> fuērim,	Capti simus <i>or</i> fuerīmus,
Captus sis <i>or</i> fuēris,	Capti sitis <i>or</i> fuerītis,
Captus sit <i>or</i> fuērit.	Capti sint <i>or</i> fuērint.



## PLUPERFECT.

Captus essem *or* fuissem,  
 Captus esses *or* fuisses,  
 Captus esset *or* fuisset.

Capti esēmus *or* fuissēmus,  
 Capti essētis *or* fuissētis,  
 Capti essent *or* fuissent.

## FUTURE.

Captus fuēro,  
 Captus fuēris,  
 Captus fuērit.

Capti fuerīmus,  
 Capti fueritis  
 Capti fuērint.

## IMPERATIVE MODE.

2. Capĕre *or* capitor,  
 3. Capitor.

2. Capimīni,  
 3. Capiuntor.

## INFINITIVE MODE.

PRES. Capi.

FUT. Captum iri.

PERF. Esse *or* fuisse captus -a, -um,

## PARTICIPLES.

PERF. Captus, -a, -um.

FUT. Capiendus, -a, -um.

## FOURTH CONJUGATION.

## ACTIVE VOICE.

*Pres. Indic.*

*Pres. Infin.*

*Perf. Indic.*

*Supine.*

Audĭo,

audĭre,

audĭvi,

audĭtum, *To hear.*

## INDICATIVE MODE.

PRESENT TENSE. *hear, do hear, or am hearing.*

S. Aud-io, *I hear,*  
 Aud-is, *Thou hearest.*  
 Aud-it, *He hears.*

P. Aud-īmus, *We hear.*  
 Aud-ītis, *Ye or you hear.*  
 Aud-iunt, *They hear.*

IMPERFECT. *was.*

S. Aud-iēbam, *I was hearing.*  
 Aud-iēbas, *Thou wast hearing.*  
 Aud-iēbat, *He was hearing.*

P. Aud-iebāmus, *We were hearing.*  
 Aud-iebātis, *Ye or you were hearing.*  
 Aud-iēbant, *They were hearing.*

PERFECT. *have.*

S. Aud-īvi, *I have heard.*  
 Aud-īvistī, *Thou hast heard.*  
 Aud-īvit, *He has heard.*

P. Aud-ivīmus, *We have heard.*  
 Aud-ivistis, *Ye or you have heard.*  
 Aud-ivērunt,  
     *or -ivēre, } They have heard.*

PLUPERFECT. *had.*

S. Aud-ivēram, *I had heard.*  
 Aud-ivēras, *Thou hadst heard.*  
 Aud-ivērat, *He had heard.*

P. Aud-iverāmus, *We had heard.*  
 Aud-iverātis, *Ye or you had heard.*  
 Aud-ivērant, *They had heard.*

FUTURE. *shall or will.*

S. Aud-iam, *I shall hear.*  
 Aud-ies, *Thou wilt hear.*  
 Aud-iet, *He will hear.*

P. Aud-iēmus, *We shall hear.*  
 Aud-iētis, *Ye or you will hear.*  
 Aud-ient, *They will hear.*

## SUBJUNCTIVE MODE.

PRESENT TENSE. *may or can.*

S. Aud-iam, *I may hear.*  
 Aud-ias, *Thou mayest hear.*  
 Aud-iat, *He may hear.*

P. Aud-iāmus, *We may hear.*  
 Aud-iātis, *Ye or you may hear.*  
 Aud-iant, *They may hear.*

IMPERFECT. *might, could, would, or should.*

S. Aud-īrem, *I might hear.*  
 Aud-īres, *Thou mightest hear.*  
 Aud-īret, *He might hear.*

P. Aud-irēmus, *We might hear.*  
 Aud-irētis, *Ye or you might hear.*  
 Aud-īrent, *They might hear.*

PERFECT. *may have.*

Sing. Aud-ivērim,  
 Aud-ivēris,  
 Aud-ivērit,  
 Plur. Aud-iverīmus,  
 Aud-iverītis,  
 Aud-ivērint,

*I may have heard.*  
*Thou mayest have heard.*  
*He may have heard.*  
*We may have heard.*  
*Ye or you may have heard.*  
*They may have heard.*

PLUPERFECT. *might, could, would, or should have.*

Sing. Aud-ivissem,  
 Aud-ivisses,  
 Aud-ivisset,  
 Plur. Aud-ivissēmus,  
 Aud-ivissētis,  
 Aud-ivissent,

*I might have heard.*  
*Thou mightest have heard.*  
*He might have heard.*  
*We might have heard.*  
*Ye or you might have heard.*  
*They might have heard.*

FUTURE. *shall have.*

Sing. Aud-ivēro,  
 Aud-ivēris,  
 Aud-ivērit,  
 Plur. Aud-iverīmus,  
 Aud-iverītis,  
 Aud-ivērint,

*I shall have heard.*  
*Thou wilt have heard.*  
*He will have heard.*  
*We shall have heard.*  
*Ye or you will have heard.*  
*They will have heard.*

## IMPERATIVE MODE.

Sing. 2. Aud-i or -īto,  
 3. Aud-īto,  
 Plur. 2. Aud-īte or -itōte,  
 3. Aud-iunto,

*Hear thou.*  
*Let him hear.*  
*Hear ye or you,*  
*Let them hear.*

## INFINITIVE MODE.

PRES. Aud-ire,	<i>To hear.</i>
PERF. Aud-ivisse,	<i>To have heard.</i>
FUT. Esse auditūrus, -a, -um,	<i>To be about to hear.</i>
Fuisse auditūrus, -a, -um,	<i>To have been about to hear.</i>

## PARTICIPLES.

PRES. Aud-iens,	<i>Hearing.</i>
FUT. Aud-itūrus, -a, -um,	<i>About to hear.</i>

## GERUNDS.

Nom. Aud-iendum,	<i>Hearing.</i>
Gen. Aud-iendi,	<i>Of hearing.</i>
Dat. Aud-iendo,	<i>To hearing.</i>
Acc. Aud-iendum,	<i>Hearing.</i>
Abl. Aud-iendo,	<i>With hearing.</i>

## SUPINES.

Former. Aud-ītum,	<i>To hear.</i>
Latter. Aud-ītū,	<i>To hear, or to be heard.</i>

## PASSIVE VOICE.

<i>Pres. Indic.</i>	<i>Pres. Infin.</i>	<i>Perf. Part.</i>	
Audior,	audīri,	audītus,	<i>To be heard.</i>

## INDICATIVE MODE.

PRESENT TENSE. *am.*

S. Aud-ior,	<i>I am heard.</i>	P. Aud-īmur,	<i>We are heard.</i>
Aud-iris, or īre,	<i>Thou art heard.</i>	Aud-imīni,	<i>Ye or you are heard.</i>
Aud-itur,	<i>He is heard.</i>	Aud-iuntur,	<i>They are heard.</i>

IMPERFECT. *was.*

S. Aud-iebar,	<i>I was heard.</i>	P. Aud-iebāmur,	<i>We were heard.</i>
Aud-iebāris or	} <i>Thou wast heard.</i>	Aud-iebamīni,	<i>Ye or you were heard.</i>
-iebāre,		Aud-iebantur,	<i>They were heard.</i>
Aud-iebātur,	<i>He was heard.</i>		

PERFECT. *have been.*

Sing. Audītus sum or fui,	<i>I have been heard.</i>
Audītus es or fuisti,	<i>Thou hast been heard.</i>
Audītus est, or fuit,	<i>He has been heard.</i>
Plur. Audīti sumus or fuīmus,	<i>We have been heard.</i>
Audīti estis or fuistis,	<i>Ye or you have been heard.</i>
Auditi sunt or fuērunt or fuēre,	<i>They have been heard.</i>

PLUPERFECT. *had been.*

<i>Sing.</i>	<i>Audītus eram or fuēram,</i>	<i>I had been heard.</i>
	<i>Audītus eras or fuēras,</i>	<i>Thou hadst been heard.</i>
	<i>Audītus erat or fuērat,</i>	<i>He had been heard.</i>
<i>Plur.</i>	<i>Audīti erāmus or fuerāmus,</i>	<i>We had been heard.</i>
	<i>Audīti erātis or fuerātis,</i>	<i>Ye or you had been heard.</i>
	<i>Audīti erant or fuērant,</i>	<i>They had been heard.</i>

FUTURE. *shall or will be.*

<i>S.</i>	<i>Aud-iar,</i>	<i>I shall be heard.</i>	<i>P.</i>	<i>Aud-iēmur,</i>	<i>We shall be heard.</i>
	<i>Aud-iēris or</i>	<i>} Thou wilt be heard.</i>		<i>Aud-iemīni,</i>	<i>Ye or you will be heard.</i>
	<i>-iēre,</i>			<i>Aud-ientur,</i>	<i>They will be heard.</i>
	<i>Aud-iētur,</i>	<i>He will be heard.</i>			

## SUBJUNCTIVE MODE.

PRESENT TENSE. *may, or can be.*

<i>S.</i>	<i>Aud-iar</i>	<i>I may be heard.</i>	<i>P.</i>	<i>Aud-iāmur,</i>	<i>We may be heard.</i>
	<i>Aud-iāris, or</i>	<i>} Thou mayest be heard.</i>		<i>Aud-iamīni,</i>	<i>Ye or you may be heard.</i>
	<i>-iāre,</i>			<i>Aud-iantur,</i>	<i>They may be heard.</i>
	<i>Aud-iātur,</i>	<i>He may be heard.</i>			

IMPERFECT. *might, could, would, or should be.*

<i>S.</i>	<i>Aud-īrer,</i>	<i>I might be heard.</i>	<i>P.</i>	<i>Aud-irēmur,</i>	<i>We might be heard.</i>
	<i>Aud-irēris or</i>	<i>} Thou mightest be heard.</i>		<i>Aud-iremīni,</i>	<i>Ye or you might be heard.</i>
	<i>-rēre,</i>			<i>Aud-irentur,</i>	<i>They might be heard.</i>
	<i>Aud-irētur,</i>	<i>He might be heard.</i>			

PERFECT. *may have been.*

<i>Sing.</i>	<i>Audītus sim or fuērim,</i>	<i>I may have been heard.</i>
	<i>Audītus sis or fuēris,</i>	<i>Thou mayest have been heard.</i>
	<i>Audītus sit or fuērit,</i>	<i>He may have been heard.</i>
<i>Plur.</i>	<i>Audīti simus or fuerīmus,</i>	<i>We may have been heard.</i>
	<i>Audīti sitis or fuerītis,</i>	<i>Ye or you may have been heard.</i>
	<i>Audīti sint or fuērint,</i>	<i>They may have been heard.</i>

PLUPERFECT. *might, could, would, or should have been.*

<i>Sing.</i>	<i>Audītus essem or fuīssēm,</i>	<i>I might have been heard.</i>
	<i>Audītus esses or fuīssēs,</i>	<i>Thou mightest have been heard.</i>
	<i>Audītus esset or fuīssēt,</i>	<i>He might have been heard.</i>
<i>Plur.</i>	<i>Audīti essemus or fuīssēmus,</i>	<i>We might have been heard.</i>
	<i>Audīti essētis or fuīssētis,</i>	<i>Ye or you might have been heard.</i>
	<i>Audīti essent or fuīssent,</i>	<i>They might have been heard.</i>

FUTURE. *shall have been.*

<i>Sing.</i>	<i>Audītus fuēro,</i>	<i>I shall have been heard.</i>
	<i>Audītus fuēris,</i>	<i>Thou wilt have been heard.</i>
	<i>Audītus fuērit,</i>	<i>He will have been heard.</i>
<i>Plur.</i>	<i>Audīti fuerīmus,</i>	<i>We shall have been heard.</i>
	<i>Audīti fuerītis,</i>	<i>Ye or you will have been heard.</i>
	<i>Audīti fuērint,</i>	<i>They will have been heard.</i>

## IMPERATIVE MODE.

<i>Sing.</i>	2. Aud-īre or -ītor,	<i>Be thou heard.</i>
	3. Aud-itor,	<i>Let him be heard.</i>
<i>Plur.</i>	2. Aud-imīni,	<i>Be ye heard.</i>
	3. Aud-iuntor,	<i>Let them be heard.</i>

## INFINITIVE MODE.

<i>PRES.</i>	Aud-īri,	<i>To be heard.</i>
<i>PERF.</i>	Esse or fuisse audītus, -a, -um,	<i>To have been heard.</i>
<i>FUT.</i>	Audītum iri,	<i>To be about to be heard.</i>

## PARTICIPLES.

<i>PERF.</i>	Aud-ītus,	<i>Heard.</i>
<i>FUT.</i>	Aud-iendus,	<i>To be heard.</i>

## DEPONENT AND COMMON VERBS.

A deponent verb is that which, under a passive form, has an active or neuter signification; as, *Lōquor*, I speak; *mōrior*, I die.

A common verb, under a passive form, has either an active or passive signification; as, *crīmīnor*, I accuse, or I am accused.

Most deponent verbs of old were the same with common verbs. They are called *Deponent*, because they have *laid aside* the passive sense.

Deponent and common verbs form the participle perfect in the same manner as if they had the active voice; thus, *Lātor*, *lētāri*, *lētātus*, to rejoice; *vēreor*, *vērēri*, *verītus*, to fear; *fungor*, *fungi*, *functus*, to discharge an office; *pōtior*, *pōtīri*, *pōtītus*, to enjoy, to be master of.

Conjugation of the deponent verb *Mīror*, 'I admire.' *Mīror*, *mīrāris* or *āre*, *mīrāri*, *mīrātus*.

## INDICATIVE MODE.

<i>PRES.</i>	<i>Mīror</i> , I admire; <i>mīrāris</i> or <i>āre</i> , thou admirest, &c.
<i>IMP.</i>	<i>Mīrābar</i> , - <i>abāris</i> or - <i>ābare</i> , &c., I admired, &c.
<i>PERF.</i>	<i>Mīrātus</i> sum, or fui; <i>mīrātus</i> es or fuisti, &c., I have, &c.
<i>PLUP.</i>	<i>Mīrātus</i> eram, or fueram, &c., I had admired, &c.
<i>FUT.</i>	<i>Mīrābor</i> ; <i>mīrabēris</i> , or <i>mīrabēre</i> , &c., I shall admire, &c.



## SUBJUNCTIVE MODE.

PRES.	Mirer ; mirēris or ēre, &c., <i>I may admire, &amp;c.</i>
IMP.	Mirārer ; arēris or arēre, &c., <i>I might admire, &amp;c.</i>
PERF.	Mirātus sim, or fuērim, &c., <i>I may have admired, &amp;c.</i>
PLUP.	Mirātus essem, or fuissem, &c., <i>I might have admired, &amp;c.</i>
FUT.	Mirātus ero, or fuēro, &c., <i>I shall have admired, &amp;c.</i>

## IMPERATIVE MODE.

PRES.	Mirāre or mirātor, &c., <i>admire thou, or do thou admire, &amp;c.</i>
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## INFINITIVE MODE.

PRES.	Mirāri, <i>to admire.</i>
PERF.	Mirātis esse or fuisse, <i>to have admired.</i>
FUT.	Miratūrus esse, <i>to be about to admire.</i>
	Mirātum iri, <i>to be about to be admired.</i>
	Miratūrus fuisse, <i>to have been about to admire.</i>
	Mirandus fuisse, <i>to have been about to be admired.</i>

## PARTICIPLES.

PRES.	Mirans, <i>admiring.</i>
PERF.	Mirātus, <i>having admired.</i>
FUT.	in <i>RUS.</i> Miratūrus, <i>about to admire.</i>
	DUS. Mirandus, <i>to be admired.</i>

## GERUNDS.

Mirandum, di, do, and dum.

## SUPINES.

Mirātum, mirātu.

## FORMATION OF VERBS.

There are four principal parts of a verb, from which all the rest are formed; namely, *O* of the present, *I* of the perfect indicative, *RE* of the infinitive, and *UM* of the supine.\* A verb is commonly said to be conjugated when only these parts are mentioned, because from them all the rest are derived.

The first person of the Present indicative is called the *Theme*, or the *Root* of the verb; because from it the other three principal parts are formed.

All the letters which come before *-āre, -ēre, -ēre, or -īre*, of the infinitive, are called *radical* letters, because they always remain the same. By putting these before the *terminations*, all the parts of any regular verb may be readily formed, except the compound tenses.

\* 1. From *o* are formed *am* and *em*.  
 2. From *i* ; *ram, rim, ro, sse, and ssem*.  
 3. *U, us, and rus*, are formed from *um*.  
 4. All other parts from *re* do come.

## FORMATION OF THE TENSES IN THE ACTIVE VOICE.

*Indicative Mode.*

The *Imperfect indicative* is formed from the *present*, by changing *o*, in the first conjugation, into *ābam*; as, *am-o*, *am-ābam*:—in the second conjugation, by changing *o* into *bam*; as, *doce-o*, *docē-bam*:—in the third and fourth conjugations, by changing *o* into *ēbam*; as, *leg-o*, *leg-ēbam*; *audi-o*, *audi-ēbam*.

The *Pluperfect indicative* is formed from the *perfect* in all the conjugations by changing *i* into *eram*; as, *amāv-i*, *amav-eram*; *docu-i*, *docu-eram*; *leg-i*, *leg-eram*; *audīv-i*, *audiv-eram*.

The *Future indicative* is formed from the *present*, by changing *o*, in the first conjugation, into *ābo*; as, *am-o*, *am-ābo*; in the second conjugation by changing *o* into *bo*; as, *doce-o*, *docē-bo*; in the third and fourth conjugations, by changing *o* into *am*; as, *leg-o*, *leg-am*; *audi-o*, *audi-am*.

*Subjunctive Mode.*

The *Present subjunctive* is formed from the present indicative, by changing *o*, in the first conjugation, into *em*; as, *am-o*, *am-em*; in the second, third, and fourth conjugations, by changing *o* into *am*; as, *doce-o*, *doce-am*; *leg-o*, *leg-am*; *audi-o*, *audi-am*.

The *Imperfect subjunctive* is formed, in all the conjugations, from the present infinitive, by adding *m*; as, *amāre*, *amārem*; *docere*, *docērem*; *legere*, *legērem*; *audire*, *audīrem*.

The *Perfect subjunctive* is formed from the perfect indicative, by changing *i* into *erim*; as, *amāv-i*, *amav-erim*; *docu-i*, *docu-erim*; *leg-i*, *leg-erim*; *audīv-i*, *audiv-erim*.

The *Pluperfect subjunctive* is formed from the perfect indicative, by changing *i* into *issem*; as, *amāv-i*, *amav-issem*; *docu-i*, *docu-issem*; *leg-i*, *leg-issem*; *audīv-i*, *audiv-issem*.

The *Future subjunctive* is formed from the perfect indicative, by changing *i* into *ero*; as, *amāv-i*, *amav-ero*; *docu-i*, *docu-ero*; *leg-i*, *leg-ero*; *audīv-i*, *audiv-ero*.

*Imperative Mode.*

The *Present imperative* is formed from the present infinitive, by taking away *re*; as, *amāre*, *ama*; *docere*, *doce*; *legere*, *lege*; *audire*, *audi*.

*Infinitive Mode.*

The *Present infinitive* is formed from the present indicative, by changing *o*, in the first conjugation, into *āre*; as, *am-o*, *am-āre*; in

the second and fourth conjugations, by changing *o* into *re*; as, *doce-o*, *docē-re*; *audi-o*, *audī-re*; in the third conjugation, by changing *o* or *io* into *ēre*; as, *leg-o*, *leg-ēre*; *cap-io*, *cap-ēre*.

The *Perfect infinitive* is formed from the perfect indicative, by changing *i* into *isse*; as, *amāv-i*, *amav-isse*; *docu-i*, *docu-isse*; *leg-i*, *leg-isse*; *audiv-i*, *audiv-isse*.

The *Future infinitive* is formed from the supine, by changing *m* into *rus*, and adding *esse*, or *fuisse*; as, *amātu-m*, *amatū-rus*, *esse* or *fuisse*; *doctu-m*, *doctū-rus*, *esse* or *fuisse*; *lectu-m*, *lectū-rus*, *esse* or *fuisse*; *auditu-m*, *auditū-rus*, *esse* or *fuisse*.

### Participles.

The *Present Participle* is formed from the present indicative, by changing *o*, in the first conjugation, into *ans*; as, *am-o*, *am-ans*; in the second conjugation, by changing *o* into *ns*; as, *doce-o*, *doce-ns*; in the third and fourth conjugations, by changing *o* into *ens*; as, *leg-o*, *leg-ens*; *audi-o*, *audi-ens*.

The *Future Participle* is formed from the supine, by changing *m* into *rus*; as, *amātu-m*, *amatū-rus*; *doctu-m*, *doctū-rus*; *lectu-m*, *lectū-rus*; *auditu-m*, *auditū-rus*.

### Gerunds.

The *Gerunds* are formed from the present participle, by changing *s* into *dum*, *di*, and *do*; as,

<i>aman-s</i> ;	<i>aman-dum</i> ,	<i>aman-di</i> ,	<i>aman-do</i> ;
<i>docen-s</i> ;	<i>docen-dum</i> ,	<i>dōcen-di</i> ,	<i>docen-do</i> ;
<i>legen-s</i> ;	<i>legen-dum</i> ,	<i>legen-di</i> ,	<i>legen-do</i> ;
<i>audien-s</i> ;	<i>audien-dum</i> ,	<i>audien-di</i> ,	<i>audien-do</i> .

## FORMATION OF THE TENSES IN THE PASSIVE VOICE.

### Indicative and Subjunctive Modes.

The *Present*, *Imperfect*, and *Future Indicative*; and the *Present*, and *Imperfect Subjunctive*, are formed from the corresponding tenses in the active voice.

From those tenses in the active voice which end in *o*, the same tenses in the passive are formed by adding *r*; but from those which, in the active voice, end in *m*, the same tenses of the passive are formed by changing *m* into *r*.

	First Conjugation.		Second Conjugation.		Third Conjugation.	
	Active.	Passive.	Active.	Passive.	Active.	Passive.
<i>Pres. Indic.</i>	amo,	amor.	doceo,	doceor.	lego,	legor.
<i>Imp. Indic.</i>	amābam,	amābar.	docēbam,	docēbar.	legēbam,	legēbar.
<i>Fut. Indic.</i>	amābo,	amābor.	docēbo,	docēbor.	legam,	legar.
<i>Pres. Subj.</i>	amem,	amer.	doceam,	docear.	legam,	legar.
<i>Imp. Subj.</i>	amārem,	amārer.	docērem,	docērer.	legērem,	legērer.

The other five tenses, namely, the *Perfect* and *Pluperfect Indicative*; and the *Perfect*, *Pluperfect*, and *Future Subjunctive*, are composed of the perfect participle, declined with the tenses of the verb *Sum*.

### Imperative Mode.

The *Imperative Passive* is the same as the *Infinitive Active*.

### Infinitive Mode.

The *Present* tense of the *Infinitive* mode is formed from the *Infinitive Active*, by changing *e*, in the first, second, and fourth conjugations, into *i*; as, *amār-e*, *amār-i*; *docēr-e*, *docēr-i*; *audīr-e*, *audīr-i*; and in the third conjugation, by changing *ēre* into *i*; as, *leg-ēre*, *leg-i*.

The *Future Infinitive* is composed of the former supine, and *iri*, (which is the infinitive passive of the verb *eo*, to go,) as, *amātum iri*; *doctum iri*; *lectum iri*.

### Participles.

The *Perfect Participle* is formed from the former supine, by changing *m* into *s*; as, *amātu-m*, *amātu-s*; *doctu-m*, *doctu-s*; *lectu-m*, *lectu-s*; *auditu-m*, *auditu-s*.

The *Future Participle* is formed from the present active participle, by changing *s* into *dus*; as, *amans*, *amandus*; *docens*, *docendus*; *legens*, *legendus*; *audiens*, *audiendus*.

### SIGNIFICATION OF THE TENSES IN THE VARIOUS MODES.

The tenses formed from the present of the indicative or infinitive, signify in general the continuance of an action or passion, or represent them as present at some particular time: the other tenses express an action or passion completed; but not always so absolutely, as entirely to exclude the continuance of the same action or passion; thus, *Amo*, I love, do love, or am loving; *amābam*, I loved, did love, or was loving, &c.

*Amāvi*, I loved, did love, or have loved, *that is*, have done with loving, &c.

In like manner, in the passive voice; *Amor*, I am loved, I am in loving, or in being loved, &c.

Past time in the passive voice is expressed several different ways, by means of the auxiliary verb *sum*, and the participle perfect; thus:

### *Indicative Mode.*

Perfect. *Amātus sum*, I am, or have been loved, or *oftener*, I was loved.  
*Amātus fui*, I have been loved, or I was loved.

Pluperfect. *Amātus eram*, I was, or had been loved.  
*Amātus fuëram*, I had been loved.

### *Subjunctive Mode.*

Perfect. *Amātus sim*, I may be, or may have been loved.  
*Amātus fuërim*, I may have been loved.

Pluperfect. *Amātus essem*, I might, could, would, or should be, or have been loved.  
*Amātus fuissem*, I might, could, would, or should have been loved; or I had been loved.

Future. *Amātus fuëro*, I shall have been loved.

The verb *sum* is also employed to express future time in the indicative mode, both active and passive; thus:

*Amatūrus sum*, I am about to love, I am to love, I am going to love, or I will love. We chiefly use this form, when some purpose or intention is signified.

*Amātus ero*, I shall be loved.

Obs. 1. The participles *amātus amatūrus* are put before the auxiliary verb, because we commonly find them so placed in the classics.

Obs. 2. In these compound tenses the learner should be taught to vary the participle like an adjective noun, according to the gender and number of the different substantives to which it is applied; thus, *amātus est*, he is or was loved, when applied to a man; *amāta est*, she was loved, when applied to a woman; *amātum est*, it was loved, when applied to a thing; *amāti sunt*, they were loved, when applied to men, &c. The connecting of syntax, so far as is necessary, with the inflection of nouns and verbs, seems to be the most proper method of teaching both.

Obs. 3. The past time and participle perfect in English are taken in different meanings, according to the different tenses in Latin which they are used to express. Thus, "I loved," when put for *amābam*, is taken in a sense different from what it has when put for *amāvi*; so *amor*, and *amātus sum*, I am loved; *amābar* and *amātus eram*, I was loved; *amer*, and *amātus sim*, &c. In the one, *loved* is taken in a present, in the other, in a past sense. This ambiguity arises from the defective nature of the English verb.

Obs. 4. The tenses of the subjunctive mode may be variously rendered, according to their connexion with the other parts of a sentence. They are often expressed in English as the same tenses of the indicative, and sometimes one tense is apparently put for another.



Thus, *Quasi intelligant, qualis, sit*, As if they understood, what kind of person he is. Cic. *In facinus jurasse putes*, You would think, &c. Ov. *Elloquar an sileam?* Shall I speak out or be silent? *Nec vos arguerim, Teuceri*, for *arguam*, Virg. *Si quid te fugeret, ego perierim*, for *peribo*. Ter. *Hunc ego si potui tantum sperare dolorem; Et perferre, soror, potero*: for *potuissem* and *possem*. Virg. *Singula quid referram?* Why should I mention every thing? Id. *Prædiceres mihi*, You should have told me beforehand. Ter. *At tu dictis, Albane, maneres*, Ought to have stood to your word. Virg. *Citius, crediderim*, I should sooner believe. Juv. *Hauseret ensis*, The sword would have destroyed. Virg. *Fuerint irati*, Grant or suppose they were angry. *Si id fecisset*, If he did or should do that. Cic. The same promiscuous use of the tenses seems also to take place sometimes in the indicative and infinitive; and the indicative to be put for the subjunctive; as, *Animus meminesse horret, luctuque refugit*, for *refugit*. Virg. *Fuerat melius* for *fuiisset*. Id. *Invidia dilapsa erat*, for *fuiisset*. Sall. *Quamdiu in portum venis?* for *venisti*. Plaut. *Quam mox navigo Ephesum*, for *navigabo*. Id. *Tu si hic sis, aliter sentias*. Ter. for *esses* and *sentires*. Cato *affirmat, se vivo, illum non triumphare*, for *triumphaturum esse*. Cic. *Persuadet Castico, ut occuparet*, for *occupet*.

Obs. 5. The future of the subjunctive, and also of the indicative, is often rendered by the present of the subjunctive in English; as, *nisi hoc faciet*, or *fecerit*, unless he do this. Ter.

Obs. 6. Instead of the imperative we often use the present of the subjunctive; as, *valeas*, farewell; *huc venias*, come hither, &c. And also the future both of the indicative and subjunctive; as, *non occides*, do not kill; *ne feceris*, do not do; *valēbis meque amābis*, farewell, and love me. Cic.

The present and the preter-imperfect of the infinitive are both expressed under the same form. All the varieties of past and future time are expressed by the other two tenses. But in order properly to exemplify the tenses of the infinitive mode, we must put an accusative, and some other verb before each of them; thus:

*Dicit me scribere*; he says that I write, do write, or am writing.

*Dixit me scribere*; he said that I wrote, did write, or was writing.

*Dicit me scripsisse*; he says that I wrote, did write, or have written.

*Dixit me scripsisse*; he said that I had written.

*Dicit me scripturum esse*; he says that I will write.

*Dixit nos scripturos esse*; he said that we would write.

*Dicit nos scripturos fuisse*; he says that we would have written.

*Dixit litteras scribi*; he says that letters are written, writing, or in writing.

*Dixit litteras scribi*; he said that letters were writing, or written.

*Dicit litteras scriptas esse*; he says that letters are, or were written.

*Dicit litteras scriptas fuisse*; he says that letters have been written.

*Dixit litteras scriptas fuisse*; he said that letters had been written.

*Dicit litteras scriptum iri*; he says that letters will be written.

*Dixit litteras scriptum iri*; he said that letters would be written.

The future, *scriptum iri*, is made up of the former supine, and the infinitive passive of the verb *eo*, and therefore never admits of any variation.

The future of the infinitive is sometimes expressed by a *periphrasis*, or circumlocution; thus, *scio fore* or *futurum esse ut scribant*,—*ut litteræ scribantur*; I know that they will write,—that letters will be written. *Scivi fore* or *futurum esse ut scriberent*,—*ut litteræ scriberentur*; I knew that they would write, &c. *Scivi futurum fuisse ut litteræ scriberentur*; I knew that letters would have been written. This form is necessary in verbs which want the supine.

Obs. 7. The different tenses, when joined with any expediency or necessity, are thus expressed :

*Scribendum est mihi, puëro, nobis, &c., litëras* ; I, the boy, we, &c., must write letters.

*Scribendum fuit mihi, puëro, nobis, &c.*, I must have written, &c.

*Scribendum erit mihi* ; I shall be obliged to write.

*Scio scribendum esse mihi litëras* ; I know that I must write letters.

— *scribendum fuisse mihi* ; — that I must have written.

*Dixit scribendum fore mihi* ; he said that I should be obliged to write.

Or with the participle in *dus* :

*Litëræ sunt scribendæ mihi, puëro, hominibus, &c.*, or *a me, puëro, &c.*, letters are to be, or must be written by me, by the boy, by men, &c. So, *litëræ scribendæ erant, fuërunt, erunt, &c.* *Si litëræ scribendæ sint, essent, forent, &c.* *Scio litëræ scribendas esse* ; I know that letters are to be, or must be written. *Scivi litëræ scribendas fuisse* ; I knew that letters ought to have been, or must have been written.

#### FORMATION OF THE PRETERITE AND SUPINE.

##### GENERAL RULES.

1. Compound and simple verbs form the preterite and supine in the same manner ; as,

*Voco, vocavi, vocatum*, to call ; so, *revoco, revocavi, revocatum*, to recall.

Exc. 1. When the simple verb in the preterite doubles the first syllable of the present, the compounds lose the former syllable ; as, *pello, pëpuli*, to beat ; *repello, rëpuli*, never *repëpuli*, to beat back. But the compounds of *do, sto, disco*, and *posco*, follow the general rule ; thus, *ëdisco, ëdidici*, to get by heart ; *dëposco, dëpöposci*, to demand : so, *præcurro, præcûcurri* ; *rëpungo, rëpüpügi*.

Exc. 2. Compounds which change *a* of the simple verb into *i*, have *e* in the supine or perfect participle ; as, *facio, fëci, factum*, to make ; *perficio, perfëci, perfectum*, to perfect. But compound verbs ending in *do* and *go* ; also the compounds of *habeo, pläceo, säpio, sälio*, and *stätuo*, observe the general rule.

## FIRST CONJUGATION.

I. Verbs of the First Conjugation have *āre* in the infinitive, *āvī* in the Perfect, and *ātus* in the Perfect Participle passive; as,

*Amo*,<sup>1</sup> *amāre*, *amāvī*, *amātus*, R. D. *love*.

Verbs marked thus \* have no Perfect Participle passive, and those thus marked † have no Perfect active. The Futures *rus* and *dus* are expressed by R. and D.; and the Supines *um* and *u*. by M. and U.; those verbs, therefore, which have not one or more of these letters prefixed to them, are deficient in those parts respectively which those letters signify.

*Abundo, <sup>2</sup> R.	overflow.	Amplio, <sup>9</sup> D.	enlarge.
Accūso, <sup>3</sup> R. D. M.	accuse.	*Angario, <sup>10</sup>	press for public service.
Adumbro, <sup>4</sup>	delineate.	Appello, <sup>11</sup> D.	call.
Ædifico, <sup>5</sup> R. D.	build.	Apto, <sup>12</sup> D.	fit.
Æquo, <sup>6</sup> R. D.	level.	Aro, <sup>13</sup> R. D.	plough.
Æstimo, <sup>7</sup> R. D.	value.	*Ascio, <sup>14</sup>	chip with an axe.
*Ambūlo, <sup>8</sup> D. M.	walk.	*Ausculto, <sup>15</sup>	listen.

In the following Notes are contained such Participles in *Rus* and *Dus*, and Supines of the verbs, as are found in the classics now extant; together with the less frequent and irregular formations.

<sup>1</sup> *Amatūrus*, Gell. 1. 3. 4. *Amandus*, Ovid. *Amasse*, Gell. *Amasso*, Plaut.—<sup>2</sup> *Abundatūrus*, Tertull.—<sup>3</sup> *Accusatūrum*, Terent. *Accusatūrus*, Liv. *Accusandus*, Cic.—<sup>4</sup> The Participles in *ns*, *rus* and *dus*, do not occur.—<sup>5</sup> *Ædificatūrus*, Cic. Verr. *Ædificandus*, Cic. Fam.—<sup>6</sup> *Æquatūrus*, Claud. *Æquandus*, Ovid.—<sup>7</sup> *Æstimatūrus*, Quintil. *Æstimandus*, Gell.—<sup>8</sup> *Ambulātum*, Plaut. *Obambulātum*, Plaut. *Deambulātum*, Terent. *Ambulandus*, Cels. *Ambulātur*, impers. Varr.—<sup>9</sup> *Ampliandus*, Cels.—<sup>10</sup> *Angario* has no participles.—<sup>11</sup> *Appellandus*, Cic. *Appellassis* for *appellavēris*, Terent.—<sup>12</sup> *Aptandus*, Claud.—<sup>13</sup> The Participle *Arans* occurs only in Cic. de Senect. c. 16. *Aratūrus*, Tibull. *Arandus*, Virg.—<sup>14</sup> Of this verb *Asciēter* only is found, Vitruv. vii. 2.—<sup>15</sup> None of the Participles are to be found. *Auscultabitur*, impers. Plaut.

*Autūmo, <sup>1</sup>	suppose.	Considēro, <sup>20</sup> R. D.	consider.
†Basio, <sup>2</sup> D.	kiss.	Cremo, <sup>21</sup> D.	burn.
*Bello, <sup>3</sup> R. M.	wage war.	Creo, <sup>22</sup> R. D.	create.
Beo, <sup>4</sup>	bless.	Crucio, <sup>23</sup> D.	torture.
*Boo, <sup>5</sup>	bellow.	Culpo, <sup>24</sup> R. D.	blame.
Brevio, <sup>6</sup>	shorten.	Cuneo, <sup>25</sup> D.	wedge.
Cæco, <sup>7</sup>	blind.	Curo, <sup>26</sup> R. D.	care.
Cælo, <sup>7</sup>	carve.	Damno, <sup>27</sup> R. D. M.	condemn.
Calceo, <sup>8</sup> D.	shoe.	Decōro, <sup>28</sup> D.	adorn.
*Calcitro, <sup>7</sup>	kick.	Decurio, <sup>29</sup>	divide into companies.
Canto, <sup>9</sup> M.	sing.	*Delineo, <sup>30</sup>	delineate.
Capto, <sup>10</sup> D. M.	seize.	Desidēro, <sup>31</sup> R. D.	desire.
Carmīno, <sup>11</sup>	card wool.	Destīno, <sup>32</sup> D.	tie, design.
Castigo, <sup>12</sup> D. M.	chastise.	Dico, <sup>33</sup> R. D. M.	dedicate.
†*Catomidio,	flog on the shoulders.	Dicto, <sup>34</sup>	dictate.
Celebro, <sup>13</sup> D.	make famous.	Dolo, <sup>35</sup>	hew, cut.
Celo, <sup>14</sup> D.	conceal.	Dono, <sup>36</sup> R. D.	bestow.
Centurio, <sup>15</sup>	divide into centuries.	Duplico, <sup>37</sup> R. D.	double.
Certo, <sup>16</sup> D. R.	strive.	Duro, <sup>38</sup> R.	harden.
Cogito, <sup>17</sup>	think.	Effigio, <sup>39</sup>	portray.
Compāro, <sup>18</sup> D.	compare.	†Emacio, <sup>40</sup>	emaciate.
Concilio, <sup>19</sup> R. D.	reconcile.	†Enucleo, <sup>41</sup> D.	explain.

<sup>1</sup> None of the Participles exist: *autumantur*, pass. Plaut.—<sup>2</sup> *Basiāvi* seems not to exist: *Basiātus*, Mart. xii. 59. *Basiandus*, Mart. i. 95.—<sup>3</sup> *Bellātum*, Nep. *Debellātum*, Liv. *Bellatūrus*, Claud. *Bellantur*, 'they fight,' Virg. *Æn.* xi. 660.—<sup>4</sup> *Beāsti* Ter. Andr. *Beātus*, said to be the Perfect Participle of *Beo*, is used as an adjective.—<sup>5</sup> *Bount*, as if from *Boo*, *boīs*, Pacuv. *Bovantes*, as if from *Bovo*.—<sup>6</sup> *Breviāvit*, Quint. xii. 10. *Breviātus*, Sidon.—<sup>7</sup> The Participles in *ns*, *rus*, and *dus*, of *Cæco*, *Cælo*, and *Calcitro*, do not occur in the classics. *Cælassis* for *Cælavēris*, Festus.—<sup>8</sup> *Calceandus*, Phædr.—<sup>9</sup> *Cantātum*, Terent.—<sup>10</sup> *Capitātum*, Plaut. *Capitandus*, Plaut.—<sup>11</sup> The Participles *ns*, *rus*, and *dus* are not to be found. *Carminātus*, Plin. N. H. ix. 38.—<sup>12</sup> *Castigātum*, Plaut. *Castigandus*, Liv. xxxix. 25.—<sup>13</sup> *Celebrandus*, Catul.—<sup>14</sup> *Celandus*, Just.—<sup>15</sup> *Centuriāvit*, Val. Max. *Centuriātus*, Liv.—<sup>16</sup> *Certātūrus*, Cæs. *Certandus*, Liv. *Certātus*, 'contended for,' Sil. *Multum certāto*, 'after much contention,' Tacit. Ann. like *audīto*, 'it being heard;' *comperto*, 'it being discovered.' *Certētur*, impers. Pacuv.—<sup>17</sup> *Cogitātūrus*, Hirt.—<sup>18</sup> *Comparandus*, Terent. *Comparassit* for *Comparavērit*, Plaut.—<sup>19</sup> *Conciliatūrus*, Cæsar. *Conciliandus*, Ovid.—<sup>20</sup> *Consideratūrus*, Curt. *Considerandus*, Apul. Flor. *Consideravisse pro considerasse*, Quint.—<sup>21</sup> *Concrematūrus*, Liv. *Cremandus*, Ovid.—<sup>22</sup> *Creatūrus*, Liv. *Creandus*, Gell. The Participle in *ns* does not occur.—<sup>23</sup> *Cruciandus*, Ovid.—<sup>24</sup> *Culpatūrus*, Apul. *Culpan-dus*, Apul.—<sup>25</sup> *Cuneandus*, Plin.—<sup>26</sup> *Curatūrus*, Plaut. *Curandus*, Cels. *Curassis*, for *curavēris*, Plaut.—<sup>27</sup> *Damnātum*, Quint. *Damnātūrus*, Ovid. *Damnandus*, Ovid.—<sup>28</sup> *Decorandus*, Cic.—<sup>29</sup> *Decuriasse*, Cic. pro Planc. *Decuriātus*, Liv.—<sup>30</sup> The simple *Lineo*, 'I draw lines,' has no Perfect now extant. *Lineātus* is found in Plaut. *Delineavit*, Plin. It has no participles.—<sup>31</sup> *Desideratūrus*, Plin. *Desiderandus*, Cic.—<sup>32</sup> *Destinandus*, Vitruv. <sup>33</sup> *Dicātum*, Liv. i. 7. *Dicatūrus*, Plin. *Dicandus*, Plin.—<sup>34</sup> *Dictātus*, Juv. vi. 390.—<sup>35</sup> The Participles in *ns*, *rus* and *dus*, do not occur. *Dolavit*, Cic. *Dolatus*, Juv. xii. 57. *Dolēre*, 3d Conjugation, Lucr.; hence, *dolītus*, Varr.—<sup>36</sup> *Donatūrus*, Apul. Met. *Donandus*, Hor.—<sup>37</sup> *Duplicatūrus*, Cic. Att. v. 18. *Duplicandus*, Liv. xxvii. 11.—<sup>38</sup> *Duratūrus*, Lucan. <sup>39</sup> *Effigiātus*, Apul.—<sup>40</sup> *Emaciātus*, Colum.—<sup>41</sup> The perfect of this verb cannot be found. *Enucleātus*, Cic. pro Planc. *Enucleandus*, Cic.



Equito, <sup>1</sup>	ride.	†Furio, <sup>21</sup>	madden.
Erro, <sup>2</sup>	wander.	†Galeo, <sup>22</sup>	put on a helmet.
Existimo, <sup>3</sup> R. D. U.	think.	Gesto, <sup>23</sup> D.	bear.
Exploro, <sup>4</sup> D. M.	search.	†Glacio,	to congeal.
†Exsanio,	squeeze out blood.	Gravo, <sup>24</sup> D.	to weigh down.
Exūlo, <sup>5</sup> R. M.	be banished.	Gusto, <sup>25</sup> D.	to taste.
Fabrico, <sup>6</sup> D.	frame.	Habito, <sup>26</sup> D. M.	to dwell.
†Fascio, <sup>7</sup>	swathe.	†*Halo,	breathe.
Fatigo, <sup>8</sup> R. D.	weary.	*Hio, <sup>27</sup> D.	to gape.
Festino, <sup>9</sup> R.	hasten.	Humo, <sup>28</sup> R. D.	to bury.
Firmo, <sup>10</sup> R. D.	strengthen.	Hyemo, <sup>29</sup> M.	winter.
Flagito, <sup>11</sup> D. M.	demand.	Ignoro, <sup>30</sup> R. D.	be ignorant.
*Flagro, <sup>12</sup> R.	be on fire.	Impero, <sup>31</sup> R. D.	command.
Flo, <sup>13</sup> D.	blow.	Impetro, <sup>32</sup> R. D.	obtain by request.
Formo, <sup>14</sup> R. D.	form, frame.	†Inchoo, <sup>33</sup> R.	begin.
†Foro, <sup>15</sup> D.	bore.	Indāgo, <sup>34</sup> R. D.	trace out.
Fræno, <sup>16</sup>	bridle.	Indico, <sup>35</sup> R. D. M.	show.
Fraudo, <sup>17</sup> D.	defraud.	†Inebrio, <sup>36</sup>	inebriate.
†Frio, <sup>18</sup>	crumble.	Initio, <sup>37</sup>	initiate.
Fugo, <sup>19</sup> R. D.	put to flight.	Inquino,	pollute.
Fundo, <sup>20</sup> R.	found.	Instauro, <sup>38</sup> D.	renew.

<sup>1</sup> *Equitatus*, 'ridden over;' Claud. *Equitata cohors*, 'infantry intermixed with cavalry;' Inscript. ap. Murat.—<sup>2</sup> *Erratus*, 'wandered over;' Virg. *Æn.* III. 690. *Erratur*, impers. Virg. *G.* III. 249. *Errato mihi*, for *cum erravero*, Cic.—<sup>3</sup> *Existimatus*, Liv. *Existimaturus*, Cic. *Existimandus*, Val. Max.—<sup>4</sup> *Exploratum* and *Explorandus*, Liv.—<sup>5</sup> *Exulatum*, Liv. *Exulaturus*, Justin.—<sup>6</sup> *Fabricor*, deponent, Cic. Off. I. 41. *Fabricandus*, Sil.—<sup>7</sup> *Fasciatus*, Mart.—<sup>8</sup> *Fatigandus*, Cic. Off. III. 18. <sup>9</sup> *Festinaturus*, Plin. *Festinantur*, Tacit. Hist. III. 37. *Festinantur*, Tacit. Germ. c. 20.—<sup>10</sup> *Firmaturus*, Justin. *Firmandus*, Colum.—<sup>11</sup> *Flagitatus*, Tacit. *Flagitatum*, Cic. *Flagitandus*, Justin.—<sup>12</sup> *Flagraturus*, Cic. *Deflagratus*, Cic. Cat. IV. 6.—<sup>13</sup> *Flatus*, 'blown;' *Flatus*, 'cast,' 'coined;' Gell. *Flandus*, Cic. *Conflandus*, ibid.—<sup>14</sup> *Formaturus*, Justin. *Formandus*, Stat. Syl.—<sup>15</sup> The Participles *ns* and *rus* are not in use, *Foratus*, Vitruv. *Forandus*, Cels.—<sup>16</sup> The Participles *ns*, *rus*, and *dus*, do not occur. *Frænatus*, Hirt. <sup>17</sup> The Participles *ns* and *rus* are not in use. *Frausus*, 'having committed a fraud;' Plant. Asin. *Fraudandus*, Quint. Curt. *Fraudassis* for *Fraudaveris*, Plaut.—<sup>18</sup> *Friatus*, Lucr. <sup>19</sup> *Fugaturus*, Ovid. *Fugandus*, ibid.—<sup>20</sup> The Participles *ns* and *rus* do not occur.—<sup>21</sup> *Furiatus*, Virg. *Æn.* II. 407.—<sup>22</sup> *Galeatus*, Juv.—<sup>23</sup> *Gestandus*, Stat. Theb. <sup>24</sup> *Gravatus*, 'weighed down,' 'overpowered;' Liv. xxv. 24. *Gravatus*, 'indignant,' 'weary of bearing,' 'disdaining to carry;' as if from a deponent *Gravor*, Hor. IV. Od. II. 27. *Gravandus*, Propert.—<sup>25</sup> The Participle *Gustans* occurs only in Petron. c. 33. and Gallus I. 98. The Participle in *rus* is not in use. *Gustandus*, Cels.—<sup>26</sup> *Habitatum*, Plaut. *Habitandus*, Ovid. <sup>27</sup> *Hiandus*, Pers.—<sup>28</sup> The Participle *ns* is not to be found in the classics. *Humaturus*, Sueton. *Humanus*, Virg. *Æn.* VI. 161.—<sup>29</sup> *Hyematum*, Nepos.—<sup>30</sup> *Ignoratus*, 'not known;' Cic. *Ignoratus*, 'undiscovered;' Salust.—<sup>31</sup> *Imperaturus*, Cæsar.—<sup>32</sup> The Participle in *ns* seems not to exist. *Impetraturus*, Liv. *Impetrandus*, Val. Max. *Impetrassere* for *imperaturum esse*, Plaut.—<sup>33</sup> *Inchoaturus*, Curt. *Ad inchoandam rem*, Liv. <sup>34</sup> *Indagatur*, depon. The Participle in *ns* does not occur. *Indagaturus*, Apul. *Indagandus*, Gell.—<sup>35</sup> *Indicatum*, Liv. *Indicaturus*, ibid. *Indicasso* for *indicavero*, Plaut. <sup>36</sup> *Inebriatus* Plin.—<sup>37</sup> *Initiari*, depon. 'to begin.' *Initiatus*, Cic. Tusc. *Initiantes* for *qui initiantur*, Vitruv. No other participle.—<sup>38</sup> *Instaurandus*, Gell.



Intro, <sup>1</sup> R. D.	enter.	Loco, <sup>22</sup> R. D.	place, let.
Invīto, <sup>2</sup> D.	invite.	Lustro, <sup>23</sup> D.	survey.
Irrīto, <sup>3</sup> D.	provoke.	Luxurio,	be wanton, abound.
Itēro, <sup>4</sup> D. U.	do again.	Macto, <sup>24</sup> D.	slay.
Jacto, <sup>5</sup> R. D.	throw, boast.	Macūlo,	stain.
Judīco, <sup>6</sup> R. D.	judge.	Mando, <sup>25</sup> R. D.	command.
Jugo, <sup>7</sup> D.	couple.	Mandūco, <sup>26</sup>	chew.
Jugūlo, <sup>8</sup> D. M.	butcher.	*Mano,	flow.
Juro, <sup>9</sup> D.	swear.	Matūro, <sup>27</sup> D.	ripen, hasten.
Labōro, <sup>10</sup> R. D.	labour.	Memōro, <sup>28</sup> D. U.	tell.
Lacēro, <sup>11</sup> D.	tear.	*Meo, <sup>29</sup>	go, pass.
*Lacto,	suckle, wheedle.	*†Meridio, <sup>30</sup> M.	sleep at noon.
Lanio, <sup>12</sup> D.	butcher.	*Migro, <sup>31</sup> R. U.	depart.
Laqueo, <sup>13</sup>	ensnare.	*Milīto, <sup>32</sup> R. M.	serve in war.
Latro, <sup>14</sup>	bark.	†Minio, <sup>33</sup> D.	paint red.
Laudo, <sup>15</sup> R. D.	praise.	Ministro, <sup>34</sup>	serve.
Laxo, <sup>16</sup> D.	loose.	Mitigo, <sup>35</sup> D.	pacify.
Lego, <sup>17</sup>	depute, bequeath.	Monstro, <sup>36</sup> R.	show.
Levo, <sup>18</sup> R. D.	lighten.	Muto, <sup>37</sup> R. D.	change.
Libēro, <sup>19</sup> R. D.	free.	Narro, <sup>38</sup> R. D.	tell.
Ligo,	bind.	Nato, <sup>39</sup> R. M.	swim.
Liquo, <sup>20</sup> D.	melt.	*Nauseo, <sup>40</sup>	loathe.
Lito, <sup>21</sup>	appease by sacrifice.		

<sup>1</sup> *Intretur*, pass. Tacit. *Intrāri*, ibid. *Intrāri*, impers. Cæs. *Intratūrus* and *Intrandus*, Liv.—<sup>2</sup> *Invitandus*, Suet. *Invitassitis* for *invitaveritis*.—<sup>3</sup> *Irritandus*, Liv. *Irritassis* for *irritaveris*, Plaut.—<sup>4</sup> *Iterātu*, Plaut. *Iterandus*, Colum.—<sup>5</sup> *Jactatūrus*, Cic. *Jactandus*, Ovid.—<sup>6</sup> *Judicatūrus*, Cæs. *Judicandus*, Cic. *Judicassit* for *judicaverit*, Cic. de Leg. III. 3.—<sup>7</sup> *Jugandus*, Hor.—<sup>8</sup> *Jugulātum*, Cic. *Jugulandus*, Val. Max.—<sup>9</sup> *Jurātus*, 'sworn'; passim. *Jurātus*, 'sworn by'; Ovid. *Jurātus*, 'having sworn'; Cic.—<sup>10</sup> *Laborātus*, 'wrought with labour'; Virg. *Æn.* i. 643. *Laborātus*, 'calamitous'; Val. Flac. *Laborandus*, Plin. *Laborātur*, impers. Cæs.—<sup>11</sup> *Lacerandus*, Lucan.—<sup>12</sup> *Laniātus*, Met. *Laniandus*, Liv.—<sup>13</sup> *Laqueāre*, Manil. *Laqueans*, ibid. *Laqueāvit*, Luctat. No other parts of this verb are to be found. *Illequeo* is more usual, though its Perfect is not found. *Illequeātus*, Cic.—<sup>14</sup> *Latrātus*, 'barked at.' *Latrētur*, Impers.—<sup>15</sup> *Laudatūrus*, Nep. *Laudandus*, Tibull.—<sup>16</sup> *Laxandus*, Plin.—<sup>17</sup> The Participles in *ns*, *rus*, and *dus*, do not occur. *Legātus*, 'left by will.' *Legātus*, used substantively, 'a person sent,' 'an ambassador'; passim.—<sup>18</sup> *Levatūrus*, Curt. *Levandus*, Virg. Georg. *Levasso* for *Levavēro*, Enn.—<sup>19</sup> *Liberatūrus*, Liv. *Liberandus*, Cic. *Liberasso* for *Liberavēro*, Plaut.—<sup>20</sup> *Liquandus*, Cels. The Participles *ns* and *rus* do not occur.—<sup>21</sup> *Litātus*, Virg. *Æn.* iv. 50. *Litandum*, 'sacrifice must be made'; ibid. *Æn.* v. 118.—<sup>22</sup> *Locatūrus*, Liv. *Locandus*, Ovid. *Locassim* for *Locaverim*, Cic. de Leg.—<sup>23</sup> *Lustrandus*, Virg. *Æn.*—<sup>24</sup> *Mactandus*, Ovid.—<sup>25</sup> *Mandatūrus*, Cic.—<sup>26</sup> *Manducatur*, depon. Pompon.—<sup>27</sup> *Maturandus*, Cæs.—<sup>28</sup> *Memorātus*, Sall. Cat. c. 7. *Memorandus*, Virg.—<sup>29</sup> *Meāris*, Hor. i. Od. 4, 17. *Meavisse*, Tacit. *Means*, Lucan. No other Participles occur.—<sup>30</sup> *Meridiāri*, depon. Cels. The Perfect is not in use. *Meridiātum*, Catull.—<sup>31</sup> *Migrātu*, Liv. *Migratūrus*, Suet. *Migrantur*, pass. Sil. *Migrētur*, impers. Cic. *Migratum est*, impers. Liv. i. 11.—<sup>32</sup> *Militātum*, Terent. *Militatūrus*, Liv. *Militabitur*, 'shall be served'; Plaut.—<sup>33</sup> The Perfect does not occur. *Miniātus*, Cic. *Miniandus*, Plin.—<sup>34</sup> *Vasa ministrandis cibis*, Tacit.—<sup>35</sup> *Mitigandus*, Liv.—<sup>36</sup> *Monstratūrus*, Curt.—<sup>37</sup> *Mutan-dus*, Cic.—<sup>38</sup> *Narratūrus*, Stat. *Narrandus*, Justin.—<sup>39</sup> *Natatum*, Cic. *Natatūrus*, Ovid. *Natātur*, Ovid.—<sup>40</sup> *Nauseans*, Cic. The other Participles are not found.

Navigo, <sup>1</sup> R. D.	sail.	Porto, <sup>25</sup> R. D. U.	carry.
Navo, <sup>2</sup> R. D.	act vigorously.	Postulo, <sup>26</sup> R. D. M.	demand.
Nego, <sup>3</sup> R. D. M.	deny.	Privo, <sup>27</sup> D.	deprive.
*No,	swim.	Probo, <sup>28</sup> R. D. M. U.	approve.
Nomino, <sup>4</sup> R. D.	name.	Profligo, <sup>29</sup> D.	route.
Noto, <sup>5</sup> D.	mark.	Propero, <sup>30</sup> D.	hasten.
Novo, <sup>6</sup> R. D.	renew.	*Propino, <sup>31</sup>	drink to.
Nudo, <sup>7</sup> D.	make bare.	†Propitio, <sup>32</sup> D.	appease.
Nuncupo, <sup>8</sup> R. D.	name	Pugno, <sup>33</sup> R.	fight.
Nuntio, <sup>9</sup> R. M.	tell.	Pulso, <sup>34</sup> D.	beat.
*Nuto, R.	nod.	Purgo, <sup>35</sup> R. D. U.	cleanse.
Obscero, <sup>10</sup> R. D.	beseech.	Puto, <sup>36</sup> D.	prune, think.
*Obtempéro, <sup>11</sup> R.	obey.	Quasso, <sup>37</sup> D.	shake.
Obtrunco, <sup>12</sup> R.	kill.	Radio, <sup>38</sup>	emit rays.
Onero, <sup>13</sup> R. D.	load.	Rapto, <sup>39</sup> D.	drag about.
Opto, <sup>14</sup> D.	wish.	Recupero, <sup>40</sup> R. D. M.	recover.
Orbo, <sup>15</sup> R.	deprive.	Recuso, <sup>41</sup> R. D.	refuse.
Oratio, <sup>16</sup> R. D.	adorn.	Repudio, <sup>42</sup> R. D.	reject.
Oro, <sup>17</sup> R. D. M.	beg.	Resero, <sup>43</sup> D.	unlock.
Paco, <sup>18</sup>	subdue.	*†Retalio,	retaliate.
Paro, <sup>19</sup> R. D.	prepare.	Rigo,	water.
Patro, <sup>20</sup> R.	commit.	Rogo, <sup>44</sup> R. D. M.	ask.
*Pecco, <sup>21</sup> R.	sin.	Roto,	whirl.
Pio, <sup>22</sup> D.	propitiate.	Sacrificio, <sup>45</sup> M.	sacrifice.
Placo, <sup>23</sup> R. D.	appease.	Sacro, <sup>46</sup> D.	consecrate.
Ploro, <sup>24</sup> D. M.	bewail.	Sagino, <sup>47</sup> D.	fatten.

<sup>1</sup> *Navigātus*, 'sailed over;' Tacit. Germ. c. 34. *Navigandus*, Ulpian. *Navigātus*, pass. Plin. *Navigātus*, impers. Cic.—<sup>2</sup> *Navātūrus*, Curt. *Navandus*, Tacit. The Participle in *ns* does not occur.—<sup>3</sup> *Negātum*, Liv. *Negātūrus*, ibid. *Negandus*, Ovid. *Negassim* for *Negavērīm*.—<sup>4</sup> *Nominātūrus*, Suet. *Nominandus*, Curt. <sup>5</sup> *Notandus*, Hort. Art. Poet.—<sup>6</sup> *Novātūrus*, Curt. *Novandus*, Ov.—<sup>7</sup> *Nudandus*, Cæs.—<sup>8</sup> *Nuncupātūrus*, Justin.—<sup>9</sup> *Nuntiātum*, Sall. Jugur. c. 108. *Nuntiātūrus*, Liv.—<sup>10</sup> *Obsecrandus*, Plin. *Obsecratūrus*, Ter.—<sup>11</sup> *Obtemperātum esset*, impers. Cic.—<sup>12</sup> *Obtruncātūrus*, Justin.—<sup>13</sup> *Onerātūrus*, Plin. *Onerandus*, Suet.—<sup>14</sup> *Opandus*, Stat.—<sup>15</sup> *Orbatūrus*, Ovid. The Participles in *ns* and *dus* do not occur. <sup>16</sup> *Ornatūrus*, Claud. *Ornandus*, Gell.—<sup>17</sup> *Orātum*, Cic. *Oratūrus*, Tacit. *Orandus*, Virg. *Æn.* ii. 232.—<sup>18</sup> 'Ad pacandas Hispanias,' Cæs.—<sup>19</sup> *Paratūrus*, Justin. *Parandus*, Tibull.—<sup>20</sup> 'Pacis patrandaē merces,' Liv.—<sup>21</sup> *Peccatūrus*, Gell.—<sup>22</sup> *Piātus*, Ovid. *Piandus*, Ovid.—<sup>23</sup> *Placatūrus*, Justin. *Placandus*, Stat. Achil. <sup>24</sup> *Ploratūrus*, Cic. *Plorandus*, Stat. Theb.—<sup>25</sup> *Portatu*, Plin. *Portandus*, Virg. *Æn.* ix. 312.—<sup>26</sup> *Postulatūrus*, Cæs. *Postulatūrus*, Liv. *Postulandus*, Cic.—<sup>27</sup> *Privandus*, Cic.—<sup>28</sup> *Probātum*, Cic. Att. *Probātu*, Cic. Tusc. v. i.—<sup>29</sup> The Participle in *ns* and *rus* do not occur in the classics.—<sup>30</sup> *Properandus*, Virg. Georg.—<sup>31</sup> None of the Participles are found.—<sup>32</sup> The Perfect does not occur. *Propitiātus*, Tacit. *Propitiandus*, Gell.—<sup>33</sup> *Pugnatūrus*, Liv. *Expugnātum*, Justin. *Oppugnandus*, Gell.—<sup>34</sup> *Pulsandus*, Hor.—<sup>35</sup> *Purgātu*, Plin. *Expurgatu*, Terent.—<sup>36</sup> *Putandus*, Catull.—<sup>37</sup> *Quassandus*, Ovid.—<sup>38</sup> *Radiātus*, 'shining;' passim. *Radiātus*, 'illuminated;' Lucan.—<sup>39</sup> *Raptandus*, Sil.—<sup>40</sup> *Recuperātum*, Justin. *Recuperatūrus*, Cæs. *Recaperandus*, Liv.—<sup>41</sup> *Recusatūrus*, Sueton.—<sup>42</sup> *Repudiātūrus*, Sueton. *Repudiandus*, Cic. The Participle in *ns* does not occur.—<sup>43</sup> *Reserandus*, Cic.—<sup>44</sup> *Rogatūrus*, Sueton. *Rogandus*, Cic. Tusc. *Rogassit* for *Rogavērīt*, Cic. Leg.—<sup>45</sup> *Sacrificātum*, Plaut. *Sacrificātus*, 'sacrificed,' 'slain in sacrifice.' <sup>46</sup> *Sacrandus*, 'to be established,' 'ratified.'—<sup>47</sup> The Participles in *ns* and *rus* do not occur.

Salto, <sup>1</sup> R.	dance.	*Susurro, <sup>25</sup>	whisper.
Salûto, <sup>2</sup> R. M.	salute.	Tardo,	stop, delay.
Sano, <sup>3</sup> R. D.	heal.	Taxo, <sup>26</sup> D.	rate, reprove.
Satio,	satiate.	Tempéro, <sup>27</sup> R. D.	temper.
Satûro, <sup>4</sup>	fill, glut.	Tento, <sup>28</sup> R. D. M.	try.
Saucio, <sup>5</sup> D.	wound.	Terëbro, <sup>29</sup>	bore.
†Screo, <sup>6</sup>	hawk.	Titûbo, <sup>30</sup>	stagger.
*Secundo, <sup>7</sup>	prosper.	Tolëro, <sup>31</sup> R. D. U.	bear.
Sedo, <sup>8</sup> D. M.	allay.	Tracto, <sup>32</sup> D. U.	handle.
Servo, <sup>9</sup> R. D.	keep.	*†Tripudio,	dance, caper.
*Sibilo,	hiss.	Trucido, <sup>33</sup> R. D.	kill.
Sicco, <sup>10</sup> D.	dry.	Turbo, <sup>34</sup> D.	disturb.
Signo, <sup>11</sup> R. D.	mark out.	Umbro, <sup>35</sup> R.	shade.
Simûlo, <sup>12</sup>	pretend.	*Vaco,	want, be at leisure.
Socio, <sup>13</sup> D.	associate.	*Vapûlo, <sup>36</sup> M.	be beaten.
*Somnio, <sup>14</sup>	dream.	Vario,	diversify.
Specto, <sup>15</sup> R. D. M.	behold.	Vasto, <sup>37</sup>	lay waste.
Spero, <sup>16</sup> D.	hope.	Vellîco, <sup>38</sup>	pluck, rail at.
*Spiro, <sup>17</sup>	breathe.	Verbëro, <sup>39</sup> R. D.	beat.
Spolio, <sup>18</sup> D. M.	rob.	*Vestîgo,	search for.
Spumo, <sup>19</sup>	foam.	Vexo, <sup>40</sup> D.	tease, harass.
Stillo, <sup>20</sup>	drop.	*†Vindemio, <sup>41</sup>	gather grapes.
Stimûlo,	goad, vex.	Vibro, <sup>42</sup> D.	brandish.
Stipo,	stuff, guard.	Viôlo, <sup>43</sup> R. D. M.	violate.
†Strio,	flute, a column.	Vitio, <sup>44</sup> D.	viliate.
†Succenturio, <sup>21</sup>	recruit.	Vito, <sup>45</sup> D. U.	shun.
Sudo,	sweat.	Voco, <sup>46</sup> R. D.	call.
Suffoco,	strangle.	*Volo, <sup>47</sup>	fly.
Sugillo, <sup>22</sup> D.	taunt, jeer.	Voro, <sup>48</sup> R.	devour.
Supëro, <sup>23</sup> R. D.	overcome.	Vulgo, <sup>49</sup> R. D.	publish.
Suppedîto, <sup>24</sup>	afford.	Vulnero, <sup>50</sup> D.	wound.

1 *Saltatûrus*, Sueton.—2 *Salutatûm*, Sall. *Salutatûrus*, Cic.—3 *Sanatûrus*, Cæs. *Sanandus*, Senec.—4 The Participles in *ns, rus*, and *dus*, are not found in the classics.—5 *Sauciandus*, Colum.—6 Neither the Perfects nor the Perfect Participles of *Screo* and *Excreo* are now in existence.—7 The Participle *ns* only, is now extant.—8 *Sedatûm*, Plaut. *Sedandus*, Cic.—9 *Servandus*, Ovid.—10 *Ad corpora siccanda*, Plin.—11 *Signatûrus*, Plin. *Signandus*, Stat.—12 *Simulandus*, Sull.—13 *Sociandus*, Hor.—14 *Somniatur*, depon. Petron.—15 *Spectatûm*, Ovid. *Spectatûrus*, Suet. *Spectandus*, Stat. Theb.—16 *Sperandus*, Propert.—17 The Participle in *ns* only is in use. *Exspiratûrus*, Liv.—18 *Spoliandus*, Lucan.—19 *Spumatus*, 'sprinkled with foam,' 'foamy'; Cic.—20 *Stillatus*, 'distilling,' 'dropping.'—21 *Succenturiatus*, Terent.—22 *Suggillandus*, Val. Max.—23 *Superatûrus*, Cic.—24 *Suppeditor*, depon. Cic.—25 *Susurratur*, impers. 'it is whispered about;' Terent.—26 *Taxandus*, Senec.—27 *Temperandus*, Suet.—28 *Tentatûm*, Terent. *Tentatûrus*, Virg. *Æn.* iv. 293. *Tentandus*, Virg. Georg. iii. 8.—29 The Participles *ns, rus*, and *dus*, are not found in the classics.—30 *Tibubatus*, 'stumbling;' Virg. *Æn.* v. 331.—31 *Toleratu*, Cic. *Toleratûrus* and *Tolerandus*, Ibid.—32 *Tractatu*, Plin. *Tractandus*, Juven.—33 *Trucidandus*, Cic.—34 *Turbatur*, impers. pass. Virg. *Æn.* Ecl. i. 12. *Turbasso* for *Turbavero*.—35 *Umbratûrus*, Honor. et Martial.—36 *Vapulatûm*, Plaut. *Vapulandum*, Terent.—37 *Ad vastandos agros*, Liv. x. 33.—38 The Participle *Vellîcatus*, occurs only in Paulin. Nolan.—39 *Verberatûrus*, Sueton. *Verberandus*, Apul.—40 *Vexandus*, Cic.—41 The Participle *ns* only is found in the classics.—42 *Vibratus*, Virg. *Vibrandus*, Claud.—43 *Violatum*, Cic. *Violatûrus*, Cæs. *Violandus*, Tibull.—44 *Vitiandus*, Suet.—45 *Vitatu*, Hor. i. Sat. 4. 115. *Vitandus*, Hor. ii. Sat. 3, 14.—46 *Vocatûrus*, Liv. *Vocandus*, Ovid.—47 *Devolatûrus*, Apul.—48 *Voratûrus*, Justin. *Devorandus*, Apul.—49 *Vulgatûrus*, Claud. *Vulgandus*, Suet.—50 *Vulnerandus*, Hirt.

## II. DEPONENTS.

Deponent Verbs are formed like Passives; as,

Mir-or,<sup>1</sup> -āri, -ātus, u. r. d. *admire*.—So,

Abōmñor, <sup>2</sup> D.	<i>abhor.</i>	Cōmñtor, <sup>13</sup>	<i>accompany.</i>
Adūlor, <sup>3</sup> D.	<i>fawn, flatter.</i>	Conciōnor,	<i>harangue.</i>
Æmūlor, <sup>4</sup> D.	<i>vie with, envy.</i>	*Confābūlor, <sup>14</sup> M.	<i>discourse.</i>
*Aprīcor, <sup>5</sup>	<i>bask in the sun.</i>	Cōnor, <sup>15</sup> D.	<i>endeavour.</i>
Arbñtror, <sup>6</sup> R. D.	<i>think.</i>	Conspīcor, <sup>16</sup>	<i>spy, see.</i>
Aspernor, <sup>7</sup> D.	<i>despise.</i>	Contemplor, <sup>17</sup>	<i>view.</i>
Aversor, <sup>8</sup> D.	<i>dislike.</i>	Crimñnor, <sup>18</sup> M.	<i>blame.</i>
Aucūpor, <sup>9</sup> R.	<i>hunt after.</i>	Cunctor, <sup>19</sup>	<i>delay.</i>
Auxīlor, <sup>10</sup>	<i>help.</i>	Dēprēcor, <sup>20</sup> M. R.	<i>entreat, pray against.</i>
Causor, <sup>11</sup>	<i>plead in excuse, blame.</i>	*Digladior,	<i>fence.</i>
Calumnior, <i>accuse falsely, calumniate.</i>		Dōmñnor, <sup>21</sup>	<i>rule.</i>
*Cōmissor, <sup>12</sup> M.	<i>revel.</i>	Epūlor, <sup>22</sup> R. D.	<i>feast.</i>
		*Fāmūlor, <sup>23</sup> M.	<i>wait on.</i>

<sup>1</sup> *Mirātu*, Senec. *Mirātūrus*, Ovid. *Mirandus*, Stat. *Mirandus* is generally construed as an Adjective.—<sup>2</sup> *Abōmñandus*, Quint. *Abōmñārētur*, pass. Verrius. <sup>3</sup> *Adūlandus*, Val. Max. *Adūlārī*, pass. to be flattered, Cic. Off. i. 26.—<sup>4</sup> *Æmūlandus*, Plin. *Æmūlāvērīs*, act. Apul.—<sup>5</sup> *Aprīcāre*, act. Pallad.—<sup>6</sup> *Arbñtrātūrus*, Apul. *Arbñtrandus*, Ulpian. *Arbñtrantur*, pass. Ulpian. *Arbñtrābunt*, Plaut.—<sup>7</sup> *Aspernātus*, despising, having despised, Virg. Georg. iii. 393. et passim. *Aspernātus*, pass. despised, Liv. xxxiv. 40. *Aspernandus*, Virg. Æn. xi. 106. *Aspernātur*, pass. Cic.—<sup>8</sup> *Aversātus*, disliking, Ovid, et passim. *Aversātus*, pass. averted, Aurel. Vict. *Aversandus*, Liv. xxx. 25.—<sup>9</sup> *Aucūpātūrus*, Cic. The active form *Aucūpo* occurs in Senec. Hence, *Aucupātus*, pass. sought after, Lact. *Aucūpātus*, in an active sense does not occur.—<sup>10</sup> *Auxīliātus*, having assisted, Stat. *Auxīlio*, Gracch. Hence *Auxīliātus*, pass. aided. Lucil.—<sup>11</sup> *Causandus*, given in some Dictionaries, does not occur in the classics. *Causābor*, pass. Ovid. de Nuce, 125. where Salmas, Heins. and Burm. read *Causa habeor*.—<sup>12</sup> *Cōmissātum*, Liv. xl. 7. Terent. Some write *Comessor*, others *Comissor*, or *Comussor*; but *Comissor* is generally found in ancient books and inscriptions.—<sup>13</sup> *Cōmñtātus*, attending, having attended, Cæs. B. G. vi. 7. *Cōmñto*, act. Propert. *Cōmñtor*, pass. Ov. Trist. iii. 7. 47. Hence *Cōmñtātus*, attended.—<sup>14</sup> *Confābūlātum*, Terent. *Confābūlābunt* in some old edd. of Plaut. Most. ii. 2. 78.; but the true reading is *conturbābunt*.—<sup>15</sup> *Cōnandus*, Cæs. B. C. i. 31. i. 65. *Cōnārem* for *cōnārer*, is quoted by some grammarians from Ennius ap. Prisc.; but it cannot be found either in the ed. of Putschius, Hanov. 1605, or in that of Krehl., Lips. 1819.—<sup>16</sup> The Participles in *ns*, *rus*, *dus*, do not occur. *Conspīco*, act. Varr. Hence *Conspicātur*, Varr. & Sall. Jug. c. 49. But Cortius in the last passage reads *conspicitur*.—<sup>17</sup> *Contemplo*, Apul. & Plaut. passim. Hence *Contemplātus*, θεωρουμένος, Ammian, *Contemplātus*, θεωρησας Curt. iii. 4. et passim. 'In contemplandis, rebus,' Cic. Nat. Deor. i. 27.—<sup>18</sup> *Crimñno*, Plaut. Hence *Crimñnātus* accused, Hygin. 18. *Crimñnātus*, having accused, passim. *Crimñnātum*, Liv. ii. 37.—<sup>19</sup> *Cuncto*, Plaut. Hence 'Cunctāta, fides,' his faith was arrested, Stat. Theb. though it may be construed actively.—<sup>20</sup> *Dēprēcātus*, having entreated, Cic. Orat. ii. 49. et passim. *Dēprēcātus*, pass. deprecated, Justin. viii. 5. asked, Apul. Met. iii. p. 59. *Dēprēcātum*, Cic. de Amic. c. 11. *Dēprēcātūrus*, Hirt. 'Ad pacem dēprēcandum,' Cic. 'Dēprēcandæ malevolentiae, causa,' pro Balb. xviii. 7.—<sup>21</sup> *Dōmñnāris*, pass. Cic. Off.—<sup>22</sup> *Epūlātūrus*, Val. Max. *Epūlanda*, to be eaten, Ovid.—<sup>23</sup> *Fāmūlor*, Tertul. *Fāmūlātum*, Sil. *Fāmūlātus* occurs only in Tertul. de Res. Car. c. 47. where he quotes St. Paul, Rom. vi. 22. δουλωθευτες δε τω Θεω κ.τ.λ. *Fāmūlati autem Deo*, &c.



Fāris, <sup>1</sup> or fāre, U.	speak.	Lāmentor, <sup>16</sup> D.	bewail.
Fērior, <sup>2</sup> R.	keep holiday.	*Lignor, <sup>17</sup> M.	gather fuel.
*Frūmentor, <sup>3</sup> M.	provide corn, forage,	Luctor, <sup>18</sup>	wrestle.
	purvey.	Mēdīcor, <sup>19</sup> R. D.	cure.
Fūrōr, <sup>4</sup> M.	steal.	Mēdītor, <sup>20</sup>	meditate.
Glōrior, <sup>5</sup> R. D.	boast.	Mercor, <sup>21</sup> M. R. D.	purchase.
Grātūlor, <sup>6</sup> M. D.	rejoice, congratulate.	Mīnor,	threaten.
Hortor, <sup>7</sup>	encourage.	Misēror, <sup>22</sup> D.	pity.
Imītor, <sup>8</sup> U. R. D.	imitate.	Mōdēror, <sup>23</sup> U. D.	rule.
Indignor, <sup>9</sup> D.	disdain.	Mūdūlor, <sup>24</sup> D.	play a tune.
Infītor, <sup>10</sup> D.	deny.	Mōror, <sup>25</sup> R. D.	delay.
*Injuriōr,	injure.	Mūtuor, <sup>26</sup>	borrow.
Insector, <sup>11</sup>	pursue.	Negotior,	traffic.
Insīdiōr, <sup>12</sup> R.	lie in wait.	*Nūgor, <sup>27</sup>	trifle.
Jācūlor, <sup>13</sup>	dart.	Obtestor, <sup>23</sup>	beseech.
Jocor, <sup>14</sup>	jest.	Opēror, <sup>29</sup>	work.
Lātor, <sup>15</sup> R. D.	rejoice.		

<sup>1</sup> For, Diomed, i. p. 375. Prisc. viii. p. 793. but without authority. *Fātu*, Virg. *Æn.* xii. 25. *Fandus*, Lucan. *Fāmino* for *fāre*, Cato R. R. *Fātur*, pass. Sueton.—<sup>2</sup> *Fēriātus*, Cic. Nat. Deor. i. 37. *Fēriāturus*, Sidon. The Participles in *ns* and *rus* are not found in the classics.—<sup>3</sup> *Frūmentātum*, Cic. Epist. ad Att. Cæs. B. G.—<sup>4</sup> *Fūrātum*, Plaut. Rud. i. 2. 23. Trin. iv. 2. 22.—<sup>5</sup> *Glōriāturus*, Sueton. *Glōriāndus*, Cic. Tusc. v. 17.—<sup>6</sup> *Grātūlātum*, Cic. in Pison. c. 22. *Grātūlātus*, Cic. Fam. iii. 11. *Grātūlandus*, Fronton.—<sup>7</sup> *Horto*, -as, Prisc. *Hortor*, pass. Gell. xv. 13. Tacit. Ann. xii. 9. 'Ad quas hortandas,' &c. Justin. xi. 9. 13.—<sup>8</sup> *Imītatū*, Val. Max. *Imītatūrus*, Cic. *Imītandus*, Cic. Off. *Imīto*, Var.—<sup>9</sup> *Indignandus*, Ovid. Met.—<sup>10</sup> From *in* and *Fāteor*; some derive it from *in* and *Fācio*, and write *Infīciōr*. *Infītiandus*, Ovid.—<sup>11</sup> *Insecto* Plaut. Hence *Insectātus*, pressed on, pursued, Hirt. *Insectātus*, having inveighed against, Tacit. Hist. ii. 96. et passim. *Insectans āves*, Cic.—<sup>12</sup> *Insīdiāvērīnt*, Callistr. *Insīdiat*, in some copies of Virg. *Æn.* i. 719. according to Servius. *Insīdiāturus*, Hirt. 'In legatis insīdiandis,' Cic. pro Cæl. c. 21.—<sup>13</sup> *Ejācūlāvērāt* is found in Gell. xvi. 19. 4. and *Jācūlātus*, pass. Lucan. iii. 568. *Jācūlātus*, having hurled, Virg. *Æn.* ii. 276. et passim.—<sup>14</sup> *Jōcābo*, Plaut.—<sup>15</sup> *Lāto*, ἐφφαίω, I gladden, Liv. ap. Non. Hence *Lātātus*, gladdened, Virg. *Æn.* xii. 841. *Lātātus*, having rejoiced, Cic. Phil. xi. 4. et passim. *Lātāturus*, Cic. de Div. ii. 9. *Lātandus*, Cic. Leg. Manil. c. 1. These two passages may be construed actively *ob*, or *propter*, being understood.—<sup>16</sup> *Lāmentātur*, pass. impers. Apul. Met. *Lāmentātus*, lamented, Sil. *Lāmentātus*, having lamented, Cic. Tusc. i. 31. et passim. *Lamentandus*, Fronton. de Nep.—<sup>17</sup> *Lignātum*, Liv. x. 25. This verb has no Participle.—<sup>18</sup> *Lucto*, Terent. Hence *Luctans*, Virg. *Æn.* iv. 694.—<sup>19</sup> *Mēdicāre*, ἰατρῆσιν, Sil. *Mēdicāre*, medicinis imbuere, tingere, Virg. Georg. i. 193. Hence *Mēdicātus*, φαρμακωθεῖς Virg. *Æn.* vi. 420. et passim. *Mēdicentur*, pass. Colum. *Mēdicāturus*, Colum. *Mēdicandus*, Tibull. <sup>20</sup> *Mēdītantur*, pass. Minuc. Fel. Hence. *Mēdītatus*, pass. Cic. passim. *Mēdītātus*, act. This does not occur so frequently as the other.—<sup>21</sup> *Mercātum*, Plaut. *Mercātus*, having bought, Cic. *Mercātus*, pass. Plin. *Mercāturus*, Plin. *Mercandus*, Cic.—<sup>22</sup> *Misērandus*, Cic. de Or. i. 37.—<sup>23</sup> *Mōdēro*, Pacuv. ap. Non. vii. 23. Hence, *Mōdērātur*, pass. *Mōdērātū*, Liv. iv. 27. *Mōdērandus*, Cic. de Orat. i. 18.—<sup>24</sup> *Mōdūlātus*, pass. Quint. ix. 2. Hor. i. Od. 32. 5. al. passim. *Mōdūlandus*, Hor. ii. Ep. 2. 143.—<sup>25</sup> *Mōrāturus*, Propert. iii. 20. 12. *Mōrandus*, Hor. Art. Poët. 223.—<sup>26</sup> *Mūtuo*, Cæcil. ap. Non. Hence, *Mūtuātus*, borrowed Plin. *Mūtuātus*, having borrowed, Val. Max. The Participles in *ns*, *rus*, and *us*, are not found in the classics.—<sup>27</sup> This verb has no Participles.—<sup>28</sup> *Obtestātus*, pass. conjured, Apul. *Obtestātus*, having entreated, Sallust. Catil. c. 46. et passim.—<sup>29</sup> *Opērātus*, pass. exercised, Lactant. *Opērātus*, working, sacrificing, Propert. ii. 24. 1. et passim.



Opīnor, <sup>1</sup> U. R. D.	think.	Rīmor, <sup>15</sup>	search.
Opītūlor, <sup>2</sup> M.	help.	Rīxor, <sup>16</sup>	scold.
Opsōnor, <sup>3</sup> M.	cater.	*Rustīcor,	dwelt in the country.
Otiōr, <sup>4</sup>	be at leisure.	Sciscītōr, <sup>17</sup> M.	inquire.
Pabulor, <sup>5</sup> M. D.	graze, forage.	*Scītōr, <sup>18</sup> M.	ask.
Pālōr, <sup>6</sup>	wander.	Scrūtōr, <sup>19</sup>	search.
Percontor, <sup>7</sup> M.	enquire.	Sōlor, <sup>20</sup> D.	comfort.
Pēriclītōr, <sup>8</sup> D.	make trial, be in danger.	Spātior,	walk about.
Piscor, <sup>9</sup> M.	fish.	Spēcūlor, <sup>21</sup> M. R.	view, spy.
Pōpūlor, <sup>10</sup> R. D.	lay waste.	Stīpūlor, <sup>22</sup>	stipulate.
Prædor, <sup>11</sup> M.	plunder.	Suavior,	kiss.
Prælior, <sup>12</sup>	fight.	Suspīcor, <sup>23</sup>	suspect.
Præmior,	make prizes.	Testor, <sup>24</sup>	witness.
Præcor, <sup>13</sup> M. U. R. D.	pray.	Tūtōr, <sup>25</sup> D.	defend.
Rēcorder, <sup>14</sup>	remember.		

<sup>1</sup> *Opinātu*, Plin. *Opinātūrus*, Cic. Acad. *Opinandus*, Cic. Tusc.—<sup>2</sup> *Opītūla*, Liv. Andron. ap. Non. *Opītūlātum*, Plaut.—<sup>3</sup> *Opsōno*, *āre*, *āvī*, *ātus*, is more usual. *Opsōnāvī*, Plaut. *Obsōnābo*, Terent. *Opsōnātum*, Plaut. Some write *Obsōno*; but contrary to its derivation, ὀψων, ὀψωνιον, *opsōnium*, any thing provided for food, except bread and wine; and particularly *fish*.—<sup>4</sup> *Otiātus* occurs only in Sidon, Ep. III. 1. It has no other Participle.—<sup>5</sup> *Pābūlātum*, Plaut. *Pābūlandus*, Colum.—<sup>6</sup> This Verb is chiefly used in the Present Participle, *Pālans*, Liv. I. 11. Virg. XII. 738. al. passim. *Pālātus*, dispersed, wandering, Liv. *Pālāre*, act. occurs in the Satire of Sulpicia, vs. 43.—<sup>7</sup> *Perconto*, Apul. Met. *Percontantur*, pass. Gell. Hence, 'pretio *percontato*,' Apul. Met. *Percontātum*, Ter.—<sup>8</sup> *Pēriclītātus*, pass. Cic. de Amic. c. 17. *Pēriclītātus*, having made trial, Cic. pro Quint, c. 31. al. passim. *Pēriclītandus*, Cic. Catil. I. 5.—<sup>9</sup> *Piscātum*, Plaut. The Participle *Piscans* occurs only in Festus.—<sup>10</sup> *Pōpūlāvī*, Propert. Hence, *Pōpūlor*, pass. Liv. and *Pōpūlātus*, Cic. *Pōpūlātus*, act. Stat. Theb. et passim. *Pōpūlātūrus*, Cæs. B. G. *Pōpūlandus*, Ovid. Met.—<sup>11</sup> *Prædo*, Prisc. Hence *Prædātum iri*, Plaut. *Prædātum*, Liv. IV. 55.—<sup>12</sup> *Præliant*, Enn ap. Non.—<sup>13</sup> *Præco*, Prisc. Hence *Præcantur*, pass. Varr. ap. Non. and *Præcātus*, prayed, supplicated. *Præcātus*, having prayed, Cic. Tusc. I. 47. et passim. *Præcātum*, Liv. VII. 31. *Præcātu*, Stat. Theb. *Præcātūrus*, Ovid. *Præcandus*, Tacit. Ann.—<sup>14</sup> *Rēcorder*, Ann. ap. Non. Hence, *Rēcorder*, remembered, Sidon. *Rēcorder*, having remembered, Ovid Met. et passim. 'Ad ea *rēcorder*,' Cic. pro Syll. c. 26.—<sup>15</sup> *Rīmābam*, Jul. Valer. *Rīmārem*, Accius ap. Non. Hence, *Rīmātus*, pass. investigated, Sidon. 'Rīmādis offensis sagax,' Tacit. Hist. IV. 11.—<sup>16</sup> *Rīxant*, *Rīzent*, *Rīxarent*, Varr. ap. Non. 'Cum *rixātus* esset,' Cic. de Orat. c. 59.—<sup>17</sup> *Sciscītāre*, act. Plaut. Hence, *Sciscītātus*, asked, Ammian. *Sciscītātus*, having inquired, Petron. *Sciscītātum*, Gell. <sup>18</sup> *Scītābat*, Ammian.; but Vales. and Gronov. read *noscītābat*. *Scītātum*, Virg. Æn. II. 114.—<sup>19</sup> *Scrūtāri*, pass. Ammian. XXVIII. 1. and *Scrūtātus*, searched after, xv. 8. *Scrūtātus*, having searched, Plin. XIII. 6. et passim. <sup>20</sup> *Sōlandus*, Ovid.—<sup>21</sup> *Spēcūlātum*, Sall. Jug. c. 116. *Spēcūlātūrus*, Justin. 'Ad *spēcūlandos* actūs Hannibālis,' Justin.—<sup>22</sup> *Stīpūlat*, Symmach. Epist. Hence, *Stīpūlari*, pass. Sueton. and *Stīpūlātus*, contracted, Cic. pro Rosc. *Stīpūlātus*, having stipulated, ibid. c. 4. et passim. The Participles in *ns*, *rus*, and *dus*, are not found in the classics.—<sup>23</sup> *Suspīces*, Plaut.—<sup>24</sup> *Testo*, -as, Prisc. but without example. *Testātus*, attested, Liv. XXXIV. 41. al. passim. *Testātus*, having called to witness, Cic. Fin. II. 20. et al. passim. 'Hoc *testandum* est,' Cic. Orat. c. 68.—<sup>25</sup> *Tūtētis*, Plaut. *Tūta*, Pacuv. ap. Non. *Tūtant*, Næv. ibid. *Tūtāret*. Pompon. ibid. Hence, *Tūtantur*, pass. Plaut. and *Tūtātus*, defended, Symmach. Ep. IX. 11. *Tūtātus*, having defended, Ovid. Trist. v. 6. 15. et passim. *Tūtandus*, Phædr.

Văgor, <sup>1</sup>	wander.	Versor, <sup>4</sup>	be employed, frequent, haunt,
Věněror, <sup>2</sup> D.	worship.		dwell.
Věnor, <sup>3</sup> M.	hunt.	Vôcîfěror, <sup>5</sup>	bawl.

<sup>1</sup> *Văgant*, Enn. ap. Non. vii.—<sup>2</sup> *Věněro*, Plaut. Hence, *Věněrātus*, Hor. Sat. II. 2. 124. Virg. *Æn.* III. 460. *Věněrātus*, having worshipped, Propert. *Věněrandus*, Cic. Agr. II. 35. Virg. *Æn.* IX. 275. &c. *Věněrantes*, i. e. *Věněri ōpěram dantes*, Hygin. Fab. LXXV. which is not to be imitated. Yet this, according to some etymologists, is the original meaning of the word.—<sup>3</sup> *Věnātum*, Virg. *Æn.* IV. 118. Plaut. *Věnātus*, having hunted, Ovid. Fast. *Věnor*, pass. Enn. ap. Non.—<sup>4</sup> *Versor*, though generally ranked with Deponents, is merely the Passive of *Verso*; ‘nam qui in aliquo loco, aut re immoratur, quodammodo in ea huc et illuc sese versat, et quasi volutatur, aut corpore, aut mente.’ Facciolat.—<sup>5</sup> *Vôcîfěrant*. Varr. Liv. VII. 12. VIII. 38. *Vôcîfěrātus*, Colum.

## III. EXCEPTIONS.

*Crēpo, <sup>1</sup> crēpāre, crēpui, —,	make a noise.
*Cūbo, <sup>2</sup> cūbāre, cūbui, —, cūbitum,	lie down.
Do, <sup>3</sup> dāre, dēdi, dātus, dātum, dāturus, dandus,	give.
Dōmo, <sup>4</sup> dōmāre, dōmui, dōmitus, dōmiturus, domandus,	conquer.
Frīco, <sup>5</sup> frīcāre, frīcui, frictus, or frīcātus, frīcandus,	rub.
Jūvo, <sup>6</sup> jūvāre, jūvi, jūtus, jūvāturus, jūvandus,	help.
*Lābo, <sup>7</sup> lābāre, —, —, labasse,	droop, totter.
Lāvo, <sup>8</sup> lāvāre, lāvi, lautus, or lōtus, or lāvātus, lautum, or lāvātum, lāvāturus, lāvandus,	wash.
*Mīco, <sup>9</sup> mīcāre, mīcui, —,	vibrate, glitter.

<sup>1</sup> So *Concrēpo*, I rattle, ring. \* *Discrēpo*, I differ in sound, I disagree, makes *ui*, or *āvi*: *Discrēpuit*, Hor. Art. Poët. 219. *Discrēpāvit*, Cic. de Or. III. 30. *Increpo*, I sound, strike, chide, *ui*, sometimes *āvi*; *Incrēpāvit*, Plaut. *Incrēpītus*, chidden, Liv. xxiii. 26. *Incrēpātus*, Prudent. Cathem. vii. 195, where the Juntine ed. has *Incrēpītus*. The Perfect and Participles of *Rēcēpo*, I resound, do not occur.—<sup>2</sup> *Cūbasse*, Quintil. viii. 2. *Cūbāris*, Propert. *Incūbāvēre*, Plin. *Incūbui*, Virg. *Æn.* vii. 88. et passim. *Sūpercūbasse*, Apul. Met. *Cūbitum*, Cic. pro Rosc. *Incūbandus*, Plin. When the compounds of *Cūbo* take an M, they are of the third conj.—<sup>3</sup> So four Compounds, *Circumdo*, I surround; *Pessumdo*, I destroy; *Sātisdo*, I give good bail; *Vēnumdo*, I set to sale. The other Compounds are of the third Conj. *Dātum īri*, Cæs. B. C. *Dāturus*, Catull. *Dandus*, Cic. Off. i. 21. The first person pass. *Dor*, does not occur except in Diomed. i. p. 375.—<sup>4</sup> *Dōmāvi*, Ennius. *Dōmāvērunt*, Flor. *Dōmātus*, Petron. Hence *Dōmātor*, a tamer, Tibull. iv. 116. *Dōmīturus*, Virg. Georg. iv. 102. *Dōmandus*, Propert. ii. 34. 50. So *Edōmo*, I subdue; *Perdōmo*, I subdue wholly. *Perdōmīturus*, Justin. ii. 13.—<sup>5</sup> Some Grammars and Dictionaries give this verb a Perfect in *-āvi*; but no such Perfect exists now in the Latin classics. *Frictus*, Juv. Sat. vi. 577. *Frīcātus*, Plin. *Frīcandus*, Plin. *Afrīcātus*, Apul. Met. *Confrīcātus*, Plin. *Dēfrīctus*, Colum. *Dēfrīcātus*, Colum. *Infrīcātus*, Plin. *Perfrīctus*, Apul. Met. *Perfrīcātus*, Vitruv. *Rēfrīcāturus*, Cic. The Perfects of *Confrīco* and *Infrīco* seem not to exist.—<sup>6</sup> *Jūvērint*, Catull. lxxv. 18. and in some edd. *Juērīnt*. Vossius quotes *Jūvāvi* from Manilius. *Jūvārit*, Pallad. but Gesner reads *jūvābit* *Jūtus*, Tacit. Ann. *Jūturus*, Colum. *Jūvāturus*, Sall. Jug. c. 47. *Jūvandus*, Ovid. *Adjūvi*, Cic. *Adjūero*, for *adjūvēro*, Cic. de Senect. c. 1. *Adjūtus*, Macrob. *Adjūtum*, Corn. Nep. *Adjūturus*, Liv. *Adjuvāturus*, Petron. c. 18. *Adjuvandus*, Cic.—<sup>7</sup> Of the Perfect of *Lābo* we find no trace in the classics, except that we read *Lābasse* in Plin. xiv. 28.—<sup>8</sup> *Lāvo*, *īs*, *ēre*, &c. Hor. III. Od. 12. 2. iv. Od. 6. 26. i. Sat. 5. 24. Ovid. iv. 340. Virg. Georg. iii. 221. *Æn.* iii. 663. Plaut. passim. *Lāvāvit*, Plaut. *Lautus*, Cic. pro Deiot. c. 10. Hor. ii. Sat. 3. 282. Ter. and Plaut. *Lōtus*, Stat. *Lāvātus*, Plaut. *Lautum*, Ter. and Plaut. *Lāvātum*, Hor. i. Sat. 3. 137. i. Sat. 6. 125. & Ter. *Lāvāturus*, Ovid. Fast. iii. 12. *Lāvandus*, Ovid. Fast. iv. 136. & Plin.—<sup>9</sup> *Mīcui*, Ovid. *Mīcāvērīt*, Sollin. c. 53. *Dīmīco*, I fight, *āvi*, sometimes *ui*: *Dīmīcāvi*, Sueton. *Dīmīcui*, Ovid. *Dīmīcāturus*, Cæs. B. G. iii. 24. *Emīco*, I spring forth, I shine forth, *ui*, *ēre*: *Emīcui*, Virg. *Æn.* ii. 174. et passim. Quintil. i. 6. finds fault with those, who, too scrupulously following analogy, preferred *Emīcāvi* to *Emīcui*. *Emīcāturus*, Senec. ad Helv. 11. The Perfects of *Intermīco*, I shine among, and *Promīco*, I spring out, do not occur. *Prōmīcandus*, Næv. ap. Non. i. 329.

Nēco, <sup>1</sup> nēcāre, nēcāvi, or nēcui, nēcātus, nēcātūrus, nēcandus,	kill.
*Nexo, <sup>2</sup> nexāre, —, —,	tie, knit.
Plīco, <sup>3</sup> plīcāre, —, plīcātus, or plīcītus,	fold.
Pōto <sup>4</sup> pōtāre, pōtāvi, pōtus, or pōtātus, pōtum, or pōtātum, pōtūrus, or pōtātūrus, pōtandus,	drink.
Sēco, <sup>5</sup> sēcāre, sēcui, sectus, sēcātūrus, sēcandus,	cut.
*Sōno, <sup>6</sup> sōnāre, sōnui, —, sōnātūrus, sōnandus,	sound.

<sup>1</sup> *Nēcāvi*, Cic. pro Leg. Manil. c. 5. *Nēcui*, Phædr. *Nēcātus*, Sall. Jug. c. 50. et al. passim. *Nectus* in some edd. of Cic. de Leg. III. 10. 'Proprie *nēcātus*, FERRO, *nectus* vero ALIA VI peremptus.' *Nēcātūrus*, Ovid. *Nēcandus*, Juv. Sat. VI. 596. *Enēco*, ἀρχαίως. *Enēcō*, I slay, *ui*, *ctus*; sometimes *āvi*, *ātus*: *Enēcui*, Sueton. *Enēcāvi*, Plaut. *Enēcasso*, for *enēcāvērō*, Plaut. *Enectus*, Cic. de Divin. *Enēcātus*, Plin. *Enēcandus*, Cels. The Perfect of *Internēcō*, I utterly destroy, and its Participles in *ns*, *rus*, *us*, are not found in the classics. *Internēcātus*, Plaut. *Internectus*, quoted from Cic. Phil. XIV. 3. does not exist in correct copies.—<sup>2</sup> *Nexo* has neither Perfect nor Participle. See *Necto* and *Nexo*, third Conj.—<sup>3</sup> The perfects *Plīcui* and *Plīcāvi* are found only in Priscian, and without example. *Plīcātus*, Lucr. VI. 1085. *Plīcītus*, Mart. *Dūplīco*, I double; *Multiplīco*, I multiply; *Rēplīco*, I unfold, make *āvi*, *ātus*. *Rēplīcasse*, Plin. *Rēplīcātus*, Plin. and *Rēplīctus*, Stat. Sylv. *Supplīco* makes *āvi*, and has no Perfect Participle. *Supplīcātus*, Plaut. *Supplīcātūrus*, Ter. *Supplīcassis*, for *Supplīcāvērīs*, Plaut. *Dūplīcātūrus*, Cic. Att. V. 18. 'Ad *Dūplīcanda* verba,' Liv. XXVII. 11. *Applico*, I apply, *Implico*, I entangle, make *ui*, *ītus*, and *āvi*, *ātus*. *Complico*, *ui*, *ītus*, and *ātus*. *Complicāvi* does not occur. *Applicui*, Justin. *Applicāvi*, Cic. *Applicītus*, Plin. *Applicātus*, Cæs. B. C. III. 101. &c. *Applicītūrus*, Justin. *Implicui*, Virg. Æn. XI. 751. et passim. *Implicāvi*, Liv. *Implicītus*, Hor. Art. Poët. 423. Liv. I. 31. et passim. *Implicātus*, Cæs. B. G. VII. 73, &c. Ons. *Implicītus morbo*, not *implicātus*. *Implicītūrus*, Ov. *Explico* makes *ui*, *ītus*, and *āvi*, *ātus*. When it means to explain, *āvi*, *ātus*, are the more usual forms: in the sense of unfolding, *ui*, *ītus* are more usual. *Explicui*, Petron. Virg. Georg. II. 280. et al. passim. *Explicāvi*, Plaut. and Cic. Gellius remarks, that *Explicui* was more usual in the time of Cicero, than *Explicāvi*. *Explicītūrus*, Stat. Theb. *Explicātūrus*, Cæs. B. C. I. 78. *Complicui*, Senec. *Complicātus*, Cic. *Complicītus*, Apul. Met.—<sup>4</sup> *Pōtus sum*, for *pōtāvi*, Varr. *Pōtus*, act. Cic. Fam. VII. 22. Ovid. *Pōtus* pass. Cic. Ovid. Hor. *Pōtātus*. Cic. Tusc. V. 5. *Pōtūrus*, Plin. *Pōtātūrus*, Sueton. *Pōtum*, Virg. Ecl. VII. 11. *Pōtātum*, Plaut. *Potandus*, Ovid. *Epōto*, I drink up, makes *ēpōtāvi*, *ēpōtus*; *Perpōto*, *perpōtāvi*, and has no Perfect Participle, nor the Participles in *rus* and *us*. *Epōto*, has not the Participles in *ns*, *rus* and *us*.—<sup>5</sup> *Sēcui*, Virg. Georg. III. 444. al. passim. *Sēcāvi*, mentioned by the Oxford Commentators on Lily, and by some others, does not exist in the classics. *Sectus*, Cic. Tusc. II. 53. et al. passim. *Sēcātūrus*, Colum. *Sēcandus*, Ovid. The Compounds make *ui*, *ctus*, *Præsēco*, I chop off, pare off, and *Resēco*, I cut off, *ui* *ctus*, rarely *ātus*. *Præsēcātus*, Apul. Met. *Rēsēcātus*, Apul. The Perfects of *Circumsēcō*, I cut about, and *Intersēcō*, intersect, are not in use; nor the Participles *Intersectus*, *Intersēcandus*, Colum. *Rēsēcandus*, Cic. Cat. II. 5.—<sup>6</sup> *Sōnēre*, third Conj. Lucr. *Sōnūt*, Accius, ap. Non. *Sōnunt*, Accius et Enn. *Sōnivi*, Non. *Sōnui*, Propert. *Sōnāvērūt*, Turtull. whence *Sōnātūrus*, Hor. I. Sat. 4. 43. *Sōnandus*, Ovid. *Sōnantur*, pass. Albinov. ad Liv. I. 107. For *Assōno*, I resound; *Circumsōno*, I sound around; *Dissōno*, I am discordant, we find no Perfect. *Rēsōno*, I re-echo, makes *āvi*; Manil. *Consōno*, I sound together; *Ersōno*, I resound; *Insōno*, I resound; *Persōno*, I sound loudly; *Præsōno*, I sound before, make *ui*. Yet *Persōnāvīt*, Apul. Met. *Resōnūt*, for *resōnat*, Accius ap. Non. *Resōnunt*, Accius et Enn. ap. Prisc.

\**Sto*,<sup>1</sup> *stāre*, *stēti*, —, *stātūrus*,

*stand.*

\**Tōno*,<sup>2</sup> *tōnāre*, *tōnui*, —,

*thunder.*

*Vēto*,<sup>3</sup> *vētāre*, *vētui*, *vētūrus*,

*forbid.*

<sup>1</sup> *Stāturus*, Lucan. et Liv. III. 60. The Compounds, *Consto*, I consist; *Exto*, I exist, appear; *Insto*, I press on, am near; *Obsto*, oppose; *Persto*, I persist; *Præsto*, I surpass, make *stīti*, *stātūrus*. *Præstandus*, Ovid. Liv. x. 36. Cic. Fam. VI. 8. *Asto*, I stand near, *stīti*, *stātūrus*; Porcin. ap. Prisc. *Prosto*, I stand to be hired; *Resto*, I remain, make *stīti*, without the Perfect Participle. *Antesto*, or *antisto*, I excel; *Circumsto*, I stand about; *Intersto*, I stand between; *Supersto*, I stand over, make *stēti*, without the Perfect Participle. See Cic. de Inv. Cæs. B. G. *Disto*, I am distant, I differ; *Substo*, I stand under, I bear up, have neither Perfect nor Perfect Participle. ‘Multa quæ in præteritis efferuntur, ad sisto, commode reduci possunt.’ *Facciolat*. See the Compounds of *Sisto*, third Conj. *Præstāvi*, Ammian. *Præstāvimus*, Paul. Dig. *Præstiturus* in some edd. of Cic. Fam. VI. 8.—<sup>2</sup> *Tōnīmus*, third Conj. Varr. ap. Non. I. 245. *Tōnāvi*, given by the Oxford commentators on Lily, and by Gesner in his Thesaur. Lat. and *Tōnīvi*, quoted from Plautus, do not exist. *Attōno*, I astonish, *ui*, *ītus*; *Circumtōno*, I thunder round, *ui*; *Intōno*, I thunder on, *ui*, *ātus*; *Intōnāvi*, Paulin. Epist. *Intōnātus*, thundered on, Hor. Epod. II. 51. *Rētōno*, I resound, has neither Perfect nor Perfect Participle.—<sup>3</sup> *Vētāvi*, Plaut. according to the Mss. of Langius and seven others. *Vētāvisti*, vs. 46. according to five Palatine Mss. and three others. See the Delphin Plautus printed by Valpy. *Vētāvit*, Pers. Sat. which some have altered to *nōtāvit*, others to *rētābit*. *Vētāvērā*, Planc. ad Cic. Fam. x. 23. where the ed. Vindel. 1469. and the Ald. 1533. have *vētūērā*. Some from Stat. Theb. III. 71. cite *vētātā*; but the two Mss. at Cambridge, one in the Peter-house Col. and the other in St. John’s, with more than twenty printed copies, have in this passage *nēgātā*.



## SECOND CONJUGATION.

I. Verbs of the Second Conjugation end in *-eo*, and change *-eo* into *-ēre* long in the Infinitive; into *ui* in the Perfect; and into *-ītus* in the Perfect Participle Passive; as,

Mōneo,<sup>1</sup> mōnēre, mōnui, mōnītus, R. D.

*advise.*

—So,

Admōneo, <sup>2</sup> R. D.	<i>admonish.</i>	Dēbeo, <sup>14</sup> R. D.	<i>owe.</i>
Commōneo,	<i>warn.</i>	Mēreo, <sup>15</sup> R.	<i>deserve.</i>
Prēmōneo,	<i>forewarn.</i>	Commēreo, <sup>16</sup>	<i>deserve well or ill.</i>
*Arceo, <sup>3</sup> D.	<i>tie hard, drive away.</i>	Dēmēreo, <sup>17</sup> D.	<i>earn.</i>
Coērcéo, <sup>4</sup> D.	<i>restrain.</i>	Emēreo,	<i>merit.</i>
Exerceo, <sup>5</sup> D.	<i>exercise.</i>	*Permēreo,	<i>serve in war.</i>
Hābeo, <sup>6</sup> R. D.	<i>have.</i>	Prōmēreo, <sup>18</sup>	<i>deserve.</i>
Adhībeo, <sup>7</sup> R. D.	<i>admit, use.</i>	Terreo, <sup>19</sup> D.	<i>terrify.</i>
Cōhībeo, <sup>8</sup> D.	<i>restrain.</i>	Absterreo, <sup>20</sup>	<i>deter.</i>
Inhībeo, <sup>9</sup> D.	<i>hinder.</i>	Conterreo, <sup>21</sup>	<i>affright.</i>
Exhībeo, <sup>10</sup> R. D.	<i>show.</i>	Dēterreo, <sup>22</sup> D.	<i>deter.</i>
*Perhībeo, <sup>11</sup> D.	<i>report.</i>	Exterreo,	<i>scare.</i>
Prōhībeo, <sup>12</sup> R. D.	<i>hinder.</i>	Perterreo,	<i>frighten.</i>
Posthābeo,	<i>postpone.</i>	Tāceo, <sup>23</sup> R. D.	<i>be silent, conceal.</i>
Præbeo, <sup>13</sup> R. D.	<i>afford.</i>		

<sup>1</sup> Mōnītūrus, Propert. i. Mōnendus, Plaut.—<sup>2</sup> Admōnītūrus, Ovid. Admonītum, Cic. Admōnendus, Plin.—<sup>3</sup> Arcendus, Cic. Off. i. 34.—<sup>4</sup> Coērcendus, Cels.—<sup>5</sup> Exerendus, Cic. de Orat. i. 157.—<sup>6</sup> Hābītūrus, Cic. Philip. iii. 27. Hābendus, Ovid.—<sup>7</sup> Adhībītūrus, Curt. Adhībendus, Auson.—<sup>8</sup> Cōhībendus, Cels. Cōhībessit, for cōhībuerit, Lucr. iii. 445.—<sup>9</sup> Inhībendus, Sen.—<sup>10</sup> Exhībītūrus, Petron.—Exhībendus, Plin. Epist.—<sup>11</sup> Perhībendus, Cic. The Perfect Participle, and the Participles in *ns* and *rus* do not occur.—<sup>12</sup> Prōhībītūrus, Liv. xxxi. 25. Prōhībendus, Cic. Off. i. 25. Prōhībesso, *is, it*, for prōhībēam, or prōhībuerim, Plaut.—<sup>13</sup> Præbītūrus, Liv. Præbendus, Cic. Off. i. 41.—<sup>14</sup> Dēbītūrus, Curt. Debitū iri, for debitum iri, ap. Ulp.—<sup>15</sup> Mēritūrus, Cic. Acad. i. 7. Liv. ii. 38.—<sup>16</sup> Commēritus, pass. Plaut. Commēritus, having deserved, comes from the Deponent Commēreor.—<sup>17</sup> Dēmērendus, Colum. i. 4. The Participles in *ns* and *rus* do not occur.—<sup>18</sup> Prōmēritus, pass. Plaut. Prōmēritus, having deserved, from Prōmēreor, Virg. Æn. iv. 333. 'Prōmērendi, āmōris stūdium,' Sueton. Calig. c. 3.—<sup>19</sup> Terrendus, Aul. Gell.—<sup>20</sup> Absterritus, Liv.—<sup>21</sup> Conterritus, Virg. Æn. iii. 507.—<sup>22</sup> Dēterrendus, Hirt. B. G.—<sup>23</sup> Tācītus, concealed, Virg. Æn. iv. 67. Tācītūrus, Cic. Tācēndus, Hor. OBS. The Participles in *ns*, *rus*, and *us* of Commōneo, Posthābeo, Commēreo, Emēreo, Absterreo, Conterreo, Exterreo, Perterreo, do not occur in the classics. Permēreo has no Participle.

## II. Neuter Verbs of the Second Conjugation generally make *-ui*, and have no Perfect Participle :

*Aceo, <sup>1</sup>	<i>be sour.</i>	*Líceo, <sup>17</sup>	<i>be put to sale, be valued.</i>
*Areo, <sup>2</sup>	<i>be dry.</i>	*Mádeo, <sup>18</sup>	<i>be wet.</i>
*Cáleo, <sup>3</sup> R.	<i>be warm, hot.</i>	*Nýgreo, <sup>19</sup>	<i>be black.</i>
*Candéo, <sup>4</sup>	<i>be white, hot.</i>	*Níteo, <sup>20</sup>	<i>shine.</i>
*Cáneó, <sup>5</sup>	<i>be hoary.</i>	*Oĩéo, <sup>21</sup>	<i>emit a smell.</i>
*Cáreo, <sup>6</sup> R.	<i>want.</i>	*Palleo, <sup>22</sup>	<i>be pale.</i>
Cláreo, <sup>7</sup>	<i>be bright, renowned.</i>	*Páreo, <sup>23</sup> M. R.	<i>appear, obey.</i>
Dóleo, <sup>8</sup> R. D.	<i>grieve.</i>	*Páteo, <sup>24</sup>	<i>be open.</i>
Egeo, <sup>9</sup> R.	<i>want.</i>	*Percalleo, <sup>25</sup>	<i>be hardened, understand.</i>
*Emĩneo, <sup>10</sup>	<i>be raised above.</i>		<i>well.</i>
*Flacceo, <sup>11</sup>	<i>wither.</i>	*Pláceo, <sup>26</sup>	<i>please.</i>
*Flóreo, <sup>12</sup>	<i>flourish.</i>	*Pubeo, <sup>27</sup>	<i>arrive at puberty.</i>
*Horreo, <sup>13</sup> D.	<i>be rough, tremble with</i> <i>cold.</i>	*Puteo, <sup>28</sup>	<i>stink.</i>
*Jáceo, <sup>14</sup> R.	<i>lie.</i>	*Pútreo,	<i>be rotten.</i>
*Languéo, <sup>15</sup> uĩ,	<i>languish.</i>	*Rýgeo, <sup>29</sup>	<i>be stiff.</i>
*Láteo, <sup>16</sup>	<i>lie hid.</i>	*Rúbeo, <sup>30</sup>	<i>be red.</i>

<sup>1</sup> *Acui*, Ulpian.—<sup>2</sup> *Arui*, Prudent.—<sup>3</sup> *Cálui*, Stat. Theb. *Cálitūrus*, Ovid.—<sup>4</sup> *Candui*, Ovid.—<sup>5</sup> *Cānui*, Ovid. Fast. III. 880. *Cānēret*, Propert.—<sup>6</sup> *Cārui*, Plaut. *Caritūrus*, Ovid Met.—<sup>7</sup> *Clāruī*, Sueton.—<sup>8</sup> *Dōlui*, Virg. *Æn.* I. 673. *Dōlitus est*, for *dōluit*, Inscr. *Dōlēatur*, for *dōleat*, ibid. *Dōlēri*, Stat. *Dōlitūrus*, Liv. xxxix. 43. *Dōlendus*, Ovid.—<sup>9</sup> *Egui*, Cic. in Brut. c. 67. *Egūtūrus*, Tertul. *Egūtūrus*. See Sciop.—<sup>10</sup> The Perfect of the simple *Mineo* does not occur. *Emĩnui*, Vell.  
<sup>11</sup> *Flaccui*, Varr. where Gesner reads *Flācui*. 'Flaccente, sententia,' Mamert.  
<sup>12</sup> *Flōruī*, Ovid.—<sup>13</sup> *Horruī*, Ovid. Fast. II. 502. *Horrendus*, Virg. *Æn.* IX. 112.—  
<sup>14</sup> *Jācui*, passim. *Jācītūrus*, Stat Theb.—<sup>15</sup> *Languī*, three syll. Lucan. VII. 245. Ovid. Met.—<sup>16</sup> *Lātui*, Virg. *Æn.* I. 134. et passim.—<sup>17</sup> *Lĩcui*, Cic.—<sup>18</sup> *Mādui*, Ovid.  
<sup>19</sup> *Nĩgrui*, Colum.—<sup>20</sup> *Nĩtui*, Tibull.—<sup>21</sup> *Olui*, Hor. The compounds of *Oleo*, when they signify to smell, make *ui*: *Adōleo*, I smell, barn, *ui*, Varr. *Adultus*, Antias ibid. *Adōlendus*, Ovid. *Obōleo*, smell, *ui*, Plaut. *Rēdōleo*, smell strongly, *ui*; *Rēdōluērat*, had got a scent, Capitolin. in Gordian. *Sūbōleo*, smell a little, *ui*; but of this there is no classical proof; *Subōlēvi* certainly does not exist. *Perolesse*, to have smelt strongly, is cited from Lucil. by Prisc. In the signification, to grow, grow out of use, fade, &c., they make *evi*: *Abōleo*, I efface, *ēvi*, Gell. *Abolitus*, Tacit. *Abolitūrus*, Sueton. *Abolendus*, Sueton. *Adolesco*, I grow up, *ēvi*, Sall. Jug. c. 2. *Adolesse*, Ovid. *Exoleo* occurs only in Prisc. *Exolesco*, I fade, *ēvi*, Plin. *Exolētus*, Cic. pro Mil. *Obsoleo*, or *Obsolesco*, I grow out of use, *ēvi*, Cic. Manil. c. 17. *Obsoletus*, Cic. *Inolesco*, I grow upon, implant. *ēvi*, Gell. *Inolescendus*, Gell. The Perfects *Abolui*, *Adolui*, I have grown up; *Adolēvi*, I have burned. *Exōlui*, *Inōlui*, do not occur in the entire body of classical Latinity. Priscian, gives *Abōlui*, but without authority.—<sup>22</sup> *Pallui*, Propert.  
<sup>23</sup> *Pārui*, Mart. *Pārūtūrus*, Justin. *Pārītum*, Symmach.—<sup>24</sup> *Pātui*, Ovid. Met.  
<sup>25</sup> *Percallui*, Cic. Milon. The Perfect of the simple *Calleo* does not occur.—  
<sup>26</sup> *Plācui*, Ovid.—<sup>27</sup> *Pūbui*, Ulp. Dig.—<sup>28</sup> *Pūtuit*, Hor. II. Sat. 4. 66. So the Mss. of Cruquius, Torrentius, Bentley, three of the Harleian Mss. in the British Museum, and most of the modern edd. *Pūtruit*, one of the Harleian Mss. with the edd. Mediol. 1477, Florent. 1482, and some others.—<sup>29</sup> *Rĩgnui*, Ovid. Met. IV. 554.  
<sup>30</sup> *Rūbui*, Ovid.

*Sordeo, <sup>1</sup>	<i>be filthy.</i>	*Torpeo, <sup>6</sup>	<i>be torpid, numb.</i>
*Squāleo, <sup>2</sup>	<i>be foul.</i>	*Tūmeo, <sup>7</sup>	<i>swell.</i>
*Stūdeo, <sup>3</sup>	<i>study.</i>	*Vāleo, <sup>8</sup> R.	<i>be able.</i>
*Stūpeo, <sup>4</sup>	<i>be amazed.</i>	*Vīgeo, <sup>9</sup>	<i>be strong.</i>
*Tēpeo, <sup>5</sup>	<i>be warm.</i>	*Vīreo, <sup>10</sup>	<i>be green.</i>

To these add the Actives *Tīmeo*,<sup>11</sup> *ēre, ui, endus*, fear : and *Nōceo*,<sup>12</sup> *ēre, ui, nōcītum, nōcītūrus*, hurt. Also *Sīleo*,<sup>13</sup> *ēre, ui, sīlendus*, keep silent, conceal.

<sup>1</sup> *Sordui*, Alcim.—<sup>2</sup> *Squālui*, Paulin. Nolan.—<sup>3</sup> *Stūdui*, Cic.—<sup>4</sup> *Stūpui*, Val. Flac.—<sup>5</sup> *Tēpui*, Mart.—<sup>6</sup> *Torpui*, Ovid.—<sup>7</sup> *Tūmui*, Ovid.—<sup>8</sup> *Vālui*, Tibull. *Vālītūrus*, Cic.—<sup>9</sup> Anciently *Vigo*. *Vīgui*, Ovid. Met. xv. 426.—<sup>10</sup> *Virui*, Flor.—<sup>11</sup> *Tīmui*, Cæs. *Tīmendus*, Hor.—<sup>12</sup> *Nōcui*, Cic. Att. et passim. *Noxim, -is, -it*, for *nōcuērīm*, Lucil. ap. Fest. in 'Tama.' *Nōcītum iri*, Cæs. B. G. v. 36. *Nōscītūrus*. Cic. Off. *Nōscītus*, Vet. Interp.—<sup>13</sup> *Sīlui*, Senec. Med. *Sīlītum est*, August. de Civ. Dei. *Sīlendus*, Ovid.

## EXCEPTIONS.

III. Verbs in *-beo* and *-ceo* :

Jūbeo, <sup>1</sup> jūbēre, jussi, jussus, jussūrus,	<i>order.</i>
*Sorbeo, <sup>2</sup> sorbēre, sorbui, —,	<i>sup.</i>
Dōceo, <sup>3</sup> dōcēre, dōcui, doctus, dōcendus,	<i>teach.</i>
Misceo, <sup>4</sup> miscēre, miscui, mistus <i>or</i> mixtus, R. D.	<i>mix.</i>
Mulceo, <sup>5</sup> mulcēre, mulsi, mulsus, mulcendus,	<i>soothe.</i>
*Lūceo, <sup>6</sup> lūcēre, luxi, —,	<i>shine.</i>

IV. Verbs in *deo* :

Ardeo, <sup>7</sup> ardēre, arsi, arsus, arsūrus,	<i>burn.</i>
Audeo, <sup>8</sup> audēre, ausus sum, ausūrus, audendus,	<i>dare.</i>
Gaudeo, <sup>9</sup> gaudēre, gavisus sum, gavisūrus,	<i>rejoice.</i>
Mordeo, <sup>10</sup> mordēre, mōmordi, morsus, mordendus,	<i>bite.</i>
*Pendeo, <sup>11</sup> pendēre, pēpendi, —,	<i>hang.</i>
Prandeo, <sup>12</sup> prandēre, prandi, pransus, pransūrus,	<i>dine.</i>
Rīdeo, <sup>13</sup> rīdēre, rīsi, rīsus, rīsum, rīsūrus, rīdendus,	<i>laugh.</i>

<sup>1</sup> Anciently *Jūsi*. See Quintil. i. 7. *Jussūrus*, Lucan—<sup>2</sup> *Sorbui*, Plin. *Sorpsi*, Diomeel. but without authority. *Absorbui*, Plin. *Absorpsi*, Lucan. *Exsorbui*, Plin.—<sup>3</sup> *Dōcendus*, Cic. de Or. ii. 17.—<sup>4</sup> *Mistus* seems preferable to *Mixtus*; though in the ancient Mss. of Virgil and Inscript. ap. Manut. this Participle is written with *xt*. which is approved of by Dausquius. *Mistūrus*, Lucan. *Miscendus*, Ovid.—<sup>5</sup> *Mulsi*, Enn. ap. Prisc. The Participle *Mulsus* is used only in the sense of *sweet*, as in Plaut. or *mixed with honey*, as in Colum. Plin. xxii. 24., *Mulcendus*, Ovid. *Permulsi*, Pacuv. ap. Gell. *Permulsus*, Cæs. B. G. iv. 6. *Permulctus*, Sall. in Frag. Hist. iv. ap. prisc. l. i. Gell. i. 11., where some read *Permulsus*.—<sup>6</sup> So the Compounds, *Dilūceo*, ‘dawn;’ *Elūceo*, ‘shine forth;’ *Pellūceo*, ‘shine through;’ *Prālūceo*, ‘shine before,’ without the Perfect Participle. But *Pollūceo*, ‘I offer in sacrifice,’ ‘prepare a banquet,’ ‘consecrate,’ makes *xi*, *ctus*.—<sup>7</sup> *Ardui*, Inscr. *Arduerint*, Inscript. *Arsus*, in the sense of *tostus*, Plin. *Arsūrus*, Ovid.—<sup>8</sup> *Ausi*, for *ausus sum*, Cato ap. Prisc.; hence *Ausim*, for *ausērim*, Liv. in Præf. *Ausint*, Stat. Theb. *Ausērim*, Lactant. where Cellarius reads *ausis*. *Ausus*, Virg. Æn. vi. 624. *Ausūrus*, Ovid. *Audendus*, Liv. xxxv. 35.—<sup>9</sup> *Gavīsi*, for *gavisus sum*, Liv. in Odyss. ap. Prisc. ix. 868. *Gavisūrus*, Terent. *Gaudendus*, pass. Symmach.—<sup>10</sup> *Mēmordi*, Gell. The Compounds do not double the first syllable: *Admordeo*, *admordi*, *admorsus*, &c. Yet *Admēmordi*, Plaut. *Mordendus*, Ovid.—<sup>11</sup> The Participle *Pensus*, occurs only in the compound, *Prōpendeo*, Pers. Sat. *Pensūrus* comes from *Pendo*, -is, of the third Conj., which also makes *Pēpendi*.—<sup>12</sup> Some give this Verb another Perfect, *Pransus sum*. See Liv. xxviii. 14. *Pransūrus*, Plaut.—<sup>13</sup> *Rīdo*, -is, Lucr. *Irridunt*, Brut. ap. Diomed. *Ridear*, pass. Ovid. *Ridētur*, Mart. *Rīsus est*, was laughed at, Val. Max. *Rīsūrus*, Plaut. *Rīdendus*, Hor. *Rīsum*, Cic. *Irrīsum*, Plaut. *Dērīsum*, Id.

*Sēdeo, <sup>1</sup> sēdere, sēdi, —, sessum, sessūrus,	<i>sit.</i>
Spondeo, <sup>2</sup> spondere, spōpondi, sponsus,	<i>promise.</i>
Suādeo, <sup>3</sup> suādere, suāsi, suāsus, suāsūrus, suadendus,	<i>advise.</i>
Tondeo, <sup>4</sup> tondere, tōtondi, tonsus,	<i>clip.</i>
Vīdeo, <sup>5</sup> videre, vidi, visus, visum, vīsu, vīsūrus, videndus,	<i>see.</i>

V. Verbs in *geo* :

*Algeo, <sup>6</sup> algere, alsi, —, Augeo, <sup>7</sup> augere, auxi, auctus, auctūrus,	<i>be cold, shiver with cold.</i>
*Fulgeo, <sup>8</sup> fulgere, fulsi, —, Indulgeo, <sup>9</sup> indulgere, induli, indultus, R. D.	<i>increase.</i>
*Lūgeo, <sup>10</sup> lūgere, luxi, —, lūgendus,	<i>shine.</i>
*Mulgeo, <sup>11</sup> mulgere, mulsi, —, Tergeo, <sup>12</sup> tergere, tersi, tersus,	<i>indulge.</i>
*Turgeo, <sup>13</sup> turgere, tursi, —, *Urgeo, <sup>14</sup> urgere, ursi, —, urgendus,	<i>mourn.</i>
	<i>milk.</i>
	<i>wipe.</i>
	<i>swell, be angry.</i>
	<i>press.</i>

VI. Verbs in *-ieo* and *-leo* :

Cieo, <sup>15</sup> ciere, [cīvi,] cītus,	<i>stir up.</i>
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<sup>1</sup> *Sessum*, Cic. *Sessūrus*, Hor. Art. Poet. *Sēdeātur*, impers. Gell.—<sup>2</sup> *Spōpondi*, Liv.; never *Spospondi*. The Compounds do not double the first syllable: *Despondeo*, *despondi*, *desponsus*, Cic.; yet *Despōpondi*, Plaut. *Spēpondi*, Valer. *Spondērat*, Tertull.—<sup>3</sup> *Suāsus*, Plaut. *Suāsūrus*, Quintil. III. 8. *Suādendus*, Trajan.—<sup>4</sup> The Perfect, though not found in the classics, is acknowledged by all the old Grammarians; and is confirmed by the Compound *Dētōtondērat* in Varr. ap. Prisc. IX. p. 868, and *Dēque tōtondūt* in Enn. ibid., though *Dētondeo* generally makes *Dētondi*; see Colum. VII. 4.; and so the other compounds, without doubling the syllable *to*.—<sup>5</sup> *Vīsum*, Cic. *Vīsu*, Juv. *Vīsūrus*, Virg. Georg. II. 68. *Æn.* v. 107. *Vīdendus*, Terent. We use the tense *Vīdēris*, *-it*, *-int*, imperatively, when we disclaim the care of any thing, and leave it entirely to others. *Vīderint alii*, let others look to it; for it is no concern of mine. The passive *Vīdeor* is often used in a neuter sense, *I seem*, *I appear*; and generally with the datives *mihī*, *tibi*, *sibi*: *Vīdeor mihī*, *Vīdēris tibi*, &c.—<sup>6</sup> *Alsi*, Hor. Art. Poët. 413. *Alsus*, Cic. Att. IV. 8., as if from *Alsus*.—<sup>7</sup> *Auctūrus*, Liv. I. 7. ‘*Ad fruges augendas*,’ Lucr. *Auxim*, *-is*, *-it*, for *augeam*, *-as*, *-at*, or *auxērim*, *-is*, *-it*, Liv. XXIX. 7.—<sup>8</sup> *Fulgeo*, Diomed. *Fulgo*, Prisc. *Fulgūt*, Lucr. *Fulgēre*, Virg. *Æn.* VI. 827.—<sup>9</sup> *Indultus*, Ovid. *Indultūrus*, Ulpian. *Indulgendus*, Ulpian.—<sup>10</sup> *Luxi*, for *luxisti*, Catull. *Lūgendus*, Ovid. *Lūgētur*, impers. Catull.—<sup>11</sup> *Mulsi*, Virg. Georg. III. 400. ‘*Mulxi*, differentie causa, quidam protulerunt, quia *Mulceo* quoque *Mulsi* facit.’ Prisc. IX. p. 870. Neither *Mulxi* nor *Mulctus* occur in the classics.—<sup>12</sup> *Tergunt*, Cic. *Terguntur*, Varr. L. L. *Tersti*, for *tersisti*, Catull. ‘*Tergendus mensis utilis*,’ Mart. The Participles in *ns* and *rus* do not occur.—<sup>13</sup> *Tursērat*, Enn. ap. Prisc. IX. p. 870. *Turgo* and *Turgūt* occur in the ancient Glossaries.—<sup>14</sup> Some write *Urgueo*, contrary to the opinion of Longus, Papir., Cassiodor., Bede, Dausq.; but Pierius on Virg. *Æn.* v. 202., Barth., Heins., Cort., Drakenb. and Oudend. seem to prefer it, from its more frequent occurrence in Mss. *Ursi*, Cic. *Urgendus*, Quintil.—<sup>15</sup> *Civi* properly belongs to



Compleo, <sup>1</sup> complère, complèvi, complētus,	<i>fill.</i>
Dèleo, <sup>2</sup> dèlère, dèlèvi, dèlētus, dèlendus,	<i>blot out.</i>
Fleo, <sup>3</sup> flère, flèvi, flētus, flētūrus, flendus,	<i>weep.</i>
Sòleo, <sup>4</sup> sölère, sölītus sum or sölui,	<i>be accustomed.</i>

VII. Verbs in *-neo -queo, -reo, -seo* :

Censeo, <sup>5</sup> censère, censui, census, censendus,	<i>think, judge.</i>
*Hæreo, <sup>6</sup> hærère, hæsi, —, hæsurus,	<i>stick, hesitate.</i>
*Maneo, <sup>7</sup> mănère, mansi, —, mansum, mansurus,	<i>stay.</i>
Neo, <sup>8</sup> nère, nēvi, nētus,	<i>spin.</i>
Sēneo, <sup>9</sup> sēnère, sēnui, sēnectus,	<i>grow old.</i>
Tēneo, <sup>10</sup> tēnère, tēnui, tentus, tenturus, tēnendus,	<i>hold.</i>
Torqueo, <sup>11</sup> torquère, torsi, tortus, torquendus,	<i>whirl.</i>
Torreo, <sup>12</sup> torrère, torrui, tostus,	<i>roast.</i>

VIII. Verbs in *-veo* :

Cāveo, <sup>13</sup> cāvère, cāvi, cautus, cautum, cavendus,	<i>beware of.</i>
*Conniveo, <sup>14</sup> connivère, connīvi, —,	<i>wink at.</i>
*Fāveo, <sup>15</sup> fāvère, fāvi, —, fauturus,	<i>favour.</i>
*Ferveo, <sup>16</sup> fervère, ferbui, —,	<i>boil, be hot.</i>

*Cio* of the Fourth Conj., which see in List. I. The Perfect *Cii*, mentioned by Charis. III. init. takes place only in the Compounds. *Cītus*, Cels. *Concītus*, Ovid. *Excītus*, Virg. *Æn.* iv. 301.

<sup>1</sup> Of the simple Verb we find only *Plentur*. *Complērunt*, for *complēvērunt*, Cæs. B. G. 'Ad fossas, *complendas*,' Hirt. B. H.—<sup>2</sup> *Dēlendus*, Cic. pro Leg. Manil. c. 7.—<sup>3</sup> *Flesse*, for *flēvisse*, Plin. *Flētus*, Virg. *Æn.* vi. 481. *Flētūrus*, Hor. Epod. v. 74. *Flendus*, Ovid. Trist.—<sup>4</sup> *Soluērat*, Sallust, in Fragm. *Soluērīnt*, Cœl. Antipater ap. Non. *Sölītus sum*, Cic. de Orat. i. 30. et passim. *Sölens*, Plaut.—<sup>5</sup> *Census*, Liv. III. 3. *Rēcensus*, Sueton. *Censitus*, Cod. Justin; hence *Rēcensītus*, Sueton. *Censendus*, Ovid.—<sup>6</sup> *Hæsurus*, Ovid. <sup>7</sup> *Mansti*, for *mansisti*, Lucil. ap. Gell. *Mansum*, Terent. *Mansurus*, Virg. *Æn.* III. 85. *Manenda*, Lucr.—<sup>8</sup> *Nēvit*, Ovid. *Nesse*, Claud. in Eutrop. i. 274. *Nētus*, Alcim. Avit.—<sup>9</sup> *Sēnui*, Sueton. *Sēnectūs*, Lucr. Sall. in Orat.—<sup>10</sup> *Tēnui*, Virg. Georg. iv. 483. et passim. *Tēnīvi*, Charis. *Tēlīni*. Festus. *Tēlīnērīm*, -is, -it, Accius et Pacuv. ap. Non. II. 838. *Tēlīnisse*, Pacuv. ibid. *Tentus*, held, Ammian. *Tentūrus*, Claud. de Torp. 19. *Tēnendus*, Ovid.—<sup>11</sup> *Tortus*, Virg. *Æn.* iv. 575. So *Contorquo*, -si, -tus, whirl about; *Detorqueo*, -si, -tus, turn aside; but the Participle *Dētorsus* is used by Cato ap. Prisc. ix. p. 871., and the Supine *Torsum* is given by Prisc. ibid., but without authority. *Torquendus*, Liv. xiv. 5.—<sup>12</sup> *Torrui*, Ovid. *Tostus*, Cic. Tusc. III. 19. et passim.—<sup>13</sup> *Cāvi*, Ter. Cic. et passim. *Cautus*, legally secured, Hor.; avoided, Plaut.; defended, Mart. *Cautus* is a contraction of *Cāvītus*. It is more frequently used in an active sense, *cautious*, *circumspect*. *Cautum*, Liv. *Cāvendus*, Propert. Cic. Or. II. 195. *Cāvērem*, for *cāvērem*, Tibull.; hence *Cāvē*, Hor. II. Sat. 3.—<sup>14</sup> *Connīvi*, Cassius ap. Prisc. ix. 865. Plaut. 'Dum ego *connixi* somne,' Turpil. ap. Prisc. l. c.; but this seems to come from *Connivo*, -is, of the third Conj. *Connivère*, Calvus ap. Prisc. ibid. At all events *Connīvi* is more certain, and more consonant with analogy.—<sup>15</sup> *Fāvi*, Cic. pro Planc. 'Huic Romæ ita *fautum* est, ut,' &c. Spartian. *Fauturus*, Cic. <sup>16</sup> *Ferbui*, Pallad. *Deferbui*, Cato R. R. c. 96. *Conferbui*, Cels. *Fervērit*, Cato R. R. c. 157., where some Mss. have *ferbuērīt*. 'Fervit aqua, et fervet; fervit

Föveo, <sup>1</sup> fövère, fövi, fötus, fövendus,	cherish.
Möveo, <sup>2</sup> mövère, mövi, mōtus, mōtūrus, mövendus,	move.
*Päveo, <sup>3</sup> pävère, pävi, —, pävendus,	fear.
Vöveo, <sup>4</sup> vövère, vövi, vōtus,	vow.

IX. The Perfects of the following Verbs are doubtful :

*Dīrībeo, <sup>5</sup> ui, count over, distribute.	Splendeo, <sup>9</sup> ui, shine.
Frendeo, <sup>6</sup> ui, fressus or frēsus, gnash.	Strideo, <sup>10</sup> ui, hiss, creak.
*Frigeo, <sup>7</sup> frixi, be cold.	Vieo, <sup>11</sup> viēvi, viētus, bind with twigs,
*Frondeo, <sup>8</sup> ui, bear leaves.	hoop.

*Marceo*, I fade, is said to have *Marcui*, which does not occur in the classics; but is confirmed by the compound *Emarcesco*, *emarcui*, fade away, Plin. xv. 29.

X. These Verbs have neither Perfects nor Perfect Participles :

*Albeo, <sup>12</sup>	be white.	*Lenteo,	be slow.
*Aveo,	covet.	*Liveo,	be black and blue.
*Calveo, <sup>13</sup>	be bald.	*Māceo,	be lean.
*Cēveo, <sup>14</sup>	fawn as a dog.	*Māreo, <sup>17</sup>	grieve.
*Clueo,	be famous, exist, be.	*Mūceo, <sup>18</sup>	be mouldy.
*Denseo, <sup>15</sup>	thicken.	*Nideo, <sup>19</sup>	shine.
*Flāveo,	be yellow.	*Polleo,	be powerful.
*Fæteo,	stink.	*Rēnideo, <sup>20</sup>	glitter.
*Glābreo, <sup>16</sup>	be bare.	*Scāteo, <sup>21</sup>	overflow.
*Hēbeo,	be dull.	*Uveo, <sup>22</sup>	be moist.
*Hūmeo,	be moist.	*Vēgeo,	be strong.
*Lacteo,	suck milk.		

nunc, *fervet ad annum*, Lucil. ap. Quintil. *Fervat Pompon et Accius ap. Non. Fervère*, Virg. Georg. i. 455.

<sup>1</sup> *Fövi*, Virg. *Æn.* xii. 420. *Fōtus*, Virg. *Æn.* i. 699. *Fōvendus*, Colum. vi. 12.—<sup>2</sup> *Mōtūrus*, Liv. *Mōvendus*, Virg. Georg. ii. 418. *Mōtis*, for *mōvistis*, Mart. *Mōrunt*, for *mōvērunt*, Sil.—<sup>3</sup> *Pāvi*, Petron. *Ex-pāvi*, Hor. i. Od. 37, 23. *Pāvendus*, Plin.—<sup>4</sup> *Votus*, Cic. de Nat. Deor.—<sup>5</sup> *Dīrībui* is found in dictionaries only.—<sup>6</sup> *Frendui*, Bibl. Vulgat. Psalms. xxxiv. 16. *Frendi*, Lowe Gramm. p. 14. *Fressus*, Cels. *Frēsus*, Colum.—<sup>7</sup> *Frixi*, Diomed.; also *Perfrigesco* makes *perfrixi*, Cels., and *Rēfrigesco*, *rēfrixi*, Cic. Att. i. 11.—<sup>8</sup> *Frondui*, Prisc.—<sup>9</sup> *Splendui*, Charis.—<sup>10</sup> *Strīdui*, Prisc. *Strīdère*, Hor. ii. Sat. 8. 78. Vid. Heins. et Burmann. ad Ovid. Met. ix. 171. ‘*rostrisque strīdentibus*,’ in some Mss.—<sup>11</sup> *Viēvi* Grammatici. *Viētus*, weak, flaccid, is used as a mere adjective. *Vietis* in Hor. Epod. xii. 7. is considered by some as an Anapest; it would be more correct to make it a Spondee by Synæresis.—<sup>12</sup> *Albui* Grammatici.—<sup>13</sup> *Calvi* occurs only in dictionaries.—<sup>14</sup> *Cēvi*, Valer. Prob. in Cathol. p. 1482. *Cēvo*, *cēvis*, *cēvi*, Idem ibid. p. 1484.—<sup>15</sup> *Denseo*, *densi*, Charis. iii. p. 233. See Heinsius on Ovid. Fast. iii. 820.—<sup>16</sup> Of this verb *Glābrentibus* only occurs, and that in Colum. ii. 9. 8. ed. Gesn., where Schneider and others read *cālentibus*.—<sup>17</sup> ‘*Mæruī* debuit facere, sed in usu non est.’ Prisc. viii. p. 817. Some give this Verb *Mæstus sum* as a Perfect, which does not differ in signification from *Mæreo*, since *Mæstus* is a mere adjective.—<sup>18</sup> *Mūcui* is found in dictionaries only.—<sup>19</sup> This Verb occurs only in Petron. ‘*Areæqua attritis nīdet*,’ &c. where others read *ridet*.—<sup>20</sup> *Rēnīduit*, Gloss. Vett.—<sup>21</sup> ‘*Præteritum Scātui analogia defenditur, ut Pātui, Lātui*, &c. Facciolat.—<sup>22</sup> Of this Verb the Participle *Uvens* only occurs in the classics.

## DEPONENTS.

Polliceor, <sup>1</sup> -ēris or -ēre, -ēri, -itus,			<i>promise.</i>
Fāteor, <sup>2</sup> fassus, R. D.	<i>confess.</i>	*Mēdeor, <sup>6</sup> ———, D.	<i>cure.</i>
Confiteor, <sup>3</sup> confessus, D.	<i>acknowledge.</i>	Misereor, <sup>7</sup> misēritus or misertus,	<i>pity.</i>
*Diffiteor, ———,	<i>deny.</i>	Reor, <sup>8</sup> rātus,	<i>think.</i>
Prōfiteor, <sup>4</sup> professus, D.	<i>declare.</i>	Tueor, <sup>9</sup> tuītus, D.	<i>see, protect.</i>
Liceor, <sup>5</sup> licītus,	<i>bid a price.</i>	Vereor, vēritus, <sup>10</sup> D.	<i>fear.</i>

<sup>1</sup> *Pollicītus*, having promised, Cæs. B. G. II. 4. *Pollicītus*, pass. promised, Ovid. *Polliceor*, pass. Ulpian. *Pollicēres*, act. Varr. ap. Non.—<sup>2</sup> *Fassus*, Plaut. *Fassūrus*, Ovid. *Fātendus*, Id. Trist. I. 9. 16. *Fāteātur*, pass. Cic. But see Ernesti.—<sup>3</sup> *Confessus*, act. Plaut. passim. *Confessus*, pass. confessed, manifest, Cic. Quintil. et Plin. *Confitētur*, pass. Ulpian. *Confitendus*, Cic.—<sup>4</sup> *Prōfessus*, Cic. passim. *Prōfessus*, pass. Ovid. *Prōfītendus*, Cic. de Orat. *Prōfītēmīno*, for *prōfītēātur*, Vet. Tab. æn. ap. Murator, p. 582.—<sup>5</sup> *Licītus*, Cic. Verr. v. 11.—<sup>6</sup> *Mēdeor* has no Perfect; but in its stead *Mēdicātus* from *Mēdicor*, I heal, is used. See Diomed, I. p. 376. *Mēdendus*, Stat. Theb. *Mēdendo*, pass. Virg. Æn. XII. 46. 'Ut huic vitio mēdeātur,' that this fault may be obviated, Vitruv.—<sup>7</sup> 'Ipse sui misēret,' Lucr. *Misēritus*, Phædr. *Misertus*, Justin. *Misērērier*, for *misērēri*, Lucr. *Misēreātur*, pass. Cic.—<sup>8</sup> Of this Verb the following forms only are found in the classics: *Reor*, Hor. II. Ep. I. 69. *Rēris*, Virg. Æn. VI. 96. *Rērin*, for *rēris ne?* Plaut. *Rēre*, Virg. Æn. VII. 437. *Rētur*, Stat. Theb. *Rēmur*, Cic. Off. *Rēmīni*, Arnob. *Rentur*, Plaut. *Rēbar*, Cic. *Rēbare*, Virg. Æn. x. 608. *Rēbātur*, Cic. *Rēbāmur*, Plaut. *Rēbantur*, Cic. de Nat. Deor. *Rēbor*, Senec. *Rēbitur*, Plaut. *Rear*, Id. *Reāre*, *Reāris*, Auson. *Reantur*, Plaut. *Rātus*, Cic. See Quintil. VIII. 3. and Cic. Or. III. 38. Wherefore this and many other Verbs might, with as much propriety, be classed among the Defectives, as *Aio*, *Inquo*, &c.—<sup>9</sup> *Tuor*, Stat. Theb. Hence *Tūtus*, protected, Sall. Jug. c. 56. Liv. x. 37. *Tūtus*, Quintil. v. 13. *Tuentur*, pass. Varr. *Tuendus*, Cic. Virg. Æn. IX. 175.—<sup>10</sup> *Vēritus*, Cic. *Vērendus*, Ovid. Met. *Vērēri*, pass.

## IMPERSONAL VERBS.

Dēcet, <sup>1</sup> dēcēre, dēcuit,	<i>it becomes.</i>
Lībet, <sup>2</sup> libēre, libuit or libitum est,	<i>it pleases.</i>
Lūbet, <sup>3</sup> lūbēre, lūbuit or lūbitum est,	<i>it pleases.</i>
Līcet, <sup>4</sup> licēre, licuit or licitum est,	<i>it is lawful.</i>
Līquet, <sup>5</sup> liquēre, liquit or licuit,	<i>it is clear.</i>
Mīsēret, <sup>6</sup> misērēre, misēruit or misēritum est,	<i>it pities.</i>
Oportet, <sup>7</sup> oportēre, oportuit,	<i>it behoves.</i>
Pīget, <sup>8</sup> pīgēre, pīguit or pīgītum est,	<i>it grieves.</i>
Pænītet, <sup>9</sup> pænītēre, pænītuit,	<i>it repents.</i>
Pūdet, <sup>10</sup> pūdēre, pūduit or pūdītum est,	<i>it shames.</i>
Tædet, <sup>11</sup> tædēre, tæduit or tæsum est,	<i>it wearies.</i>

<sup>1</sup> *Dēceant*, Cic. *Dēcuerint*, Sall. Jug. c. 53. 'Si non *dēdēcui*,' If I have not dishonoured, Stat. Theb.—<sup>2</sup> 'Sciendum, quod hæc omnia inveniuntur perfectorum declinationem, habentia in usu veterum, teste, Capro, *Pīgeo*, *Pūdeo*, *Tædeo*, *Pænīteo*, *Līqueo*, *Līceo*, *Lībeo*, *Oporteo*, quomodo, *Plūceo*, *Contingo*,' &c. Priscian. xi. p. 528. *Lībitum* *erit*, Plaut. Asin. i. 1. 9.—<sup>3</sup> *Lūbet* is the ancient form for *Lībet*, especially in the comic writers. *Lūbet*, Plaut. *Lūbuit*, Pseud. *Lūbēre*, Cic. Att. <sup>4</sup> *Līcessit*, for *licuerit*, Plaut. *Licitum*, *erit*, Cic. *Licitum* *esset*, Id. Att. ii. 1.—<sup>5</sup> *Liqueret*, Cic. Nat. Deor. i. 42. *Lūcuerit*, Ulp. Dig. For *licuit* some write *liquuit*. *Licitum*, which some give to this Verb, belongs to *Līcet*.—<sup>6</sup> *Mīsērēte*, Enn. ap. Non. *Mīsērērent*, Enn. ap. Prisc. 'Ipse sui *miseret*,' Lucr. *Mīsēruit*, Apul. Met. *Miseritum* *est*, Terent.—<sup>7</sup> *Oportēbant*, Terent. *Oportent*, Id. Andr. *Oportuerint*, Cæcil. ap. Prisc. *Oportēto*, for *oporteat*, Vet. Leg.—<sup>8</sup> *Pīguet*, Petron. *Pīgītum*, Sil. *Pīgens*, Apul. Met. *Pīgendus*, Propert.—<sup>9</sup> *Pænītēbunt*, Pacuv. ap. Non. *Pænītens*, Cic. Phil. xii. 2. *Pænītūrus* Quintil. *Pænītendus*, Colum. Liv. i. 35. Some write *Pænītet* with Æ; and so it is in an Inscript. ap. Grut. p. 502., and in some ancient Mss. of Virgil. Gellius seems to have written it in the same manner, since he derives it, xvii. 1., not from *Pæna*, but from *Pæne*, or *Pænūria*.—<sup>10</sup> *Pūdeo*, Plaut. *Pūdent*, Terent. *Pūdēbunt*, Lucan. *Pūdītum* *est*, Plaut. *Pūdītum* *esset*, Cic.—<sup>11</sup> *Tædui*, Sidon. Ep. *Tæsum* *est*, Plaut. Mostel. So *Pertædet*, *pertæduit*, *pertæsum* *est*, Cic. Virg. Æn. v. 714. *Pertæduissent*, Gell. i. 2. Some of the ancients used to write *Pertūsum*, (as from *Cædo*, *Concūsum*.) which is disapproved of by Cic. Orat. 159.

## THIRD CONJUGATION.

I. Verbs of the Third Conjugation end in *-o*, and change *-o* into *-i* or *-si* in the Perfect; into *-ĕre* short in the Infinitive; and into *-ĭtus*, *-tus*, or *-sus* in the Perfect Participle Passive; as,

*Tribuo*, *tribuĕre*, *tribui*, *tribŭtus*, R. D. *give, divide.*

II. Verbs in *-co*, *-cto*, and *-go* generally take *-si*; but the letters *cs* and *gs* unite to form *x*; as, *Dĭco*, I say, (*dicsi*) *dixi*; *Rĕgo*, I rule, (*regsi*,) *rexī*.

III. *G* before *-tus* becomes *c*; as, *Lĕgo*, I read, (*lĕgĭtus*, *legtus*) *lectus*; *Jungo*, I join, (*jungĭtus*, *jungtus*) *junctus*, &c.

IV. *B* before *-si* and *-tus* becomes *p*; as, *Nŭbo*, I veil, *nupsi*, *nuptus*; *Scribo*, I write, *scripsi*, *scriptus*.

V. *R* before *-si* and *-tus* becomes *s*; as, *ŭro*, I burn, *ussi*, *ustus*; *Gĕro*, I carry, *gessi*, *gestus*.

VI. *D* and *t* are generally dropped before *-si*, *-sus*, *-tus*; as, *Claudo*, I shut, *clausi*, *clausus*, *Dĭvĭdo*, I divide, *dĭvĭsi*, *dĭvĭsus*; *Lædo*, I hurt, *læsi*, *læsus*; *Lŭdo*, I play, *lŭsi*, *lŭsus*; *Plaudo*, I applaud, *plausi*, *plausus*; *Rādo*, I shave, *rāsi*, *rāsus*; *Trŭdo*, I thrust, *trŭsi*, *trŭsus*; *Vādo*, I go, *vāsi*; *Flecto*, I bend, (*flecsi*,) *flexi*, (*flecsus*,) *flexus*, &c.

VII. *D* and *t* sometime become *s* before *s*; as, *Cĕdo*, I yield, *cessi*, *cessus*; *Mitto*, I send, *mĭsi*, *missus*; *Quătio*, I shake, *quassi*, *quassus*, &c.

VIII. *G* is sometimes dropped before *-si* and



-*sus*; as, *Spargo*, I scatter, *sparsi*, *sparsus*; *Vergo*, I incline, *versi*, *versus*; *Mergo*, I dip, *mersi*, *mersus*, &c. So *Parco*, I spare, drops *c* in *parsūrus*; and *Pasco*, I feed, drops *c* in *pastus*.

IX. Verbs in -*sco* change -*sco* into -*vi* for the Perfect, and drop *sc* before -*tus*; as, *Cresco*, I grow, *crēvi*, *crētus*; *Nosco*, I learn to know, *nōvi*, *nōtus*.

X. *m* and *n* are frequently dropped both in the Perfect and Perfect Participle Passive; as, *Temno*, I despise, *temsi*; *Frango*, I break, *frēgi*, *fractus*; *Rumpo*, I burst, *rūpi*, *ruptus*, &c. *M* becomes *s* before -*si* in *Prēmo*, I press, *pressi*, *pressus*: *n* becomes *s* in *Pōno*, I place, *pōsui*, *pōsitus*.

XI. Verbs changing -*o* into -*i* for the Perfect, and into -*itus*, -*tus*, or -*sus*, for the Perfect Participle Passive:

*Abnuo, <sup>1</sup> abnuēre, abnui, —, abnuītūrus, abnuendus,	<i>refuse.</i>
Accendo, <sup>2</sup> accendēre, accendi, accensus,	<i>set on fire.</i>
Acuo, <sup>3</sup> ācuēre, ācui, ācūtus, ācuendus,	<i>sharpen.</i>
Appendo, appendēre, appendi, appensus,	<i>weigh.</i>
Arguo, <sup>4</sup> arguēre, argui, argūtus, argūtum, arguītūrus, arguendus,	<i>show, prove, accuse.</i>
*Bātuō, <sup>5</sup> bātuēre, bātui, —, bātuendus,	<i>beat.</i>
Bībo <sup>6</sup> bibēre, bibi, bibītus, bibendus,	<i>drink.</i>
*Congruo, <sup>7</sup> congruēre, congrui, —,	<i>come together, agree.</i>
Dēfendo, <sup>8</sup> dēfendēre, dēfendi, dēfensus, R. D.	<i>ward off.</i>
*Dēgo, <sup>9</sup> dēgēre, dēgi, —, dēgendus,	<i>live, dwell.</i>

<sup>1</sup> Neither the Participle *Abnūtus* nor the Supine *Abnūtum* are found except in dictionaries. *Abnuītūrus*, Sallust. Fragm. Hist. i. *Abnuendus*, Senec.—<sup>2</sup> 'Accendendis offensionibus callidi,' Tacit. Ann.—<sup>3</sup> *Acūtus*, Prisc.; but it is used as a mere Adjective. *Acuendus*, Cic. Phil. II.—<sup>4</sup> *Argui*, Liv. *Argūtus*, Plaut. *Argūtum*, Supine, Festus. *Arguītūrus*, Sallust. *Arguendus*, Tacit.—<sup>5</sup> *Bātui*, Cic. Fam. *Bātuendus*, Næv. ap. Fulgent. 21. Some incorrectly write *Battuo*; hence *Battūtum*, Vett. Gloss.—<sup>6</sup> *Bibītus*, Plin. Valer. *Bibendus*, Ovid.—<sup>7</sup> *Congruui*, Val. Flac.—<sup>8</sup> *Dēfensūrus*, Claud. *Dēfendendus*, Cæs. B. G. & Terent. *Dēfensum*, Nepos. *Dēfensu*, Sallust.—<sup>9</sup> The Perfect of *Dēgo* occurs only in Auson. Epist. xvii. ad Symmach., where some copies have *Dēguimus*. *Dēgendus*, Cic. de Amic.

Edo, <sup>1</sup> edēre, ēdi, ēsus, ēsum, ēsūrus, ēdendus,	eat.
Emo, <sup>2</sup> emēre, ēmi, emtus, emtūrus, emendus,	buy.
Excūdo, <sup>3</sup> excūdēre, excūdi, excūsus,	shake out, stamp.
Exuo, <sup>4</sup> exuēre, exui, exūtus, exuendus,	put off, strip.
Fervo. See <i>Ferveo</i> , Second Conj. List VIII.	
Findo, <sup>5</sup> findēre, fīdi, fissus, findendus,	cleave.
Fundo, <sup>6</sup> fundēre, fūdi, fūsus, fūsūrus, fundendus,	pour.
Ico, <sup>7</sup> icēre, ici, ictus, ictūrus,	strike.
Imbui, <sup>8</sup> imbuēre, imbui, imbūtus, imbuendus,	imbrue.
Induo, <sup>9</sup> induēre, indui, indūtus,	put on.
Insuo, <sup>10</sup> insuēre, insui, insūtus,	sow in, join to.
*Lambo, <sup>11</sup> lambēre, lambi, —,	lick.
Lēgo, <sup>12</sup> lēgēre, lēgi, lectus, lectūrus, legendus,	gather, read.
*Lingo, <sup>13</sup> linguēre, liqui, —, linguendus,	leave.
*Luo, <sup>14</sup> luēre, lui, —, luītūrus, luendus,	pay, atone.
Mando, <sup>15</sup> mandēre, mandi, mansus, mandendus,	chew.
Mēto, <sup>16</sup> mētuēre, mētui, mētūtus, mētuendus,	fear.
Mīno, <sup>17</sup> mīnuēre, mīnui, mīnūtus, mīnuendus,	lessen.
Pinso, <sup>18</sup> pinsēre, pinsi or pinsui, pinsītus, pinsus or pistus,	bake.

<sup>1</sup> See Irregular verbs.—<sup>2</sup> *Emtus*, not *Emptus*; because P. is never inserted in the Present *Emo*. So *Suntus*, *Comtus*, *Demtus*, &c. See the old Grammarians, Terentius Scaurus and Marius Victorinus. *Emtūrus*, Justin. *Emendus* Cic. *Emissim*, for *ēmērim*, Plaut.—<sup>3</sup> The Perfect of the simple *Cūdo* does not occur. It makes *Cūsi* according to some; according to others, *Cūdi*. See Priscian. x. p. 889. In Colum. xi. we have *Excūdīt*, and viii. 5. *Percūdērīnt*. The Participle *Cūsus* does not occur in the classics; yet we find *Excūsus*, hatched, Varr. R. R. *Incūsus*, Virg. Georg. i. 275. 'Pullis excudendis triginta diebus opus est.' Colum. <sup>4</sup> *Exuendam* ad fidem, hostes emercari, Tacit. Ann. xii. 14.—<sup>5</sup> *Findo* quoque *fīdi* facit; licet quidam *fīsi* putaverunt.' Prisc. x. p. 890. *Fīdērīt*, Cels. *Findendus*, Cels.—<sup>6</sup> *Fūsūrus*, Lucan. *Fundendus*, Curt.—<sup>7</sup> Of this Verb the following forms only are found: *Ice*re, infin. Plaut. *Ice*t, Lucr. *Ice*tis, Cael. ap. Prisc. x. p. 886. *Ice*tur, Plin. *Ice*mur, Lucr. *Ici*, perf. Plaut. *Ice*ras, Cic. in Pison. *Ice*ris, Turpil. ap. Non. *Ice*isse, Cic. pro Balb. *Ictus*, passim. *Ictūri*, Senec. <sup>8</sup> *Imbui*, perf. Catull. *Imbuendus*, Curt.—<sup>9</sup> *Indui*, Cic. Tusc. *Indūtus*, Virg. *Ēn*. ii. 275. It has no other Participle.—<sup>10</sup> The Perfect of the simple *Suo* occurs only in Prisc.; but we have *Insuēre*, Plin. *Insuisses*, Cic. and *Insuērat*, Liv. *Sūtus*, Ovid. *Suendus*, Cels. *Assūtus* does not occur. *Consūtus*, Plaut. *Circumsuo* is not found in the classics; yet *Circumsūtus*, Plin. *Dissūtus*, Ovid. *Dissuendus*, Cic. Off. i. 33.—<sup>11</sup> *Lambērat*, Lucil. ap. Prisc. *Lambui*, Bibl. Vulgat. Priscian ibid. gives the supine *Lambītum*, but without authority. *Lambo*, -is, -īvi, Cassiodor. de Orthogr. p. 2309. Putsch.—<sup>12</sup> *Lectūrus*, Ovid. Met. *Lēgendus*, Ovid. <sup>13</sup> *Lictus*, particp. quidam putant legi ap. Capitolin. in M. Anton. Philosc. c. 7., sed locus ille incertus valde est, et mendo corruptus.' *Facciclat*. *Rēlictus*, Virg. Georg. iv. 127. et passim. *Linguendus*, Ovid. Met.—<sup>14</sup> *Lui*, Justin. 'In præteritis U dicimus longum. *luīt*, *pluīt*; in præsentis breve, *luīt*, *pluīt*.' So writes Varro, *Luītūrus*, Claud. *Luendus*, Tacit. *Eluendus*, Cic. Off. *Ablūtūrus*, August. *Abluendus*, Plin. *Diluendus*, Liv.—<sup>15</sup> 'Quidam præteritum *mandui*, alii *mandidi* esse voluerunt; sed neutrum obtinuit.' Priscian. *Mandisset*, Liv. *Mansus*, Quintil. *Mandendus*, Cels.—<sup>16</sup> *Mētui*, Terent. *Mētūtus*, Lucr. *Mētūendus*, Senec.—<sup>17</sup> *Mīnuendus*, Cic. Off.—<sup>18</sup> *Pinsērunt*, Varr. R. R. *Pinsui*, Pompon. ap. Diomed. *Pinsītus*, Colum. *Pinsus*, Vitruv. *Pistus*, Plin.

*Pluo, <sup>1</sup> pluēre, plui <i>or</i> pluvi, —,	rain.
Prēhendo, <sup>2</sup> prēhendēre, prēhendi, prēhensus, R. D, <i>or</i>	
Prendo, prendēre, prendi, prensus, R. D.	take, seize.
*Psallo, psallēre, psalli, —,	play on an instrument.
Rumpo, <sup>3</sup> rumpēre, rūpi, ruptus, ruptūrus, D.	break.
Ruo, <sup>4</sup> ruēre, rui, rūtus, ruītūrus,	rush, fall.
*Scābo, <sup>5</sup> scābēre, scābi, —,	scratch.
*Scando, <sup>6</sup> scandēre, scandi, —, scandendus,	climb.
*Sido, <sup>7</sup> sidēre, sidi, —,	sink down.
Solvo, <sup>8</sup> solvēre, solvi, sōlūtus, sōlūtūrus, D.	loose.
*Spuo, <sup>9</sup> spuēre, spui, —,	spit.
Stātuo, <sup>10</sup> stātuēre, stātui, stātūtus, stātuendus,	place.
*Sternuo, <sup>11</sup> sternuēre, sternui, —,	sneeze.
Strīdo, <sup>12</sup> stridēre, strīdi, —,	hiss, creak.
Tribuo, <sup>13</sup> tribuēre, tribui, tribūtus, tribūtūrus. D.	give.
Verro, <sup>14</sup> verrēre, verri, versus, verrendus,	brush.
Verto, <sup>15</sup> vertēre, verti, versus, versūrus, vertendus,	turn.
Vinco, <sup>16</sup> vincēre, vici, victus, victūrus, D.	conquer.
Volvo, <sup>17</sup> volvēre, volvi, vōlūtus, volvendus,	roll.

## XII. Verbs changing -o into -si for the Perfect, and into -tus, or -sus, for the Perfect Participle Passive :

<sup>1</sup> *Pluisse*, Cic. Div. *Pluvērat*, Plaut. The Perfect *Pluit* according to Varro L. L. viii. 60, had the first syllable long. See *Luo*.—<sup>2</sup> *Prēndērat*, Stat. Theb. *Prēhensūrus*, Ovid. 10. *Prēhendendus*, Ovid. Some write *Prēhendo*, others *Preendo*. See Dausqu. in Orthogr.—<sup>3</sup> *Ruptūrus*, Plaut. *Rumpendus*, Justin.—<sup>4</sup> This Verb is mostly used in the imperfect Tenses. *Ruērant*, Claud. *Rūtus* is found only in the Neut. pl. *Rūta cæsa*, Cic. Varro de L. L. viii. 60., makes the U long in the simple *Rutus*. *Rūtūrus*, Ovid. *Diruendus*, Vell. *Obruendus*, Colum.—<sup>5</sup> *Scābērat*, Lucil. None of the Participles are found.—<sup>6</sup> The Perfect *Scandi* cannot be found: Ainsworth cites *scandisse*, Liv. xxi. 62.; but the reading is *escendisse*, *ascendisse*, Cic. *Conscendērat*, Virg. Æn. iv. 646. *Descendērit*. Liv. xxxvi. 7. Yet *Descendīdit*, Gell. *Descendīdērat*, ibid. *Ascendi*, Cic. pro Dom. c. 28. *Scandendus*, Propert. *Ascensūrus*, Tibull. *Ascendendus*, Cæs. B. C.—<sup>7</sup> *Sidērat*, Stat. Sylv. *Sidērit*, Colum. *Considerant*, Tacit. Ann. The Perfect *Sēdi* given in grammars and dictionaries does not come from *Sido*, but from *Sēdeo*.—<sup>8</sup> *Solvi*, Cic. Off. iii. 12. et passim. *Sōluisse*, Tibull. *Sōlūtūrus*, Cic. Off. *Solvendus*, Plin. Epist.—<sup>9</sup> *Spuisse*, Solin. This Verb has no Participle. *Respuērit*, Cic. Nat. Deor. *Respuendus*, Aul. Gell.—<sup>10</sup> *Stātūtus*, Varr. *Stātuendus*, Colum. *Constituendus*, Aul. Gell.—<sup>11</sup> *Sternuērit*, Plin.—<sup>12</sup> *Stridērat*. See *Strideo*, Second Conj. List ix.—<sup>13</sup> *Tribūtūrus*, Ovid. Met. *Tribuendus*, Lucr.—<sup>14</sup> *Verrērint*, Hieronym. in Helvid. in fin. The Perfect *Verri* occurs nowhere else, except in Charis, iii. p. 218.; and in Prisc. x. p. 900. But Servius on Virg. Æn. i. 63. gives *Versi*. *Versus*, Propert. *Vorsus*, Plaut. *Verrendus*, Ovid.—<sup>15</sup> *Verti*, Cic. Propert. The Perfect *Versi*, found in Ovid. ex Pont. i. 9. 52., does not come from *Verto*, as some suppose, but from *Vergo*. See Heinsius and Burman on the passage. *Versus*, Hor. iii. Od. 29. 2. et passim. *Versūrus*, Liv. *Vertendus*, Colum.—<sup>16</sup> *Victūrus*, Liv. *Vincendus*, Martial.—<sup>17</sup> *Volvi*, Virg. vi. 748. *Vōlūtus*, Virg. Georg. iii. 521. *Volvendus*, Cic.

Carpō, <sup>1</sup> carpēre, carpsi, carptus, carpendus,	pluck.
Cēdo, <sup>2</sup> cēdēre, cessi, cessus, cessūrus,	yield.
Claudo, <sup>3</sup> claudēre, clausi, clausus, clausūrus, claudendus,	shut.
*Clēpo, <sup>4</sup> clēpēre, clepsi, —,	steal.
Cōmo, <sup>5</sup> cōmēre, comsi, comtus,	deck.
Dēmo, <sup>6</sup> dēmēre, demsi, demtus, demtūrus, demendus,	take away.
Divīdo, <sup>7</sup> dividēre, divisi, divisus, divisūrus, d.	divide.
Gēro, <sup>8</sup> gērēre, gessi, gestus, gestūrus, gērendus,	carry.
Lædo, <sup>9</sup> lædēre, læsi, læsus, læsum, læsūrus,	hurt.
Lūdo, lūdēre, lūsi, lūsus, lūsūrus,	play.
Mergo, <sup>10</sup> mergēre, mersi, mersus, mersūrus,	dip.
Nūbo, <sup>11</sup> nūbēre, nupsi, nuptus, nuptum, r.	veil, marry.
Plaudo, <sup>12</sup> plaudēre, plausi, plausus, plaudendus,	applaud by clapping the hands.
Prēmo, <sup>13</sup> prēmēre, pressi, pressus, pressūrus, d.	press.
Prōmo, <sup>14</sup> prōmēre, promsi, promptus, promptūrus, prōmendus,	bring out.
Rādo, <sup>15</sup> rādēre, rāsi, rāsus, rādendus,	shave.
*Rēpo, <sup>16</sup> rēpēre, repsi, —,	creep.
Rōdo, <sup>17</sup> rōdēre, rōsi, rōsus, rōsūrus,	gnaw.
Scalpo, <sup>18</sup> scalpēre, scalpsi, scalptus,	scratch.
Scribo, <sup>19</sup> scribēre, scripsi, scriptus, scriptūrus, d.	write.

<sup>1</sup> *Carpus*, Ovid. *Carpendus*, Cic. de Orat. III. 49.—<sup>2</sup> *Cessi*, Ovid. *Cesse*, for *cessisse*, Lucr. *Cessus*, Liv. *Cessūrus*, Tacit. Ann.—<sup>3</sup> *Clausi*, Hor. II. Od. 4. et passim. *Clūsi*, Nummus Neronis, ap. Patin. *Claudo*, -is for *claudus sum*, I am lame, has no Perfect. *Clausus*, Virg. Æn. vi. 734. et passim. *Clūsus*, Senec. *Clausūrus*, Ovid. *Claudendus*, Ovid. *Clūdendus*, Scribon. Larg. c. 42. The Compounds drop A of the root.—<sup>4</sup> *Clepsi*, Manil. *Clepsit*, for *clepsērit*, Liv. xxii. 10. The Perfect *Clēpi* is found in Cic. de Leg. II. 9. This Verb has no Participles. *Cleptus* is found only in dictionaries.—<sup>5</sup> *Comsi*, Tibull. See note on *Emo*, foregoing list.—<sup>6</sup> *Demsi* Liv. *Demtūrus*, Justin. *Dēmendus*, Cels.—<sup>7</sup> *Divisse*, for *divisisse*, Hor. II. Sat. 3. 169. *Divisūrus*, Liv. *Dividendus*, *Dividundus*, Aul. Gell.—<sup>8</sup> *Gestūrus*, Lucan. *Gērendus*, Cic. de Senec.—<sup>9</sup> *Læsum*, Cic. Fam. *Læsūrus*, Lucan. The compounds make *lidi*; *Allido*, I dash against; *Collido*, I dash together; *Elido*, I dash out; *Illido*, I dash against.—<sup>10</sup> *Lūsus*, played, Ovid. Trist. deluded. Id. Fast. *Lūsūrus*, Id. Trist.—<sup>11</sup> *Mersūrus*, Ovid.—<sup>12</sup> *Nupsi*, Cic. passim. *Nūbui*, Valer. Prob. in Cathol. *Nupta sum*, Cic. 'Novus nuptus,' Plaut. *Nuptum*, Cæs. B. G. We should always say, 'Nuptum dare collōcāre,' never *Nuptui*, as is found in some grammars and dictionaries. See Drakenborch on Liv. I. 49. *Nuptūrus*, Ovid.—<sup>13</sup> *Plausus*, Virg. Georg. III. 185. *Plaudendus*, Ovid. *Plōdēre*, Varr. ap. Non. whence the compounds, *Complōdo*, I clap together; *Explōdo*, I hiss or clap off, explode, &c.—<sup>14</sup> *Pressūrus*, Ovid. *Prēmendus*, Cic. Tusc. The Compounds make *primo*, *pressi*, *pressus*; *Comprimo*, I press together; *Exprimo*, I squeeze out, &c. *Dēpressum* eunt, Plaut.—<sup>15</sup> *Promptūrus*, Apul. Florid. *Prōmendus*, Cic. *Dēpromptum*, Plaut. See note on *Emo*, foregoing List.—<sup>16</sup> *Rāsi*, Plin. xxviii. 4. *Rādendus*, Tacit. Ann.—<sup>17</sup> *Rōsisse*, Plin. *Circumrōsērit*, Plin. *Corrōsērint*, Cic. de Divin. II. 27. *Perrōsērint*, Cels. *Rōsus*, Stat. *Rōsūrus*, Phædr. The Perfects of *Abrōdo*, *Arrōdo*, *Erōdo*, *Obrōdo*, *Prærodo*, are not found in the classics.—<sup>18</sup> *Scalpsi*, Plin. *Scalptus*, Cic. Acad. *Circumscalptus*, Plin. *Inscalptus*, Plin. though *Circumscalpo*, *Inscalpo*, do not occur. *Exscalpo*, Varr. L. L. Quintil. *Exscalptus*, Cato, R. R.—<sup>19</sup> *Scripsti*, for *scripsisti*, Plaut. *Scripse*, for *scripsisse*, Auson. *Scriptūrus*, Tacit. Ann. De cæm vir legibus scribendis, Sueton. *Describendus*, Aul. Gell.



Sculpo, <sup>1</sup> sculpĕre, sculpsi, sculptus, sculpendus,	<i>carve.</i>
*Serpō, <sup>2</sup> serpĕre, serpsi, —,	<i>creep.</i>
Spargo, <sup>3</sup> spargĕre, sparsi, sparsus, sparsūrus, D.	<i>spread.</i>
Sūmo, <sup>4</sup> sūmĕre, sumsi, sumtus, sumtūrus, D.	<i>take.</i>
*Temno, <sup>5</sup> temnĕre, temsi, —, temnendus,	<i>despise.</i>
Tergo. See <i>Tergeo</i> , Second Conj. List V.	
Trūdo, <sup>6</sup> trūdĕre, trūsi, trūsus,	<i>thrust.</i>
Uro, <sup>7</sup> ūrĕre, ussi, ustus, ūrendus,	<i>burn.</i>
*Vādo, <sup>8</sup> vādĕre, vāsi, —,	<i>go.</i>
Vergo, <sup>9</sup> vergĕre, versi, versus,	<i>incline.</i>

### XIII. Verbs making *-xi* in the Perfect, and *-xus*, or *-ctus* in the Perfect Participle Passive :

*Ango, <sup>10</sup> angĕre, anxi, —,	<i>strangle, vex.</i>
Cingo, <sup>11</sup> cingĕre, cinxī, cinctus, cingendus,	<i>surround.</i>
Cōquo, <sup>12</sup> cōquĕre, coxi, coctus, coctum, cōquendus,	<i>cook.</i>
Dico, <sup>13</sup> dicĕre, dixi, dictus, dictu, dictūrus, dicendus,	<i>say.</i>
Diligo, <sup>14</sup> dilīgĕre, dilexi, dilectus,	<i>love dearly.</i>
Dūco, <sup>15</sup> dūcĕre, duxi, ductus, ductum, ductūrus, D.	<i>lead.</i>

<sup>1</sup> Diomed. i. p. 574., does not admit of *Sculpo*; but derives the Compounds, *Exsculpo*, *Insculpo*, from *Scalpo*. It is rejected also by Gesner in his *Thesaur. L. L.* *Sculpsit*, Ovid. where some read *Scalpsit*, others *Sculpit* or *Scalpit*. *Sculpendus*, Vitruv. 'Sculpendis gemmis laus,' Apul. where others read *Scalpendis*. Cf. Plin. xxxvi. 4.—<sup>2</sup> *Serpsi* is found only in Festus, lib. xvii., where he says, 'Serpsit, antiqui pro serpsērit usi sunt.'—<sup>3</sup> *Sparsi*, Virg. Georg. iv. 28. *Sparsūrus*, Ovid. *Spargendus*, Vell. The Compounds make *spergo*, *spersi*, *spersus*.—<sup>4</sup> *Sumse*, for *sumsisse*, Næv. ap. Gell. *Sumtūrus*, Ovid. *Sūmendus*, Sueton. The difference between *Sūmo* and *Accipio* is this: *Sūmimus*, IPSI; *accipimus*, AB ALIO.—<sup>5</sup> *Temsēre*, Lucil. where Scaliger reads *Temnĕre*, supposing the Perfect to be *Temni*. *Temsi* does not occur elsewhere in the classics, except in the Compound *Contemsi*, Cic. pro Mur. Tibull. *Temtus* occurs only in the Compound *Contemtus*, Cic. *Temnendus*, Ovid.—<sup>6</sup> *Trūsi*, Claud. *Trusus*, Tacit.—<sup>7</sup> *Ussi*, Plin. *Urendus*, Hor.—<sup>8</sup> *Vāsi*, Tertull. It occurs nowhere else, except in the Compounds *Evāsi*, Cic. Catil. *Invāsi*, Cic. Phil. *Pervāsi*, Tacit. Ann. *Evāsūrus*, Liv. xxv. 11. *Invāsūrus*, x. 35. *Invādendus*, xiii. 44. *Pervāsūrus*, xxxvii. 25.—<sup>9</sup> *Versi*, Ovid. See note on *Verto*, foregoing List. *Verxi*, Diomed. but without example. The Compounds, *Dēvergo*, I incline downwards, *Evergo*, I send forth, *Invergo*, I invert, pour out, have neither Perfect nor Perfect Participle. Yet we read in Festus, 'Deversus, dicebant, deorsum versus.' *Versus*, Liv.—<sup>10</sup> *Anxit*, Gell. The Participles *Anxus* and *Ancus*, and Supine *Anzum*, given by Prisc. do not exist elsewhere, though Scaliger would read, 'Anctos, excruciatos,' in Festus, where others read *Antios*.—<sup>11</sup> *Cinxī*, Virg. Æn. v. 13. *Cingendus*, Ovid.—<sup>12</sup> *Coxi*, Cic. Tusc. *Coctum*, Plaut. *Cōquendus*, Id.—<sup>13</sup> *Dixi*, *dixis*, for *dixisti*, *dixeris*, Gell. *Dixe*, for *dixisse*, Varr. ap. Non. *Dice*, for *dic*, Plaut. *Dictu*, Plin. *Dictūrus*, Liv. *Dicendus*, Vell.—<sup>14</sup> An irregular compound of *Lēgo*. *Dilexi*, Cic. Fam. So *Colligo*, I collect, *collexi*. *Collectu*, Plin.—<sup>15</sup> *Duce*, for *duc*, Plaut. *Duxi*, for *duxisti*, Varr. ap. Non. *Ductum*, Cæs. B. C. *Ductūrus*, Liv. i. 44. *Ducendus*, Cels.



Emungo, <sup>1</sup> ēmungĕre, ēmunxi, ēmunctus,	wipe.
Extinguo, <sup>2</sup> extingŭere, extinxi, extinctus, R. D.	quench.
Figō, <sup>3</sup> figĕre, fixi, fixus, fixŭrus,	fix, fasten.
Fingo, <sup>4</sup> fingĕre, finxi, fictus, fingendus,	feign, form.
Flecto, <sup>5</sup> flectĕre, flexi, flexus, flectendus,	bend.
*Fligo, <sup>6</sup> fligĕre, flixi, —,	dash.
Fluo, <sup>7</sup> fluĕre, fluxi, fluxus, fluxŭrus,	flow.
Intelligo, <sup>8</sup> intelligĕre, intellexi, intellectus, intellectu, intellectŭrus, intelligendus,	understand.
Jungo, <sup>9</sup> jungĕre, junxi, junctus, junctŭrus, D.	join.
*Mingo, <sup>10</sup> mingĕre, minxi, —, mictum,	make water.
Mungo. See <i>Emungo</i> .	
Necto, <sup>11</sup> nectĕre, nexui or nexi, nexus, nectendus,	knit.
Negligo, <sup>12</sup> negligĕre, neglexi, neglectus, R. D.	neglect.
Pango, <sup>13</sup> pangĕre, panxi or pĕgi, pactus, pancturus, pangendus,	drive in, fix, fasten.
Pecto, <sup>14</sup> pexui or pexi, pectĕre, pexus or pectŭtus, pec- tendus,	comb, dress, beat.
*Pergo, <sup>15</sup> pergĕre, perrexi, —, perrectŭrus,	go forward.

<sup>1</sup> *Emunxi*, for *ēmunisti*, Plaut. The simple *Mungo* occurs only in the Vett. Gloss., and in the various reading of a Fragment of Cato, where the text has *ēmungentur*.—<sup>2</sup> Some derive *Extinguo* from *Tinguo*, 'quia ignis aqua tinctus op-  
primitur.' *Extinxi*, for *extinxerit*, Plaut. *Extinctŭrus*, Liv. *Extinguendus*, Cic.  
de Orat. i. 14.—<sup>3</sup> *Fixus*, Virg. *Æn.* iv. 495. et passim. *Fictus*, for *fixus*, Varr. R.  
R. So 'confictus sagittis,' Scaur. ap. Diomed. *Fixŭrus*, Ovid. *Affixit*, for *affix-  
isset*, Sil.—<sup>4</sup> *Fingendus*, Auson.—<sup>5</sup> *Flectendus*, Plin.—<sup>6</sup> *Flixi*, Lucr. Some cite  
*Fictus* from Virgil, but no such Participle occurs in that poet. *Afflictus*, Cæs.  
B. G. et passim. *Confictus* does not occur.—<sup>7</sup> *Fluxus*, Apul. Met. *Fluxŭrus*,  
Lucan. *Fluctŭrus*, Prisc.—<sup>8</sup> An irregular compound of *Lĕgo*. *Intellexi*, Cic.  
*Intellexi*, for *intellexisti*, Cic. *Intellexes*, for *intellexisses*, Plaut. *Intelligi*, for  
*intellexi*, Ulpian. ap. Voss. *Intellectus*, Ovid. *Intellectu*, Nepos. *Intellectŭrus*,  
Ovid. *Intelligendus*, Cic.—<sup>9</sup> *Junctŭrus*, Liv. xxix. 5. *Jungendus*, Cels. *Ad  
junctum iri*, Cic. Fam.—<sup>10</sup> The imperfect tense of *Mingo* and its Compounds are  
scarcely ever found. *Minxi*, Hor. Art. Poët. 471. *Meio*, which is of more fre-  
quent use, has no Perfect, though Valer. Prob. Cathol. p. 1483, gives it *Meri*, and  
Diomed. i. p. 366, *Meiŭvi*. The latter also gives *Mio*, -is, -it, but cites no exam-  
ple to prove either. *Mictum*, Hor. i. Sat. 8. 38.—<sup>11</sup> *Nexui*, Sallust. Fragg. *Nexi*,  
Propert. *Annexui*, Plin. *Connexui*, Claud. Rufin. *Innexui*, Virg. *Æn.* v. 425.  
*Nexus*, Cic. Tusc. *Annexus*, Id. de Iuv. *Connexus*, Id. Nat. Deor. et passim.  
*Innexus*, Virg. *Æn.* v. 510. *Nectendus*, Hor.—<sup>12</sup> An irregular Compound of *Lĕgo*.  
*Neglexi*, Cic. Fam. et passim. *Neglĕgi*, for *neglexi*, Æmil. Macer ap. Diomed.  
*Neglectŭrus*, Cæs. B. G. *Neglĕgendus*, Id. B. G.—<sup>13</sup> This Verb should be care-  
fully distinguished from *Pāgo*, List xvi. *Panxi*, Colum. *Pĕgĕrit*, Cic. de Leg.  
(ubi Steph. et al. *Pĕpĕgĕrit*); *Pĕgi*, Pacuv. ap. Fest. *Pactus*, fixed, fastened,  
Pallad. *Panctŭrus*, Id. *Pangendus*, Colum.—<sup>14</sup> *Pexisti*, Mecænas. ap. Priso.  
*Pexui*, plerique ap. Prisc. *Pectŭvi*, Asper. l. c. et ap. Prisc. The Perfects of  
*Dĕpecto*, I trim, I curry, and *Rĕpecto*, I comb again, do not exist. *Pexus*, Hor. i.  
Epist. i. 95. et passim. *Pectŭtus*, Colum. *Pectendus*, Ovid. *Imperus*, Hor. though  
*Impecto* does not occur in the classics.—<sup>15</sup> *Porgo*, Lucr. i. 930. *Perrexi*, Cic. pro  
Planc. *Perrectŭrus*, Cic. Tusc.

*Plango, <sup>16</sup> plangere, planxi, ———, plancturus,	beat, bewail.
Plecto, <sup>2</sup> plectere, plexi, plexus, plectendus,	twine.
Rēgo, <sup>3</sup> regere, rexi, rectus, recturus, regendus,	rule.
Stinguo. See <i>Extinguo</i> .	
Stringo, <sup>4</sup> stringere, strinxi, strictus, stricturus,	
stringendus,	tie hard, graze, strip.
Struo, <sup>5</sup> struere, struxi, structus, struendus,	build.
Sūgo, <sup>6</sup> sugere, suxi, suctus,	suck.
Surgo, <sup>7</sup> surgere, surrexi, surrectus, surrecturus,	rise.
Tēgo, <sup>8</sup> tegere, texi, tectus, tecturus, tegendus,	cover.
Tingo, <sup>9</sup> tingere, tinxi, tinctus, tincturus, D.	dip, die.
Trāho, <sup>10</sup> trahere, traxi, tractus, tracturus, D.	draw.
Ungo, <sup>11</sup> ungere, unxi, unctus, ungens,	anoint.
Vēho, <sup>12</sup> vehere, vixi, vectus, vecturus,	carry.
*Vivo, <sup>13</sup> vivere, vixi, ———, victurus,	live.

#### XIV. Verbs changing -o into -ui:

*Accumbo, <sup>14</sup> accumbere, accubui, ———,	lie down.
Alo, <sup>15</sup> alere, alui, alitus or altus, alendus,	nourish.
Assero, <sup>16</sup> assere, assēui, assertus, R. D.	assert, claim.

<sup>1</sup> *Planxi*, Stat. Theb. *Plancturus*, Germanic. in Arat. 198.—<sup>2</sup> *Plecto*, in the sense of *implico*, *necto*, *texo*, has the Perfect *Plexi*, Liv. Erotopægn. ap. Prisc. ix. p. 903. The Perfect *Plexui*, given by Voss. Gram. v. 31, is found only in St. Jerome's translation of the Bible, called the Vulgate, Jud. xvi. 13. *Plecto*, in the sense of *verbēro*, has no Perfect, and is scarcely ever used in the Active. '*Plectere eum*,' Imp. Dioclet. et Maxim. Cod. '*Fustis plectito*,' Plaut. '*Plecte pugnis*,' Id.; but the true reading is *pectito*, *pecte*. *Plexus*, Lucr. *Plectendus*, Solin. xv. 25.—<sup>3</sup> *Rexi*, Propert. passim. *Rectus*, Sidon. Carm. *Recturus*, Manil. *Regendus*, Ovid. So the Compounds *Arrigo* and *Erigo*, I raise up; *Dirigo*, I direct; *Corrigo*, I correct; *Surrigo*, I raise up; *Porrigo*, I stretch out, sometimes contracted to *Porgo*, whence *Porxit*, Stat.—<sup>4</sup> *Strinxi*, Stat. *Strictus*, Id. *Stricturus*, Sueton. *Stringendus*, Cic. Off.—<sup>5</sup> *Struxi*, Ovid. Met. *Struendus*, Tacit. Ann. *Obstructum iri*, Justin.—<sup>6</sup> *Suxisse*, Cic. Tusc. *Suctus*, Pallad.—<sup>7</sup> *Surrexi*, Cic de Inv. *Surrexti*, for *surrexisti*, Martial. v. 80. *Surrectus*, Liv. passim. *Surrecturus*, Colum.—<sup>8</sup> *Texi*, Propert. *Tecturus*, Lucan. *Tegendus*, Ovid.—<sup>9</sup> *Tinxi*, Manut. Pier. on Virg. Dausq. and Broukhus. on Propert. prefer *Tinguo*. *Tinzi*, Ovid. Met. *Tinctus*, Hor. III. Od. 10. 14. et passim. *Tincturus*, Ovid. *Tingendus*, Propert.—<sup>10</sup> *Traxi*, Senec. *Tractus*, Ovid. Met. *Tracturus*, Liv. xxxiii. 9. *Trahendus*, Plin. *Attractum iri*, Cic. Att. *Distrāhendus*, Gell.—<sup>11</sup> Some write *Unguo*, whence the Perfect *Ungui*, ap. Prisc. but without authority. *Unxi*, Ovid. *Unctus*, Hor. *Ungendus*, Cels.—<sup>12</sup> *Vexi*, Cic. Nat. Deor. *Vectus*, Virg. Æn. i. 528. et passim. *Vecturus*, Claud.—<sup>13</sup> *Vixi*, Cic. Off. iii. 2. et passim. *Vixet*, for *vixisset*, Virg. Æn. xi. 118. *Vivēbo*, Nonius ap. Vos. v. 35. *Victurus*, Cic. Verr. iv. 47. Cas. B. C.—<sup>14</sup> The Compounds of *Cūbo*, of this Conjugation, take M in the imperfect Tenses, and drop it in forming the Perfect and Supine. *Accubui*, Liv. xxviii. 18. *Discubui*, Cic. *Discubitum*, Plaut.—<sup>15</sup> *Alui*, Hor. *Alitus*, Curt. *Altus*, Cic. Nat. Deor. *Alendus*, Ovid.—<sup>16</sup> The Perfect of the simple *Sero*, I knit, does not exist now. Its Participle is *Sirtus*, Lucan. pas-

Cōlo, <sup>1</sup> cōlēre, cōlui, cultus, cōlendus,	till, adorn, worship.
*Compesco, <sup>2</sup> compescēre, compescui, ———, compescendus, restrain.	
Consēro, <sup>3</sup> consērēre, consēruī, consertus, consertūrus, join together.	
Consūlo, <sup>4</sup> consūlēre, consūlui, consultus, consultum, consultūrus, consūlendus,	consult.
Depso, <sup>5</sup> depsēre, depsui, depstus,	knead, tan leather.
Dēsēro, <sup>6</sup> desērēre, dēsēruī, desertus, dēsertūrus,	forsake.
*Desterto, <sup>7</sup> destertēre, destertui, ———,	cease snoring.
*Dissēro, <sup>8</sup> dissērēre, dissēruī, ———,	discourse, debate.
Excello, <sup>9</sup> excellēre, excellui, excelsus,	be raised high, excel.
Exsēro, <sup>10</sup> exsērēre, exsēruī, exsertus,	put forth.
*Frēmo, <sup>11</sup> frēmēre, frēmui, ———, frēmendus,	roar.
*Gēmo, <sup>12</sup> gēmēre, gēmui, ———, gēmendus,	groan.
Gēno, <sup>13</sup> gēnuī, or	
Gigno, gignēre, gēnuī, gēnītus, gēnītūrus,	beget, produce.
Insēro, <sup>14</sup> insērēre, insēruī, insertus, insērendus,	ingraft.
*Mālo. See Irregular verbs.	
Mōlo, <sup>15</sup> mōlēre, mōlui, mōlītus,	grind.
*Nōlo. See Irregular Verbs.	
Occūlo, <sup>16</sup> occūlēre, occūlui, occultus,	hide.

sim. *Assēruī*, Ovid. *Assertus*, Sueton. *Assertūrus*, Sueton. Claud. *Assērendus*, Sueton. Jul. So the other Compounds, *Consēro*, I join together; *Dēsēro*, I forsake; *Dissēro*, I discuss; *Edissēro*, I declare, discourse of; *Exsēro*, I put forth; *Insēro*, I ingraft.

<sup>1</sup> *Colui*, Virg. *Æn.* i. 19. et passim. *Cōlendus*, Curt.—<sup>2</sup> *Compescuit*, Ovid. The Perfect Participle does not occur in the classics: yet we have ‘*saxo compescita*,’ in an ancient inscription. The Supine *Compescitum* is found only in Priscian. x. p. 887. *Compescendus*, Plin. Epist.—<sup>3</sup> See *Assēro*. *Consertūrus*, Liv. vi. 12.—<sup>4</sup> *Consūlui*, Cæs. B. C. *Consultus*, Stat. Achill. *Consultum*, Plaut. Bacch. *Consultūrus*, Tacit. Ann. *Consulendus*, Aul. Gell. *Consulitūrus*, ap. Fortunat. Carm., is a barbarism not to be imitated.—<sup>5</sup> *Depsui*, Cato R. R. *Depsi*, Varr. ap. Non. *Condepsui*, Pompon. ap. Proh. *Perdepsui*, Catull. *Depstus*, Cato R. R. It has no other Participle.—<sup>6</sup> *Dēsēruī*, Quintil. *Dēsertus*, Cic. Fam. *Dēsertūrus*, Terent. Andr. ‘*Dēsērendæ Italiæ conjuratio*,’ Liv. xxiv. 43.—<sup>7</sup> *Destertui*, Pers. This Verb has no Participles. *Stertui*, the Perfect of the simple *Sterto*, does not occur in the classics; but it is given by Prisc. x. p. 903. *Stertens*, Cic. de Div.—<sup>8</sup> See *Assēro*. *Dissertus*, disputed, debated, occurs only in St. Jerome on Isaia. xi. 4.—<sup>9</sup> *Excelleas*, of the second Conj. is found in Cic. Fragm. ap. Prisc. The simple *Cello* does not exist; though many grammars and dictionaries give it the Perfects *Cēcūli* and *Cellui*. *Cillērentur*, i. e. *mōvērentur*, is read in Servius on Virg. Georg. ii. 389., and *Cillentur*, for *mōventur*, in Isid. *Excellui*, Gell. *Antēcello*, I excel; *Præcello*, I surpass, *Rēcello*, I move or draw back, have no Perfects. See *Percello*, List xviii. *Celsus* and *Excelsus* are used adjectively.—<sup>10</sup> See *Assēro*. *Exsertus*, Plin. passim.—<sup>11</sup> *Frēmui*, Martial. *Frēmendus*, Stat. Theb.—<sup>12</sup> *Gēmui*, Propert. *Gēmendus*, Ovid.—<sup>13</sup> *Gēnunt*, Varr. ap. Prisc. *Gēnendi*, Id. R. R. *Gēnuī*, Cic. Nat. Deor. *Gēnītus*, Virg. *Æn.* ix. 642. et passim. *Gēnītūrus*, Curt. ‘*Gignendæ herbæ aptior*,’ Curt.—<sup>14</sup> See *Assēro*. *Insērendus*, Cels. See *Sēro*, List xviii.—<sup>15</sup> *Mōlui*, Petron. Sat. *Mōlītus*, Cæs. B. G.—<sup>16</sup> A Compound of *Cōlo*. *Occūlui*, Ovid. Met. *Occultus*, Virg. Georg. iii. 397. et passim. The other Participles do not occur.

Pōno, <sup>1</sup> pōnēre, pōsui, pōsītus, pōsītūrus, D.	put, place.
Sterto. See <i>Dēsterto</i> .	
*Strēpo, <sup>2</sup> strēpēre, strēpui, —, —,	make a noise, murmur.
Texo, <sup>3</sup> texēre, texui, textus, texendus,	weave.
*Trēmo, <sup>4</sup> trēmēre, trēmui, —, trēmendus,	tremble.
*Vōlo. See Irregular Verbs.	
Vōmo, <sup>5</sup> vōmēre, vōmui, vōmītus, vōmītūrus, D.	cast up.

## XV. The following make *-ivi*:

Arcesso, <sup>6</sup> arcessēre, arcessīvi, arcessītus, arcessītūrus, arcessendus,	call, send for.
*Cāpresso, <sup>7</sup> cāpressēre, cāpressīvi or capessii, —, cāpessītūrus, cāpessendus,	take in hand.
*Incesso, <sup>8</sup> incessēre, incessīvi or incessi, —, —,	attack.
Lācesso, <sup>9</sup> lācessēre, lācessīvi, lācessii or lācessi, lācessītus, lācessītūrus, lācessendus,	provoke.
Pēto, <sup>10</sup> pētēre pētīvi or pētīi, pētītus, pētītum, pētītu, pētītūrus, pētendus,	ask.
Quæro, <sup>11</sup> quærēre, quæsvī or quæsii, quæsitus, quæsitum, quæsitūrus, quærendus,	seek.

*Fācesso*,<sup>12</sup> I execute, go away, makes *fācessi*, *facessītus*.

## XVI. Verbs doubling the first syllable in the Perfect:

<sup>1</sup> *Pōsui*, Cæs. B. C. *Pōsīvi*, Plaut. Pseud. So *Appōsīvi*, Plaut. Mil. III. 3. 30. *Compōsīvi*, Inscript. *Dēpōsīvi*, Plaut. Curc. IV. 3. 4. Catull. xxxiv. 8. *Dēpōsisse*, for *dēpōsivisse*, Catal. Virg. de Sab. *Expōsīvi*, Plaut. *Impōsīvi*, Id. *Impōsisse*, for *impōsivisse*, Most. *Oppōsīvi*, Curt. *Rēpōsīvi*, Asin. *Suppōsīvi*, Truc. Terent. Eun. *Pōsītus*, Virg. Ecl. II. 54. et passim. *Postus*, Lucr. *Pōsītūrus*, Ovid. Met. *Pōnendus*, Cic. Orat. *Præpōsītum īri*, Terent. Eun.—<sup>2</sup> *Strēpui*, Virg. Æn. VIII. 2. The Participle in *ns* only is found in the classics.—<sup>3</sup> *Texui*, Martial. Some dictionaries add *Texi*, which, however, does not occur in the classics, except as the Perfect of *Tēgo*. *Textus*, Ovid. Fast. *Texendus*, Virg. Georg. II. 371.—<sup>4</sup> *Trēmui*, Virg. Æn. VIII. 296. *Trēmendus*, Stat. Theb.—<sup>5</sup> *Vōmui*, Pers. Sat. *Vōmītus*, Cæl. Aurel. *Vōmītūrus*, Plin. *Vōmendus*, Lucr.—<sup>6</sup> *Arcesso*, not *accerso*, Voss. in Etym. *Arcessīvi*, Cic. Quint. *Arcessītus*, Propert. *Arcessītūrus*, Plaut. Cas. *Arcessendus*, Cels.—<sup>7</sup> *Cāpressīvi*, Tacit. Ann. *Cāpressii*, Ann. XII. 30. *Cāpressītūrus*, Apul. Met. Tacit. Ann. *Cāpessendus*, Plin. Paneg.—<sup>8</sup> *Incessīvi*, Plin. *Incessērint*, Tacit. Hist. II. 23., which is also the Perfect of *Incēdo*, I go.—<sup>9</sup> *Lācessīvi*, Colum. *Lācessīvi*, Cic. Fam. *Lācessii*, Liv. xxviii. 12. *Lācessīsti*, Cic. Phil. *Lācessītus*, Virg. Æn. VII. 526. *Lācessītūrus*, Liv. *Lācessendus*, Cæs. B. G.—<sup>10</sup> *Pētīvi*, Cic. *Pētīi*, Cæs. B. G. *Pētisse*, Cic. *Pētītus*, Ovid. Met. *Pētītum*, Catull. *Pētītūrus*, Plin. *Rēpētītum*, Liv. III. *Pētītūrus*, Tibull. *Pētendus*, Propert.—<sup>11</sup> *Quæsvī*, Cic. *Quæsii*, Cic. pro Quint. c. 3. *Quæsitus*, Virg. Æn. VII. 758. et passim. *Quæsitum*, Terent. *Quæsitūrus*, Cic. *Quærendus*, Lucr. *Exquīsītum*, Plaut. *Inquīsītum*, Liv. XL. 20.—<sup>12</sup> *Fācessēris*, Cic. *Fācessisset*, Tacit. Hist. Neither the Perfect *Fācessīvi*, nor the Participle *Fācessus*, given in some grammars and dictionaries, occurs in the classics. *Fācessītus*, Cic. Verr. IV. 64.



*Cādo, <sup>1</sup> cādēre, cēcīdi, —, cāsūrus,	<i>fall.</i>
Cædo, <sup>2</sup> cædēre, cēcīdi, cæsus, cæsūrus, D.	<i>cut, beat.</i>
*Cāno, <sup>3</sup> cānēre, cēcīni, —, cānendus,	<i>sing.</i>
*Curro, <sup>4</sup> currēre, cūcurri, —, cursūrus,	<i>run.</i>
*Disco, <sup>5</sup> discēre, didīci, —, discītūrus, discendus,	<i>learn.</i>
Fallo, <sup>6</sup> fallēre, fēfelli, falsus, fallendus,	<i>deceive.</i>
Pāgo, <sup>7</sup> pāgēre, pēpīgi, pactus,	<i>bargain, lay a wager.</i>
*Parco, <sup>8</sup> parcēre, pēperci or parsi, —, parsūrus,	<i>spare.</i>
*Pēdo, pēdēre, pēpēdi, Hor. 1. Sat. 8. 46. —,	<i>πᾶσσω.</i>
Pello, <sup>9</sup> pellēre, pēpūli, pulsus, pellendus,	<i>drive.</i>
Pendo, <sup>10</sup> pendēre, pēpendi, pensus, pensūrus,	<i>weigh.</i>
*Posco, <sup>11</sup> poscēre, pōposci, —, poscendus,	<i>demand.</i>
Pungo, <sup>12</sup> pungēre, pūpūgi, punctus,	<i>prick, sting.</i>
Tango, <sup>13</sup> tangēre, tētīgi, tactus, tactūrus, tangendus,	<i>touch.</i>
Tendo, <sup>14</sup> tendēre, tētēdi, tensus or tentus,	<i>stretch.</i>
Tundo, <sup>15</sup> tundēre, tūtūdi, tunsus or tusus,	<i>beat, pound.</i>

Also *Pārio*, I bring forth, List XXV.

<sup>1</sup> Cēcīdi, Virg. *Æn.* i. 158. et passim. Cāsūrus, Cic. *Cādīt*, for cādāt, Plaut.—<sup>2</sup> Cēcīdi, Juvenal. Cæsus, Liv. Cæsūrus, Justin. Cædendus, Cic. *Occisum iri*, Cic. Att. <sup>3</sup> Cēcīni, Virg. *Georg.* i. 378. et passim. Cānērit, for cēcīnērit, Festus in 'Rumenum.' Cānui, for cēcīni, Serv. ad Virg. *Georg.* ii. 384.: hence Cānītūrus, Vulgat. Apocalyp. viii. 13. Cante, for cānte, Carmen Saliare ap. Varr. L. L. vi. 3. Cānendus, Stat. Theb.—<sup>4</sup> Cūcurri, Cic. Cēcūri, Gell. Curristi, Tertull. Cursūrus, Ovid.—<sup>5</sup> Didīci, Cic. de Senect. Discītūrus, Apul. *Fragm.* ap. Prisc. Discendus, Plaut.—<sup>6</sup> Fēfelli, Cic. Falsus sum, I am deceived, Plaut. Fēfellitus sum, Petron. Fallendus, Catull.—<sup>7</sup> Pāgunt, Quintil. Pēpīgi, Quintil. Pēgi, Prisc. but he does not prove it by any authority. Paxim, for pēpīgērīm, I will lay a wager, Plaut. Pactus, Cic. off. i. 10. See Pango, List xiii. and Paciscor, List xxix.—<sup>8</sup> Pēperci, Cic. Parsi, Terent. Parcuit, for parsit, Næv. ap. Non. Parso, for peppercēro, Plaut. Parcītum est, in some edd. of Plin. xxxiii. 4., where Har- duin reads *parci*. Parsūrus, Liv.—<sup>9</sup> Pēpūli, Liv. Pulsi, for pēpūli, Ammian. but this is not to be imitated. Pulsus, Cic. de Orat. Pellendus, Justin.—<sup>10</sup> Pēpendi, Justin. Pendissent, Liv. xlv. 26. So in all the Mss. and in all edd. except Sigonius and Drakenborch., who read from conjecture, pēpendissent. See Voss. *Gram.* v. 26. Pensus, Ovid. Met. Pensūrus, Liv.—<sup>11</sup> Pōposci, Cic. Pēposci, Valer. Antias ap. Gell. vii. 9. Dēpōposci, Cic. Expōposci, Liv. Rēpōposci seems not to exist in the classics. See Mordeo, Second Conj. List iv. Poscendus, Sil. Poscītus, given by Priscian and other grammarians, does not exist.—<sup>12</sup> Pūpūgi, Cic. Pēpūgi, Atta ap. Gell. Punxi, Diomed. i. p. 369., but without authority. Pūpūgērāt, with the second syllable long, occurs in Prudent. Punctus, Cic. Of the Compound Rēpungo, I vex again, Rēpungēre only is found, Cic. Fam. Compungo, I puncture, makes Compunxi, Senec. Compunctus, Cic. Off. Dispungo, I mark off, reckon. Dispunxi, Vell. i. 13. Dispunctus, Tertull.—<sup>13</sup> Tāgo, for tango, Pacuv. ap. Fest. Tētīgi, Cic. Taxis, for tētīgērīs, Varr. ap. Non. Tactūrus, Cic. Tungendus, Hor.—<sup>14</sup> Tētēdi, Virg. *Æn.* v. 508. Tendisti, Propert. in the Mss. and early edd., but two Vatican Mss., and the edd. since Scaliger have *nextisti*. Carbāsa tendērant, Senec. Tensus, Lucan. Tentus, Lucr. <sup>15</sup> Tūtūdi, Varr. de L. L. Tunsi, Diomed. Tūsērunt, Næv. ap. Merulam in Collect. *Fragm.* Ennii p. 42. Tunsus, Virg. *Georg.* iv. 302. Tusus, Vitruv. The Compounds of Tango, Tendo, and Tundo, drop the reduplication of the Perfect. The Compounds of Tundo make tūdi, tūsus; yet Dētunsus, Apul. Met. Obtunsus, Virg. *Georg.* i. 252. Rētunsus, Plaut.



## XVII. The Compounds of *do* make *-didi*, *-dītus*:

Abdo, <sup>1</sup> abdēre, abdīdi, abdītus, abdendus,	hide.
Addo, <sup>2</sup> addēre, addīdi, addītus, addītūrus, D.	add.
Condo, <sup>3</sup> condēre, condīdi, condītus, condendus,	hide, lay up, build.
Crēdo, <sup>4</sup> crēdēre, crēdīdi, crēdītus, crēdītūrus, D.	believe.
Dēdo, <sup>5</sup> dēdēre, dēdīdi, dēdītus, dēdītūrus, D.	surrender.
Dīdo, <sup>6</sup> dīdēre, dīdīdi, dīdītus,	give out, divide.
Edo, <sup>7</sup> ēdēre, ēdīdi, ēdītus, ēdītūrus, ēdendus,	publish.
Indo, <sup>8</sup> indēre, indīdi, indītus, indendus,	put in.
Obdo, obdēre, obdīdi, obdītus,	oppose.
Perdo, <sup>9</sup> perdēre, perdīdi, perdītus, perditum, perditūrus, perdendus,	destroy.
Prōdo, <sup>10</sup> prōdēre, prōdīdi, prōdītus, prōdītūrus, prōdendus,	betray.
Reddo, <sup>11</sup> reddēre, reddīdi, reddītus, reddītūrus,	restore.
Subdo, subdēre, subdīdi, subdītus,	put under.
Trādo, <sup>12</sup> trādēre, trādīdi, trādītus, trādītūrus, D.	deliver.
Vendo, <sup>13</sup> vendēre, vendīdi, vendītus, vendītūrus, D.	sell.

## XVIII. Verbs that cannot be classed with any of the foregoing :

*Conquīnisco, <sup>14</sup> conquīniscere, conquexi, —,	stoop, sit, squat.
Fēro, <sup>15</sup> ferre, [tūli,] [lātus, lātūrus,] fērendus,	bear, suffer.
Confido, <sup>16</sup> confidēre, confīssus sum or confīdi,	rely on.
Mēto, <sup>17</sup> mētēre, messui, messus, mētendus,	mow, reap.

<sup>1</sup> *Abdendus*, Liv.—<sup>2</sup> *Addītūrus*, Tacit. Ann. *Addendus*, Ovid.—<sup>3</sup> *Condendus*, Liv.—<sup>4</sup> *Crēdītūrus*, Gell. *Crēdendus*, Cic. pro Cael.—<sup>5</sup> *Dēdītūrus*, Cæs. B. G. *Dēdendus*, Cic.—<sup>6</sup> The Participles in *ns*, *rus*, and *dus*, do not occur.—<sup>7</sup> *Edītūrus*, Sueton. *Edendus*, Cic. Fam.—<sup>8</sup> *Indendus*, Cels.—<sup>9</sup> *Perduis*, *perduit*, *perduint*, for *perdas*, *at*, *ant*, Plaut. *Perduunt*, for *perdunt*, Plaut. *Perditum*, Sallust. Catil. 52. *Perdītūrus*, Cic. de Orat. *Perdendus*, Ovid.—<sup>10</sup> *Prōduit*, in *Lege Censorina* ap. Fest. *Prōdītūrus*, Terent. *Prōdendus*, Cic.—<sup>11</sup> *Reddībo*, Plaut. *Reddītū īri*, Paul. Dig. *Reddītūrus*, Tacit. 'Ad vota Herculi reddenda,' Justin.—<sup>12</sup> *Trādītū īri*, Paul. Dig. *Trādītūrus*, Liv. *Trādendus*, Cic. de Orat.—<sup>13</sup> *Vendītūrus*, Plaut. *Vendendus*, Cic.—<sup>14</sup> *Conquexi*, Pompon. ap. Prisc.—<sup>15</sup> *Tūli* comes from the obsolete *Tūlo*, or *Tōlo*, whence *Tōlōro*, *-as*, *-avi*. See Diomed. Hence *Tētūli*, Plaut. *Tētūlissem*, Terent. Andr. *Tētūlēro*, Plaut. *Tētūlissem*, Rud. See note on *Tollo*. *Ferre* is a contraction of *Fērēre*. *Lātus*, seems to be formed from *Tūlātus*. See Voss. *Lātūrus*, Hor. *Fērendus*, Cic.—<sup>16</sup> *Confīssus sum*, Cæs. *Confiderunt*, Liv. *Fīsus sum*, The Perfect of the simple *Fīdo*, given by Prisc. VIII. p. 818 Charis. and Diomed. does not occur. *Fīdēbo*, Næv. ap. Non.—<sup>17</sup> *Messui*, Cato, ap. Prisc. *Dēmessui*, Cæs. Hemina ap. Prisc. *Messum fēci*, for *messui*, Charis. Another Perfect, *Messivi* is quoted by Prisc., but he condemns it. *Messus*, Virg. Æn. iv. 513. *Mētendus*, Cic.

Mitto, <sup>1</sup> mittere, misi, missus, missurus, mittendus,	send.
Percello, <sup>2</sup> percellere, percūli or percūsi, percussus,	strike, shock.
*Rūdo, <sup>3</sup> rūdere, rūdivi, —,	bray like an ass.
Scindo, <sup>4</sup> scindere, scīdi, scissus, scindendus,	cut.
Sēro, <sup>5</sup> sērere, sēvi, sātus, sāturus, sērendus,	sow.
*Sīno, <sup>6</sup> sīnere, sīvi, —, sīturus,	suffer.
*Tollo, <sup>7</sup> tollere, tolli, —, tollendus,	raise, lift up.
Sustollo, <sup>8</sup> sustollere, sustūli, sublātus, sublāturus,	raise, take away.
Vello, <sup>9</sup> vellere, velli or vulsi, vulsus, vellendus,	pull, pinch.

## XIX. Verbs forming the Perfect by transposition or elision :

<sup>1</sup> *Misi*, Ovid. Met. III. 38. et passim. *Misti*, for *mīsisti*, Catull. *Missus*, Virg. Æn. III. 595. et passim. *Missurus*, Hor. Art. Poët. 476. *Mittendus*, Justin.—<sup>2</sup> *Percūli*, Val. Flac. Terent. Cic. pro Mil. *Perculsi*, Ammian. *Perculsi* in some edd. of Horace, i. Od. 7. 11., and Terent. Andr. i. 1. 98.; but the true reading in the two last passages is *percussit*. *Percūlit*, passively for *percussus fuit*, Flor. *Percussus*, Catull. passim, which is also often confounded with *Percussus*. See Bentl. on Hor. Epod. xi. 2. Burm. on Ovid. Met. iv. 138.—<sup>3</sup> *Persius* Sat. III. 9. makes the first syllable in *Rudo* long. *Rūdīvi*, as if from *Rudio*, Apul. Met. *Rūdi* occurs only in grammars and dictionaries.—<sup>4</sup> *Scīdi*, Stat. III. Sylv. *Sciscīdi*, Afran. ap. Prisc. *Scēscīdi*, Gell. *Scissus*, Liv. passim. *Scindendus*, Liv. *Ab-scissurus*, Quintil. *Discindendus*, Cic.—<sup>5</sup> *Sēvi*, Cic. Verr. *Sātus*, Tibull. *Sāturus*, Plin. *Sērendus*, Tibull. *Sērundus*, Varr. R. R. *Consēro*, in the sense of sowing, planting, makes *ēvi*, *ītus*; in the sense of joining, putting together, it makes *erut*, *ertus*; as in Quintil. Decl. ix. 3. Ovid. Heroid. Epist. II. 58, &c. Yet ‘*arborem consēruisset*,’ Liv. x. 24., where some read *sēruisset*, others *consēruisset*. *Conserturus*, Liv. vi. 12. *Asserturus*, Sueton. *Consērendus*, Arnob. So, *Insēro*, I sow, plant, *ēvi*, *ītus*; *Insēro*, I ingraft, inoculate, insert, *ēruī*, *ertus*. Yet these are sometimes used one for the other. *Insūturus*, Colum. See *Sēro*, List XVIII.—<sup>6</sup> *Sīvi*, Cic. *Sīturus*, Cic. Plaut. *Sii*, for *sīvi*, Varr. ap. Diomed. Terent. *Siērit*, Liv. *Scistis*, Cic. *Sissem*, Liv. III. 18. *Sīni*, for *sīvi*, in some edd. of Plaut. and Terent. Andr. i. 2. 17. But this may have arisen from the similarity of *n* and *v* in the ancient Mss.—<sup>7</sup> *Tollisse*, Ulpian. Dig. *Tollit*, Pers. Sat. iv. 2., which is undoubtedly a Perfect, and the reading of all the Mss. and printed copies. See the passage, and Scaliger on Varr. R. R. i. 69. *Tētūli*, Diomed. See following note. *Tollendus*, Hor. i. Sat. 10. 51.—<sup>8</sup> *Sustollere*, Plaut. *Sustolle*, Plaut. Pæn. *Sustolli*, inf. Plaut. *Sustollens*, Catull. *Sustollant*, Id. *Sustollat*, Plaut. *Sustollit*, Seren. Samm. xxxviii. 716. *Sustūli*, Cic. *Sublātus*, Cæs. B. G. *Sublāturus*, Cic. Att.—<sup>9</sup> *Velli*, Cic. Verr. *Vulsi*, Lucan. *Vulsus*, Propert. *Vellendus*, Colum. So *Avello*, I tear away; *Avelli*, Curt. *Avulsi*, Lucan. *Avellendus*, Cic. Verr. *Divello*, I tear asunder; *Divelli*, Hirt. B. A. *Divulsi*, Senec. Hippol. *Evello*, I pluck up; *Evelli*, Cic. pro Sext. c. 28. Phædr. II. 2. 10. *Evulsi*, Quintil. Decl. *Evellendus*, Cic. *Prævello*, I pluck before; *Prævelli*, Tertull. adv. Gnost. c. 13. *Prævulsi*, Labr. ap. Diomed. *Rēvello*, I tear away; *Rēvelli*, Cic. *Revulsi*, Ovid. Met. In the former passage Heins. and Burm. read *rēvellit*, and in the latter *rēvelli*; which renders *Rēvulsi* doubtful; though Pierius reads so in Virg. Æn. iv. 427. the Vatican Ms. *Convello*, I tear in pieces, makes *Convelli*. Cic. pro Dom. c. 21. *Convellendus*, Cels. III. 4. *Convulsurus*, Cic. 2. *Dēvello*, I pull away, *Dēvelli*, Plaut. Pæn. iv. 2. 50. *Pervello*, I twitch, *Pervelli*, Cic. Tusc. II. Ascon. *Intervello*, I pluck here and there, *Intervulsi* only, Colum. v. 10.

Cerno, <sup>1</sup> cernĕre, crĕvi, crĕtus, cernendus,	sift, distinguish, see, de- cree, &c.
Sperno, <sup>2</sup> spĕrnĕre, sprĕvi, sprĕtus, spernendus,	separate, spurn, des- pise.
Sterno, <sup>3</sup> sternĕre, strĕvi, strĕtus, sternendus,	strew.
Tĕro, <sup>4</sup> tĕrĕre, trĭvi, trĭtus, tĕrendus,	rub, wear.
Sisto, <sup>5</sup> sistĕre, stĭti, stĭtus,	stop, make stand.

## XX. These change the vowel of the root :

Ago, <sup>6</sup> āgĕre, ĕgi, actus, actŭrus, āgendus,	do, drive.
Frango, <sup>7</sup> frangĕre, frĕgi, fractus, fractŭrus, D.	break.
Lino, <sup>8</sup> lĭnĕre, lĭvi or lĕvi, lĭtus,	anoint, daub.

To which add *Allĭcio*, *Cāpio*, *Fācio*, *Jācio*, and *Pārio*, from List XXV.

## XXI. These Verbs in -sco make -vi, -tus :

<sup>1</sup> The Perfect *Crĕvi* is used in the signification of *I have decreed*, Cic. de Leg. iii. 3. *I have resolved*, Plaut. *I have taken possession of an inheritance*, Cic. Att. vi. 1. *I have perceived*, i. e. *I have heard*, Titin. ap. Prisc. In this sense it occurs nowhere else. *Cerno*, I see, has no Perfect. *Crĕtus*, separated, sifted, Pallad. *Cernendus*, Ovid.—<sup>2</sup> *Sprĕvi*, Virg. Æn. iv. 679. *Sprĕtus*, Id. Georg. iv. 233. *Spernendus*, Colum.—<sup>3</sup> *Strĕvi*, Virg. Æn. viii. 719. et passim. *Strĕrat*, Manil. *Strasset*, Varr. ap. Non. *Strĕtus*, Virg. Ecl. vii. 54. et passim. *Sternendus*, Liv.—<sup>4</sup> *Trĭvi*, Hor. i. Sat. 1. 45. et passim. *Tristi*, for *trĭvisi*, in some edd. of Catull. See Tergeo, Second Conj. List v. *Intristi*, for *intrĭvisi*, Terent. Terui, for *trĭvi*, Plaut. Hence *Attĕruiſſe*, for *attrĭvisse*, Tibull. *Trĭtus*, Ovid. *Tĕrendus*, Ovid. Art. Am.—<sup>5</sup> The Perfect *Stĭti* seems to be used only in the sense of *appearing in court to a summons*, or of *appearing to one's recognizance*. See Cic. pro Quint. c. 6. Corn. Nep. Att. c. 9., and particularly Aul. Gell. ii. 14. The grammarians make the Perfect *Stĭti*, when the verb is used absolutely, and *Stĭtui*, when it is used actively. But they adduce no authority. *Stĭtus*, Cic. Off. & Ovid. These Compounds make *stĭti*, but have no Perfect Participle: \**Absisto*, I stand off, desist; \**Assisto*, I stand by; \**Consisto*, I stand fast, halt; \**Dĕsisto*, I desist; \**Existo*, I come forth, appear; \**Insisto*, I tread upon, insist; \**Intersisto*, I stop in the midst; \**Obsisto*, I oppose; \**Persisto*, I persevere; \**Rĕsisto*, I stand still; and \**Subsisto*, I stop, withstand. \**Circumsisto*, has neither Perfect nor Perfect Participle.—<sup>6</sup> *Ēgi*, Hor. *Actus*, Id. iii. Od. 7. 5. et passim. *Actŭrus*, Liv. *Agendus*, Cæs. B. G. *Azim*, for *ĕgĕrim*, Pacuv. Vid. Voss. Gramm.—<sup>7</sup> *Frĕgi*, Ovid. Met. *Fractus*, Cic. Phil. *Fractŭrus*, Claud. *Frangendus*, Vell.—<sup>8</sup> Some grammars and dictionaries give us three perfects for *Lino*: *Lĭvi*, *Lĕvi*, and *Lĭni*; and the Oxford annotators on Lily add a fourth, *Lĭni*. *Lĭvi*, Juvenal. Sat. Quintil. *Levi*, Hor. (*Oblĕvĕrunt*, Gell.); and this seems to be the Perfect of the obsolete *Leo*. For *Lĭni* we have only the authority of Prisc., who quotes *Oblĭnĕrunt* from Varr., where no such word is to be found; and of Voss. Gram. v. 29, who cites *Lĭnisti*, from Quintil. Decl. i. 15., where the Mss. and best edd. have *Lŭsisti*. *Lĭni* is a contraction of *lĭnivĭ* and comes from *Lĭnio* of the Fourth Conj. So *Oblĭnĭerit*, for *oblĭnivĕrit*, Paul. *Lĭtus*, Plin. *Lisse*, for *lĭvisse*, Spartian. in Adrian.

*Cresco, <sup>1</sup> crescēre, crēvi, —,	grow.
Nosco, <sup>2</sup> noscēre, nōvi, nōtus, noscītūrus, noscendus,	learn to know.
Ignosco, <sup>3</sup> ignoscēre, ignōvi, ignōtus, ignōtūrus, ignoscendus,	pardon.
Agnosco, <sup>4</sup> agnoscēre, agnōvi, agnītus, agnōtūrus, agnoscendus,	recognize.
Cognosco, <sup>5</sup> cognoscēre, cognōvi, cognītus, cognītu, cognītūrus, cognoscendus,	know.
Pasco, <sup>6</sup> pascēre, pāvi, pastus, pastum, pastūrus, pascendus,	feed.
Quiesco, <sup>7</sup> quiscēre, quiēvi, quiētus, quiētūrus,	rest.
Scisco, <sup>8</sup> sciscēre, scīvi, scītus, sciscendus,	ordain.
Suesco, <sup>9</sup> suescēre, [suēvi,] suētus,	be accustomed.

XXII. Inceptives in -sco, when their Primitives exist, have no Perfect of their own. The following, whose Primitives are obsolete, make -ui:

Coalesco, <sup>10</sup> coālescēre, coālui, coālītus,	grow together.
*Consānesco, <sup>11</sup> consānescēre, consānuī, —,	grow sound.
*Consēnesco, <sup>12</sup> consēnescēre, consēnuī, —,	grow old.
*Contīcesco, <sup>13</sup> contīcēscēre, contīcui, —,	be silent.
*Convālesco, <sup>14</sup> convālescēre, convālui, —	grow strong.

<sup>1</sup> *Crēvi*, Cic. *Crētus*, born, descended, comes by Syncope from *creātus*; neither does the Supine *Crētum*, nor the Participle *Crētūrus*, as coming from *Cresco*, occur in the classics. *Cresse*, for *crēvisse*, Lucr.—<sup>2</sup> *Nōvi*, Ter. *Nosti*, *nōram*, *nosse*, *nōrim*, &c. Cic. *passim*. *Nōmus*, for *nōvīmus*, Enn. ap. Diomed. *Nōtus*, Cic. *passim*. *Noscītūrus*, Liv. viii. 32. ap. Ainsworth, *Noscendus*, Liv.—<sup>3</sup> *Ignōvi*, Cic. *Ignōtus*, Hirt. *Ignōtūrus*, Cic. *Ignoscītūrus*, Piso Frugi. *Ignoscendus*, Virg. Georg. iv. 489. *Ignosset*, for *ignōvisset*, Sil.—<sup>4</sup> *Agnōvi*, Cic. *Agnōrunt*, Ovid. *Agnītus*, Tacit. Ann. *Agnōtus*, Pacuv. ap. Prisc. *Agnōtūrus*, Sallust. Hist. ii. ap. Prisc. *Agnoscendus*, Sil.—<sup>5</sup> *Cognōvi*, Virg. *Æn.* ix. 245. *Cognossem*, *Cognōram*, *Cognōro*, &c. Cic. *passim*. *Cognītus*, Cic. Off. i. 6. et *passim*. *Cognītu*, Val. Max. *Cognītūrus*, Anl. Gell. *Cognoscendus*, Ovid.—<sup>6</sup> *Pāvi*, Tibull. *Pastus*, Cic. c. 25. *Pastum*, Plaut. *Pastūrus*, Varr. R. R. *Pascendus*, Hor. *Pascor*, in Plin. ix. 3. Virg. Georg. iii. 314. iv. 181. *Æn.* ii. 471. &c. &c., may be considered as a Deponent, (see Serv. on Virg. *Æn.* i. 189. ii. 215.) or as a Passive, with a Greek construction. But the former seems preferable. Prisc. cites the Supine *Compescitum*, but without authority. *Compescita*, Inscript.—<sup>7</sup> *Quiēvi* Virg. *Æn.* vi. 226. *Quiētus* is used as an adjective. *Quiētūrus*, Cic. de Orat.—<sup>8</sup> *Scīvi*, Cic. Off. *Scītus*, decreed, Cic. de Leg. i. 15. *Sciscendus*, ibid. *Sciscor*, depon. Prisc. *Rescītum*, Terent.—<sup>9</sup> *Suēvi*, dissyll. Propert.; but this seems to come rather from *Sueo* of the Second Conj., which we find in Lucr. i. 54. 301. *Suērunt*, for *suēvērunt*, Cic. de Nat. Deor. *Suērunt*, dissyll. for *suēvērunt*, Sil. *Suesti*, for *suēvistī*, Cic. Fam. xv. 8. *Suētus*, Lucan. or *Suētus*, Hor. i. Sat. 8. 17.—<sup>10</sup> *Coālui*, Sallust. Jug. *Coālītus*, Tacit. Hist. iv. 55.—<sup>11</sup> *Consānuī*, Cels.—<sup>12</sup> *Consēnuī*, Ovid.—<sup>13</sup> *Contīcui*, Ovid.—<sup>14</sup> *Convālui*, Ovid.



*Crēbresco, <sup>1</sup> crēbescēre, crēbrui or crēbui, —, —, —,	increase more and more.
*Dēliquesco, <sup>2</sup> dēliquescēre, dēlicui, —, —, —,	become liquid.
*Dēlītesco, <sup>3</sup> dēlītescēre, dēlītui, —, —, —,	lurk.
*Dulcesco, <sup>4</sup> dulcessēre, dulcui, —, —, —,	grow sweet.
*Dūresco, <sup>5</sup> dūrescēre, dūrui, —, —, —,	grow hard.
*Elanguesco, <sup>6</sup> elanguescēre, elanguui, —, —, —,	become feeble.
*Emarcesco, <sup>7</sup> emarcescēre, emarcui, —, —, —,	fade away.
*Erubesco, <sup>8</sup> erūbescēre, erūbui, —, —, —,	blush.
*Evānesco, <sup>9</sup> evānescēre, evānui, —, —, —, evānītūrus,	disappear.
*Evilesco, <sup>10</sup> evillescēre, evilui, —, —, —,	grow cheap.
*Exāresco, <sup>11</sup> exārescēre, exārui, —, —, —,	grow dry, wither.
*Excandesco, <sup>12</sup> excandescēre, excandui, —, —, —,	grow hot, be enraged.
*Exhorresco, <sup>13</sup> exhorrescēre, exhorruui, —, —, —,	shudder, dread.
*Expallesco, <sup>14</sup> expallescēre, expallui, —, —, —,	turn pale, dread.
*Extimesco, <sup>15</sup> extimescēre, extimui, —, —, —,	be afraid.
*Frāresco, <sup>16</sup> frārescēre, frācui, —, —, —,	grow mouldy.
*Ināresco, <sup>17</sup> inārescēre, inārui, —, —, —,	grow dry, wither.
*Incrēbresco, <sup>18</sup> incrēbescēre, incrēbrui or incrēbui, —, —, —,	increase, grow frequent.
*Indōlesco, <sup>19</sup> indōlescēre, indōlui, —, —, —, indōlescendus,	grieve.
*Innōtesco, <sup>20</sup> innōtescēre, innōtui, —, —, —,	become known.
*Intūmesco, <sup>21</sup> intūmescēre, intūmui, —, —, —,	begin to swell.
*Irraucesco, <sup>22</sup> irraucescēre, irraucui, —, —, —,	grow hoarse.
*Māresco, <sup>23</sup> mārescēre, mārui, —, —, —,	grow lean.
*Mātūresco, <sup>24</sup> mātūrescēre, mātūrui, —, —, —,	ripen.
*Obbrūtesco, <sup>25</sup> obbrūtescēre, obbrūtui, —, —, —,	become brutish, or senseless.
*Obcallesco, <sup>26</sup> obcallescēre, obcallui, —, —, —,	become callous.
*Obdūresco, <sup>27</sup> obdūrescēre, obdūrui, —, —, —,	grow hard.

<sup>1</sup> *Crebresco* and its Compounds make *bui* oftener than *brui*: *Crebuerat*, Apul. Met. al. *crebruerat*. 'Libri et Mss. variant, et cum iis eruditorum sententiā.' Facciolat.—<sup>2</sup> *Delicui*, Ovid. Trist.—<sup>3</sup> *Dēlītui*, Cæs. B. G. Though *Diliteo* does not exist now, yet we find its Participle *Dēlītens* in Plin. xxxv. 1.—<sup>4</sup> *Dulcui*, Paulin. Nolan. *Dulcīt* occurs in Lucr. ii. 473., where some read *Dulcis*; others *Dulcet*, as if from *Dulceo*.—<sup>5</sup> *Durui*, Met. *Dureo*. mentioned by Prisc., and by Servius on Virg. Georg. i. 91., does not exist.—<sup>6</sup> *Elanguui*, Val. Flac. iv. 572.—<sup>7</sup> *Emarcui*, Plin.—<sup>8</sup> *Erūbui*, Ovid. Fast.—<sup>9</sup> *Evānui*, Virg. Æn. ix. 658. *Evānītūrus*, Lactant.—<sup>10</sup> *Evilui*, Sueton. Claud.—<sup>11</sup> *Exārui*, Cic. Fam.—<sup>12</sup> *Excandui*, Cic. Tusc.—<sup>13</sup> *Exhorruui*, Ovid. Met. Yet *Exhorreat* is found in Colum. x. 154.—<sup>14</sup> *Expallui*, Hor.—<sup>15</sup> *Extimui*, Terent. Hec. *Extimērentur* occurs in Tacit. Ann. xv. 71., but it is rendered doubtful by various readings.—<sup>16</sup> *Frācui*, Cato, R. R.—<sup>17</sup> *Inārui*, Colum.—<sup>18</sup> Some prefer writing *Incrēbresco*. See *Crēbresco*. *Incrēbrui*, Cic. Orat. c. 20. Phil. xiv. 5.—<sup>19</sup> *Indōlui*, Ovid. Trist. *Indōlescendus*, Sidon.—<sup>20</sup> *Innōtui*, Ovid. Am.—<sup>21</sup> *Intūmui*, Ovid. Fast.—<sup>22</sup> *Irraucuērit*, Cic. Or. i. 61., where some some read *irrausērit*.—<sup>23</sup> *Mārui*, Festus in 'Curionem.'—<sup>24</sup> *Mātūrui*, Ovid.—<sup>25</sup> *Obbrūtui*. Festus in 'Obrutūit.'—<sup>26</sup> *Obcallui*, Cels.—<sup>27</sup> *Obdūrui*, Cic. Tusc.



*Obmūtesco, <sup>1</sup>	obmūtescēre, obmūtui, —, grow dumb, become silent.
*Obstūpesco, <sup>2</sup>	obstūpescēre, obstūpui, —, be amazed.
*Obsurdesco, <sup>3</sup>	obsurdescēre, obsurdui, —, grow deaf.
*Pērāresco, <sup>4</sup>	pērārescēre, pērārui, —, grow dry.
*Percrebresco, <sup>5</sup>	percrebescēre, percrebrui or percrebui, be divulged, prevail.
*Pērhopesco, <sup>6</sup>	pērhorrescēre, pērhorruui, —, shudder, dread.
*Pertimesco, <sup>7</sup>	pertimescēre, pertimui, —, pertimescendus, fear greatly.
*Rēc rūdesco, <sup>8</sup>	rēc rūdescēre, rēc rūdui, —, grow raw, be sore again.
*Rēlanguesco, <sup>9</sup>	rēlanguescēre, rēlangui, —, be languid.
*Rēviresco, <sup>10</sup>	rēvirescēre, rēvīruui, —, become green again.
*Vilesco, <sup>11</sup>	vilescēre, vilui, —, become worthless.

## XXIII. These make -ēvi:

Adōlesco, <sup>12</sup>	ādōlescēre, ādōlēvi, ādultus, grow up.
Exōlesco, <sup>13</sup>	exōlescēre, exōlēvi, exōlētus, grow old.
Mansuesco, <sup>14</sup>	mansuescēre, mansuēvi, mansuētus, grow mild, become tame; make tame.

To which add :

Exardesco, <sup>15</sup>	exardescēre, exarsi, exarsus, be inflamed.
*Rēfrigesco, <sup>16</sup>	rēfrigescēre, rēfrixi, —, grow cool.
*Rēvivisco, <sup>17</sup>	rēviviscēre, rēvixi, —, rēvictūrus, revive, come to life.

XXIV. The following Inceptives, though having no other verbal form, want the Perfect:

*Ægresco,	grow sick.	*Fātisco,	gape, grow faint.
*Dītesco,	grow rich.	*Incurvesco,	bow down.
*Grandesco,	grow big.	*Intēgrasco,	be renewed.
*Grāvesco,	grow heavy.	*Jūvēnesco,	grow young.

<sup>1</sup> Obmūtui, Plin. Virg. Æn. iv. 279.—<sup>2</sup> Obstūpui, Cic. de Div.—<sup>3</sup> Obsurdui, Cic. Somn. Scip.—<sup>4</sup> Perrārui, Colum.—<sup>5</sup> Percrebrui, Cæs. B. C. Percrebui, Cic. Verr. Tacit. Ann. xii. 6.—<sup>6</sup> Pērhorruui, Ovid. Met. vi. 704.—<sup>7</sup> Pertimui, Nepos in Alcib. o. 5. Yet Pertimens, Lactant. Pertimescendus, Cic. Fam. i. 9.—<sup>8</sup> Rēc rūdui, Liv. x. 19.—<sup>9</sup> Relangui, Ovid. Amor. ii. 9. 27.—<sup>10</sup> Rēvīruui, Auct. ad Heren. iv. 34. Rēvirens occurs in Albinor. ii. 113.—<sup>11</sup> Vilui, Avien. in Arat. 318. Of this Verb the Perfect only is found. See Evilesco.—<sup>12</sup>, <sup>13</sup> See Oleo, Second Conj. List. ii. Adōlui, in the same sense, Varr. ap. Prisc. Adultus, Cic. Tusc. Exōleo, mentioned by Prisc. does not exist in the classics.—<sup>14</sup> Mansuevi, Lucan. Mansuētus, Varr. R. R.; but it is generally used as a mere Adjective.—<sup>15</sup> Exarsi, Virg. Æn. viii. 219. Exarsus, Cod. Justin.—<sup>16</sup> Rēfrixi, Cic. Rēfrigui, Veget. R. V.—<sup>17</sup> Rēvixi, Cic. Verr. Yet Revivent, Paulin. Nolan. Revicturus, Senec. Med.

*Lăpidesco,	<i>petrify.</i>	*Rancesco,	<i>grow mouldy.</i>
*Mitesco,	<i>grow mild.</i>	*Răpușesco,	<i>become childish.</i>
*Mollesco,	<i>grow soft.</i>	*Sterileșco,	<i>grow barren.</i>
*Pinguesco,	<i>grow fat.</i>	*Tănăresco, or	
*Plumescó,	<i>be sledged.</i>	*Tănăresco,	<i>grow tender.</i>
*Puăresco,	<i>play the child.</i>	*Uvesco,	<i>grow moist.</i>

## XXV. Twelve Verbs of the Third Conjugation end in -io:

Allicio, <sup>1</sup> allīcēre, alexi or allīcui, allectus, allīciendus,	<i>allure.</i>
Aspicio, <sup>2</sup> aspīcēre, aspexi, aspectus, aspīciendus,	<i>behold.</i>
Cāpio, <sup>3</sup> cāpēre, cēpi, captus, captūrus, cāpiendus,	<i>take.</i>
Cupio, cupēre, cupui or cupii, cupītus, cupiendus,	<i>desire.</i>
Fācio, <sup>4</sup> fācēre, fēci, factus, factum, factu, factūrus, fāciendus,	<i>do make.</i>
Fōdio, <sup>5</sup> fōdēre, fodi, fossus,	<i>dig.</i>
*Fūgio, <sup>6</sup> fūgēre, fūgi, —, fūgītūrus, fūgiendus,	<i>fly.</i>
Jācio, <sup>7</sup> jācēre, jēci, jactus, jāciendus,	<i>cast.</i>
Pārio, <sup>8</sup> pārēre, pēpēri, partus, pārītūrus, pārīendus,	<i>bring forth, procure, get.</i>
Concūtio, <sup>9</sup> concūcēre, concussi, concussus, concūtiendus,	<i>shake, move violently.</i>

<sup>1</sup> *Alexi*, Plaut. *Allīcui*, Piso. Hist. ap. Prisc. et Hygin, Poët. Astron. Charis, III. p. 217., and Diomed. I. p. 364., give *Allīceo*, -es; and the latter adds that *Allīcio* was the ancient form. *Allectūrus* comes from *Allēgo*. *Allīciendus*, Ovid. Art. Am. *Elīcio*, I draw out, makes *Elīcui*, Liv. v. 15. *Elezi*, Arnob. *Illīcio*, I inveigle, *Illexi*, Plaut. Sallust. Cat. c. 59. *Pellicio*, I entice, deceive, *Pellexi*, Cic. pro Cluent. Terent. *Pellicui*, Liv. Laodam, ap. Prisc. *Pelliceo*, -es, Charis.—<sup>2</sup> *Aspexi*, Cic. passim. *Aspexit*, for *aspexerit*, Plaut. *Aspectus*, Tacit. Agric. c. 40. *Aspīciendus*, Ovid. *Inspectūrus*, Virg. Æn. II. 47. *Inspīciendus*, Ovid. *Perpectu*, Festus,—<sup>3</sup> *Cēpi*, Propert. *Captus*, Cic. Cat. III. 7. et passim. *Exceptum īri*, Cic. *Captūrus*, Sueton. Vesp. *Cāpiendus*, Terent. *Capsis*, for *cāpē si vis*, Cic. Orat. 45. Quintil. I. 5. *Capso*, is, it, for *cēpēro*, is, it, Plaut.—<sup>4</sup> *Fēci*, Virg. Ecl. I. 6. et passim. *Factus*, Cic. Verr. VI. 18. et passim. *Factum īri*, Cic. Fam. *Factu*, Id. ibid. VII. 3. *Factūrus*, Liv. XXVI. 25. *Fāciendus*, Val. Flac. *Fācē*, for *fac*, Val. Flac. *Fāciem*, for *fāciam*. Cato ap. Quintil. *Fazo*, -is, -it. See Irreg. Verbs.—<sup>5</sup> *Fōdi*, Sil. *Fossus*, Plin. 'Ad *fōdiendos*, puteos,' Hirt. B. Alex.—<sup>6</sup> *Fūgi*, Stat. Theb. Albinov. shortens the first syllable: 'Sic illi vixere, quibus fuit aurea virgo, Quæ bene præcinctos postmodo pulsa fūgit,' unless this can be accounted for by Heterosis. *Fūgītūrus*, Ovid. *Fūgiendus*, Cic. Off. 'Mors fūgitur,' Cic. de Leg.—<sup>7</sup> *Jēci*, Liv. I. 12. et passim. *Jactus*, Virg. Ecl. VI. 41. et passim. *Dējectum*, Hor. *Rējectum*, Cic. *Jāciendus*, Curt. *Abiectūrus*, Cic. *Adjāciendus*, Quintil.—<sup>8</sup> *Pēpēri*, Tibull. *Pārīi*, for *pēpēri*, Cato, R. R. *Pārībit*, for *pārīet*, Pompon. ap. Non. *Pārīre*, for *pārēre*, Enn. ap. Varr. L. L. *Partus*, Virg. Æn. VI. 89. *Partus* is used like the Participle of a Deponent in Colum., having brought forth. *Pārītūrus*, Cic. Orat. *Pārīndus*, Cic. Fam.—<sup>9</sup> See Quatio, List XXVIII. *Concussi*, Juv. Sat. x. 328. *Concussus*, Virg. Georg. I. 159. *Concūtiendus*, Cels. *Discussūrus*, Liv. *Discūtiendus*, Cels. *Dēcussu*, Plin.

Răpio,<sup>1</sup> răpère, răpui, raptus, raptūrus, răpiendus, snatch.  
 \*Săpio,<sup>2</sup> săpère, săpivi or săpii, —, savour, be wise.

## XXVI. To which add four Deponents in -ior:

Grădior,<sup>3</sup> grădēris or grădēre, [grădi,] gressus, go, walk, advance.  
 Mōrior,<sup>4</sup> mōrēris or mōrēre, mōri or mōriri, mortuus, dic.  
 mōritūrus, rise,  
 Orior,<sup>5</sup> ōrēris or ōrēre, ōriri, ortus, ōritūrus, ōriundus, spring up.  
 Pătior,<sup>6</sup> pătēris or pătēre, pāti, passus, passūrus, pāti-  
 endus, suffer, endure.

## XXVII. The following have neither the Perfect nor the Perfect Participle Passive:

*Ambigo,	doubt.	*Glisco, <sup>9</sup>	grow, increase.
*Clango, <sup>7</sup>	sound as a trumpet.	*Gruo, <sup>10</sup>	crunk like a crane.
*Claudo,	be lame.	*Nexo, <sup>11</sup>	bind, tie.
*Cluo, <sup>8</sup>	be famous.	*Sătăgo,	be busily employed.

*Sallo*,<sup>12</sup> I season with salt, makes *salsus*, *salsūrus*; but has no Perfect.

## XXVIII. The Perfects of the following are doubtful:

Frendo,<sup>13</sup> frendēre, frendi, fressus or frēsus, gnash the teeth, break, bruise.

<sup>1</sup> *Răpui*, Phædr. *Raptus*, Virg. *Æn.* i. 382. et passim. *Raptūrus*, Stat. *Theb.* *Răpiendus*, Ovid. *Direptum*, Sil. *Ereptum*, Terent. *Præreptum*, Plaut.—<sup>2</sup> *Săpivi*, Næv. ap. Prisc. *Săpisti*, Mart. *Săpisset*, Plaut. *Rud.* iv. 1. 8., where Priscian, vii. p. 328. ed. Krehl. reads *săpuisset*; but two of Krehl's Mss. of Priscian have *săpisset*, and another *săpivisset*. The editio princeps of Plautus in the British Museum, the Mediol. an. 1490., and the edd. of Carpentar, Lucas Olchinnensis, and Lambinus, exhibit *săpuisset*; but the Burney Ms., No. 228., in the British Museum, all the Palatine Mss. and the edd. since Lambinus, have *săpisset*. The Mss. of Bohte seem to have the same, since he does not mention a various reading. *Rēsăpio*, I savour of, makes *ivi*, *ii*, or *ui*: *Rēsăpivi*, Sueton. *Rēsăpui*, Cic. *Rēsăpisti*, Plaut. *Rēsăpiuisse*, Terent. *Consăpui* and *Dēsăpui*, the Perfects of *Consăpio*, I am perfectly in my senses, and *Dēsăpio*, I am foolish, occur only in grammars and dictionaries.—<sup>3</sup> The infinitive does not occur except in the Compounds. *Gressus*, Virg. *Æn.* vi. 633. The Compounds make *grădior*: *Prôgrădior*, I advance, *prôgrădēris* or *prôgrădēre*, *prôgrădi*, *prôgressus*, *prôgressūrus*, &c. <sup>4</sup> *Mōrimur*, Enn. ap. Prisc. *Mōri*, Tibull. *Mōriri*, Ovid. Met. *Mortuus*, Cic. passim. *Mōritūrus*, Tacit. Hist. iii. 10.—<sup>5</sup> *Ōriri*, Lucr. Cic. Quintil. *Ortus*, Hor. *Ōritūrus*, ibid. *Oriundus*, descended, Liv. i. 49. et passim.—<sup>6</sup> *Passus*, Virg. *Æn.* i. 203. et passim. *Passūrus*, Ovid. *Pătendus*, Id. Trist.—<sup>7</sup> Some give this verb the Perfect *Clanzī*, others *Clangui*; but we have not any authority for either.—<sup>8</sup> *Cluit*, Prudent. *Cluērent*, Auson. Prof.—<sup>9</sup> *Glisco* seems to be an Inceptive. *Gliscrētur*, pass. Sempron. ap. Non.—<sup>10</sup> This Verb occurs in the Carmen de Philom. v. 23., and in Paul. ex Festo.—<sup>11</sup> Neither *Nexo*, *is*, nor *Nexo*, *as*, has a Perfect. See *Necto*, List XIII.—<sup>12</sup> *Sallērent*, Sallust. ap. Prisc. *Sallēre*, Lucil. *Sal-lunt*, Id. ap. Diomed. *Salsus*, salted. Colum. *Salsūrus*, Mummius ap. Prisc. See *Sallio*, Fourth Conj. List IV.—<sup>13</sup> *Frendi* and *Frendui* are given in some grammars and dictionaries. See *Frendeo*, Second Conj. List. ix.

Frigo,<sup>1</sup> frigēre, frixi, frictus or frixus,  
 \*Fūro,<sup>2</sup> fūrēre, fūrui, —,  
 Lingo,<sup>3</sup> lingēre, linxi, linctus, lingendus,  
 Pando,<sup>4</sup> pandēre, pandi, passus or pansus,  
 Quatio,<sup>5</sup> quātēre, quassi, quassus,  
 \*Viso,<sup>6</sup> vīsere, visi, —,

*fry, parch.*  
*be mad, rage.*  
*lick.*  
*open.*  
*shake, agitate.*  
*go see, visit.*

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<sup>1</sup> *Frixi*, Diomed. *Frictus*, Cels. *Frixus*, Cels. Sidon.—<sup>2</sup> *Fūrui*, Serv. ad. *Æn.* i. 45. *Fūrūrunt*, Sedul. i. 196., where some read *servērunt*; *Fūrui*, Plin. xxxiii. 53. edd Harduin. Bipont. Miller. Franz. *Fuērūt* in the edd. before Harduin. *Fūrūt*, Brotier.; but he does not say on what authority. *Fūro*, *fūrītis*, and all the persons of the Futures and Imperative are nowhere to be found. We meet with *Fūrīmus* and *fūrāt* in Senec. Ep. 95. *Fūrio*, is, Sidon. Carm. xxii. 94.—<sup>3</sup> *Līnxi*, given in grammars and dictionaries, does not occur in the classics now extant. Yet we have *Linctus*, Plin. xxxv. 15. and *Lingendus*, xxxi. 9.—<sup>4</sup> *Pandi*, Prisc. x. p. 891.; but he cites no authority. *Passus*, Ovid. Virg. *Æn.* i. 483. et passim. *Pansus*, Vitruv. The Compounds also want their Perfects. *Dispando*, I spread abroad, has only *Dispansus*, Plin. *Expando*, I spread out, *Expassus*, Tacit. Hist. Cæcil. ap. Non. *Expansus*, Plin. *Oppando*, I spread over against, *Oppassus*, Tertull. Apol. *Oppansus*, Id. *Prōpando* does not occur; yet *Prōpassus*, Apul. Florid. *Prōpansus*, Id.—<sup>5</sup> *Quassi* is found only in grammars and dictionaries. *Quassus*, Ovid. *Dēcussu*, Plin. See *Concūtio*, List xxv.—<sup>6</sup> The Perfects *Vīsi*, *Invīsi*, *Rēvīsi*, are found only in grammars and dictionaries.



## XXIX. DEPONENTS.

Amplector, <sup>1</sup>	amplectēris or amplectēre, amplecti, am-	
	lexus, amplectendus,	<i>embrace, encircle.</i>
Apiscor, <sup>2</sup>	āpiscēris or āpiscēre, āpisci, aptus,	<i>get.</i>
Commīniscor, <sup>3</sup>	commīniscēris or commīniscēre, com-	
	mīnisci, commentus,	<i>devise, invent.</i>
Complector, <sup>4</sup>	complectēris or complectēre, complecti,	
	complexus,	<i>embrace, compass, comprehend.</i>
*Dēfētiscor, <sup>5</sup>	dēfētiscēris or dēfētiscēre, dēfētisci, —	<i>be weary.</i>
Expergiscor, <sup>6</sup>	expergiscēris or expergiscēre, expergisci,	
	experrectus,	<i>awake, rise.</i>
Fruor, <sup>7</sup>	fruēris or fruēre, frui, frūtus or fructus, frūitū-	
	rus, fruendus,	<i>enjoy, reap the fruits of.</i>
Fungor, <sup>8</sup>	fungēris or fungēre, fungi, functus, functūrus,	
		<i>discharge, perform a duty.</i>
*Irascor, <sup>9</sup>	īrascēris or irascēre, īrasci, —	<i>be angry.</i>
Lābor, <sup>10</sup>	lābēris or lābēre, lābi, lapsus, lapsūrus,	<i>glide, slip, err, fall</i>
		<i>gently, decay.</i>
Lōquor, <sup>11</sup>	lōquēris or lōquēre, lōqui, lōcūtus, lōcūtū-	
	rus, lōquendus,	<i>speak.</i>
Nanciscor, <sup>12</sup>	nanciscēris or nanciscēre, nancisci, nactus,	
		<i>find by chance, find, obtain.</i>

<sup>1</sup> *Amplecto*, is, Prisc. and Diomed. *Amplexētur*, *amplecti*, pass. Prisc. VIII. p. 791. *Amplector*, *āris*, Prisc. ibid. *Amplexus*, having embraced, Ovid. *Amplexus*, pass. Petron. ap. Prisc. *Amplectendus*, Manil., where some Mss. have *amplectandus*.—<sup>2</sup> *Apiscuntur*, pass. C. Fannius ap. Prisc. VIII. p. 791. *Aptus*, Plaut. ‘*Apiscendi*, favoris facultas,’ Tacit. Ann. I. 31. The compounds make *-eptus*.—<sup>3</sup> *Commīniscimus*, act. Apul. Met. *Commentus*, having devised, Cic. Nat. Deor. *Commentus*, pass. feigned, fictitious, Ovid.—<sup>4</sup> *Complecto*, act. Pompon. ap. Non. *Complecti*, pass. Cic. ap. Prisc. *Complexus*, having embraced, Stat. Sylv. *Complexus*, enfolded, interwoven, Lucr. and Plaut. Amph.—<sup>5</sup> *Dēfātiscens*, Plin. as if from *Dēfātiscor*. *Dēfessus* is a mere adjective. The simple *Fātiscor* occurs in Lucr. v. 309. *Fātisco*, I faint, am exhausted, Val. Flac. and Stat. Sylv. passim.—<sup>6</sup> *Experrectus essem*, Cic. Att.—<sup>7</sup> *Frūitus*, Senec. Epist. *Fructus*, Lucr. III. 953. *Perfructus*, Cic. Fragm. ap. Prisc. x. p. 883. *Frūitūrus*, Cic. Tusc. *Frūitūrum*, Apul. Apol. where some read *Fructūrum*. See Voss. Anal. III. 32. *Fruendus*, Ovid.—<sup>8</sup> *Fungi*, pass. Sex. Pedius ap. Paul. Dig. *Functus*, Hor. *Functūrus*, Apul. Met. ‘*Ad suum munus fungendum*,’ Cic. Tusc. III. 7.—<sup>9</sup> *Irascēre*, act. for *īrasci*, Pompon. *Irātus* is an adjective.—<sup>10</sup> *Lapsus*, Val. Flac. Some Mss. of Virgil have *lapsus*, Georg. III. 448. and *ēlabsus*, II. 305. *Lapsūrus*, Ovid.—<sup>11</sup> *Lōquēre*, *lōquis*, act. Petron. Frag. Trag. *Lōcūtus*, Cic. *Lōcūtūrus*, Ovid. *Lōquendus*, Mart. v. 26.—<sup>12</sup> *Nactus*, Cic. in Orat. et passim. *Nactus*, optt. codd. Liv. XXIII. 2. and Plaut.



Nascor, <sup>1</sup>	nascēris or nascēre, nasci, nātus, nātu, nascitūrus,	be born, spring up.
Nitor, <sup>2</sup>	nitēris or nītēre, nīti, nixus or nīsus, nīsūrus,	strive, endeavour, be in labour.
Obliviscor, <sup>3</sup>	obliviscēris or obliviscēre, oblivisci, oblitus, obliviscendus,	forget.
Pāciscor, <sup>4</sup>	pāciscēris or pāciscere, pācisci, pactus, pāciscendus,	bargain.
Prōfīciscor, <sup>5</sup>	prōfīcisceris or prōfīciscēre, prōfīcisci, prōfectus, prōfectūrus,	set out on a journey, go.
Quēror, <sup>6</sup>	quērēris or quērēre, quēri, questus, questum, questūrus, quērendus,	lament, bewail.
*Rēmīniscor, <sup>7</sup>	rēmīniscēris or rēmīniscēre, rēmīnisci, ———,	call to mind, recollect.
*Ringor,	ringēris or ringēre, ringi, ———,	grin, show the teeth.
Sēquor, <sup>8</sup>	sēquēris or sēquēre, sēqui, sēcutus, sēcūtūrus, sēquendus,	follow.
Tuor, <sup>9</sup>	tuēris or tuēre, ———, tūtus, tuendus,	see, protect.
Ulciscor, <sup>10</sup>	ulciscēris or ulciscēre, ulcisci, ultus, ultum, ulciscendus,	avenge, punish.
Utor, <sup>11</sup>	ūtēris or ūtēre, ūti, ūsus, ūsūrus, ūtendus,	use.
*Vescor, <sup>12</sup>	vescēris or vescēre, vesci, ———, vescendus,	feed upon.

<sup>1</sup> *Nātus*, Terent.<sup>7</sup> Andr. et passim. *Nātu*, Plin. vi. 33. *Nascitūrus*, Pallad. Jun. *Nascēre*, for *nasci*, Cato R. R.; but the reading is doubtful.—<sup>2</sup> *Nixus*. Ovid. passim. *Nīsus*, Cic. pro Cluent. c. 57. Vitruv. i. 2. In all the Mss. of Livy *Nīsus* is more frequent than *Nixus*. Some distinguish them from each other, thus: *Nīsus* CORPORE, *nīsus* ANIMO; but this distinction does not appear from the classics. *Nīsūrus*, Cæs. B. C. ii. 37. *Annītor*, I lean upon, makes *Annīsus*, Virg. Æn. i. 148. et passim; *Annīsus*, Liv. v. 25. *Connītor*, I struggle, bring forth, *Connīsus*, Liv. i. 33. et passim; *Connīsus*, Val. Flac. iii. 193. *Enītor*, I struggle hard, bring forth, *Enīsus*, Liv. vi. 24. et passim. *Enīsus*, Cic. an Q. Fr. iii. 9. Diomed. i. p. 371. confines *Enīsus* to the labour of bringing forth, and takes *Enīsus* in a sense of general exertion; but this distinction is not favoured by Mss. authority. *Innītor*, I lean upon, *Innīsus*, Cæs. B. G. ii. 27. et passim; *Innīsus*, Tacit. *Obnītor*, I struggle against, *Obnīsus*, Virg. ix. 724. et passim. *Obnīsus*, Liv. xxxiv. 46. *Rēnītor*, I resist, has no Perfect Participle Passive. *Subnītor* is not found in the classics; yet *Subnīsus*, Virg. Æn. i. 510. et passim.—<sup>3</sup> *Oblītus*, Cic. *Obliviscendus*, Hor.—<sup>4</sup> *Pācisco*, Næv. ap. Non. *Pactus sum*, Cic. Servius on Virg. Æn. xi. 133. gives this Verb another Perfect, *Pēpīgi*. See *Pango* and *Pāgo*, Lists xiii. xvi. *Paciscendus*, Ammian. xxxi. 12.—<sup>5</sup> *Prōfīcisco*, Plaut. Mil. iv. 8. 19. *Prōfectus sum*, Cic. passim. *Prōfectūrus*, Justin.—<sup>6</sup> *Questus sum*, Liv. *Questum*, Nepos in Chabr. Plaut. *Questūrus*, Stat. Theb. *Quērendus*, Ovid. Met.—<sup>7</sup> *Rēmīnisco*, Rufus ap. Auson. Epigr.—<sup>8</sup> *Sēcutus sum*, Virg. Ecl. x. 23. et passim. *Sēcūtūrus*, Lucan. *Sēquendus*, Ovid. *Sēquo*, Prisc. viii. p. 799.—<sup>9</sup> See *Tueor*, Second Conj. p. 140.—<sup>10</sup> *Ultus sum*, Propert. *Ultum*, Sallust. Jug. c. 71. Tacit. Ann. iv. 73. *Ulciscendus*, Cic. Fam. xii. 23. *Ulciscērem*, Enn. ap. Non. *Ulcisci*, pass. Sallust. Jug. c. 34. Hence *Ultus*, avenged, punished, Liv. ii. 17.—<sup>11</sup> *Utor*, pass. Novius ap. Gell. *Uto*, is, Cato R. R. *Usus sum*, Nepos Att. *Usūrus*, Cic. Verr. *Uten- dus*, Cic. Verr. iv. 18.—<sup>12</sup> *Vescet*, Tertul. de Jej. c. 5., quoting the Old

### IMPERSONALS.

Ningit,<sup>1</sup> ningëre, ninxit,  
Vespërascit,<sup>2</sup> vespërascëre, ———,

it saows.  
it draws towards evening.

[An Alphabetical List of the preceding Verbs of the Third Conjugation, for easy reference. If the compound verb cannot be found in this List, look for the simple; then refer to it in its proper place, and the compound may be found in the notes.]

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Ægresco, - -	-	161	Cingo, - -	-	150	Cupio, - -	-	162
Agnosco, - -	-	159	Clango, - -	-	163	Curro, - -	-	155
Ago, - -	-	158	Claudo, - -	-	163			
Allicio, - -	-	162	Claudo, - -	-	149		D.	
Alo, - -	-	152	Clepo, - -	-	149	Dedo, - -	-	156
Ambigo, - -	-	163	Cluo, - -	-	163	Defendo, - -	-	146
Amplector, - -	-	165	Coalesco, - -	-	159	Defetiscor, - -	-	165
Apiscor, - -	-	165	Cognosco, - -	-	159	Dego, - -	-	146
Appendo, - -	-	146	Colo, - -	-	153	Deliquesco, - -	-	160
Arcesso, - -	-	154	Comminiscor, - -	-	165	Delitesco, - -	-	160
Arguo, - -	-	146	Compesco, - -	-	153	Demo, - -	-	149
Ango, - -	-	150	Complector, - -	-	165	Depso, - -	-	153
Apiscor, - -	-	165	Como, - -	-	149	Desero, - -	-	153
Aspicio, - -	-	162	Concutio, - -	-	162	Desterto, - -	-	153
Assero, - -	-	152	Condo, - -	-	156	Desisto, - -	-	158
Assisto, - -	-	158	Confido, - -	-	156	Dico, - -	-	150
			Congruo, - -	-	146	Dido, - -	-	156
			Conquinisco, - -	-	156	Diligo, - -	-	150
			Coquo, - -	-	150	Disco, - -	-	155
	B.		Consanesco, - -	-	159	Dissero, - -	-	153
Batuo, - -	-	146	Consenesco, - -	-	159	Ditesco, - -	-	161
Bibo, - -	-	146						

Test. Num. xi. 4., where the Vulgate has, 'Quis dabit nobis ad *vescendum* carnes?' *Vescendus*, Plin. xx. 5.

<sup>1</sup> *Ningit*ur, pass. impers. Apul. Florid. i. 2. 2. *Ningunt*, Lucr. ii. 627., where some read *pingunt*. *Ninærit*, Accius ap. Prisc. *Ninguit* is approved of by Pierius on Virg. Georg. iii. 367.; and by Prisc. *ibid.* *Ningit* by Caper de Verb. Dub. p. 2249.—2 *Vespërascens* has no Perfect. *Vespërascens* occurs in Nepos Pelop. c. 2., and in Tacit. Ann. xvi. 34.

Divido, - -	149	Grador, - -	163	Necto, - -	151
Dulcesco, - -	160	Grandesco, - -	161	Negligo, - -	151
Duresco, - -	160	Gravesco, - -	161	Nitor, - -	166
Duco, - -	150	Gruo, - -	163	Ningit, - -	167
E.					
Edo, - -	147	I.		Nubo, - -	149
Edo, - -	156	Ico, - -	147	O.	
Elanguesco, - -	160	Ignosco, - -	159	Obbrutesco, - -	160
Emarcesco, - -	160	Imbuo, - -	147	Obcallesco, - -	160
Emo, - -	147	Induo, - -	147	Obduresco, - -	160
Emungo, - -	151	Incesso, - -	154	Obdo, - -	156
Erubesco, - -	160	Indo, - -	156	Obmutesco, - -	161
Evanesco, - -	160	Incurvesco, - -	161	Obsurdesco, - -	161
Evillesco, - -	160	Integrasco, - -	161	Obliviscor, - -	166
Exardesco, - -	161	Intumesco, - -	160	Obstupesco, - -	161
Exaresco, - -	160	Intelligo, - -	151	Occulo, - -	153
Excandesco, - -	160	Irascor, - -	165	Orior, - -	163
Excello, - -	153	Irraucesco, - -	160	P.	
Excudo, - -	147	Insero, - -	153	Paciscor, - -	166
Exhorresco, - -	160	Insuo, - -	147	Pando, - -	164
Existo, - -	158	J.		Patior, - -	163
Exolesco, - -	161	Jacio, - -	162	Pario, - -	162
Expallesco, - -	160	Jungo, - -	151	Pasco, - -	159
Expergiscor, - -	165	L.		Pago, - -	155
Exsero, - -	153	Lacesso, - -	154	Pango, - -	151
Extinguo, - -	151	Lædo, - -	149	Pecto, - -	151
Extimesco, - -	160	Lambo, - -	147	Pergo, - -	151
Exuo, - -	147	Lego, - -	147	Peto, - -	154
F.					
Facio, - -	162	Linguo, - -	147	Pedo, - -	155
Fallo, - -	155	Lino, - -	158	Pello, - -	155
Fatisco, - -	161	Lingo, - -	164	Pendo, - -	155
Fervo, - -	147	Loquor, - -	165	Perdo, - -	156
Figo, - -	151	Ludo, - -	149	Peraresco, - -	161
Findo, - -	147	Luo, - -	147	Percrebresco, - -	161
Fingo, - -	151	M.		Perhorresco, - -	161
Flecto, - -	151	Macresco, - -	160	Pertimesco, - -	161
Fligo, - -	151	Mando, - -	147	Pinso, - -	147
Fluo, - -	151	Mansuesco, - -	161	Pinguesco, - -	162
Fodio, - -	162	Maturesco, - -	160	Plaudo, - -	149
Fracesco, - -	160	Malo, - -	153	Plumesco, - -	162
Fremo, - -	153	Mergo, - -	149	Pluo, - -	148
Frendo, - -	163	Metuo, - -	147	Plango, - -	152
Frigo, - -	164	Meto, - -	156	Plecto, - -	152
Fruor, - -	165	Mitto, - -	157	Pono, - -	154
Fugio, - -	162	Mingo, - -	151	Posco, - -	155
Fungor, - -	165	Minuo, - -	147	Prodo, - -	157
Furo, - -	164	Molo, - -	153	Proficiscor, - -	166
Frango, - -	158	Mitesco, - -	162	Premo, - -	149
Fundo, - -	147	Mollesco, - -	162	Promo, - -	149
G.					
Gemo, - -	153	Morior, - -	163	Prendo, - -	148
Geno, - -	153	Mungo, - -	151	Prehendo, - -	148
Gero, - -	149	N.		Psallo, - -	148
Gigno, - -	153	Nanciscor, - -	165	Puerasco, - -	162
Glisco, - -	163	Nascor, - -	166	Pungo, - -	155
Q.					
				Quatio, - -	164

Queror, - -	166	Sero, - -	157	Tergo, - -	150
Quiesco, - -	159	Serpo, - -	150	Texo, - -	154
		Sido, - -	148	Tollo, - -	157
		Sisto, - -	158	Trado, - -	156
R. Rado, - -	149	Sisco, - -	159	Traho, - -	152
Rapio, - -	163	Sino, - -	157	Tremo, - -	154
Rancesco, - -	162	Solvo, - -	148	Tribuo, - -	148
Recrudesco, - -	161	Spuo, - -	148	Trudo, - -	150
Reddo, - -	156	Spargo, - -	150	Tuor, - -	166
Refrigesco, - -	161	Sperno, - -	158	Tundo, - -	155
Rego, - -	152	Statuo, - -	148		
Relanguesco, - -	161	Sterno, - -	158		U.
Reminiscor, - -	166	Sternuo, - -	148	Ulciscor, - -	166
Repo, - -	149	Stinguo, - -	152	Ungo, - -	152
Repuerasco, - -	162	Strido, - -	148	Uro, - -	150
Revivisco, - -	161	Stringo, - -	152	Utor, - -	166
Reviresco, - -	161	Strepo, - -	154	Uvesco, - -	162
Kingor, - -	166	Sterto, - -	154		
Rodo, - -	149	Struo, - -	152		V.
Ruo, - -	148	Sterilesco, - -	162	Vado, - -	150
Rudo, - -	157	Suesco, - -	159	Veho, - -	152
Rumpo, - -	148	Subdo, - -	156	Vello, - -	157
		Sugo, - -	152	Vergo, - -	150
		Sumo, - -	150	Verto, - -	148
S. Sapio, - -	163	Surgo, - -	152	Verro, - -	148
Satago, - -	163			Vendo, - -	156
Scabo, - -	148			Vesperascit, - -	167
Scalpo, - -	149	T. Tango, - -	155	Vinco, - -	148
Scando, - -	148	Tego, - -	152	Vilesco, - -	161
Scindo, - -	157	Tenerasco, - -	162	Vivo, - -	152
Scribo, - -	149	Tendo, - -	155	Viso, - -	164
Sculpo, - -	150	Tero, - -	158	Vomo, - -	154
Sequor, - -	166	Tingo, - -	152		

## FOURTH CONJUGATION.

I. Verbs of the Fourth Conjugation end in *-io*, and change *-io* into *-is* long in the Second Person Present; into *-ivi* long in the Perfect; into *-ire* long in the Infinitive, and into *-itus* long in the Perfect Participle Passive; as,

Audio,<sup>1</sup> audire, *audivi* or *audii*, *auditus*, *auditum*, *auditu*,  
*auditurus*, *audiendus*,

hear.—So,

*Cio, <sup>2</sup> <i>cīvi</i> ,	move, excite.	Impedio, <sup>10</sup> <i>īvi</i> or <i>ii</i> , D.	entangle.
Conodio <sup>3</sup> <i>īvi</i> or <i>ii</i> ,	season.	*Insanio, <sup>11</sup> <i>īvi</i> or <i>ii</i> ,	be mad.
Custodio, <sup>4</sup> <i>īvi</i> or <i>ii</i> , D.	keep.	Irrētio, <sup>12</sup> <i>īvi</i> or <i>ii</i> ,	ensnare.
*Dormio, <sup>5</sup> <i>īvi</i> or <i>ii</i> , M. R. D.	sleep.	Lēnio, <sup>13</sup> <i>īvi</i> or <i>ii</i> , D.	mitigate.
Erūdio <sup>6</sup> <i>īvi</i> or <i>ii</i> , D.	instruct.	Mollio, <sup>14</sup> <i>īvi</i> or <i>ii</i> , D.	soften.
Expedio, <sup>7</sup> <i>īvi</i> or <i>ii</i> ,	disentangle.	*Mūgio, <sup>15</sup> <i>īvi</i> or <i>ii</i> ,	bellow.
Fīnio, <sup>8</sup> <i>īvi</i> or <i>ii</i> , R. D.	finish.	Mūnio, <sup>16</sup> <i>īvi</i> or <i>ii</i> , R. D.	fortify.
*Gestio, <sup>9</sup> <i>īvi</i> or <i>ii</i> ,	leap, desire.		

<sup>1</sup> *Audibam*, Ovid. *Audibis*, Plaut. Many of the Verbs of this Conj. making *-ivi*, have also *-ii* in the Perfect. *Audii*, Virg. Ecl. vi. 83. *Auditum*, Hor. *Auditum*, Cæs. B. Afr. *Auditurus*, Lucan. *Audiendus*, Cæs. B. G.—<sup>2</sup> *Civi*, Tacit. Ann. xv. 33. & Plaut. The Participle *Citus* exists only in the Compounds, *Concitus*, summoned, Val. Flac. excited, Lucan. v. 597. *Excitus*, called out, Virg. Æn. x. 38. *Exciturus*, Liv. *Excibat*, Liv. xxxii. 13. See *Cieo*, Second Conj.—<sup>3</sup> *Condivi*, Cic. pro Cluent. Colum. *Condii*, Varr. R. R. *Conditus*, Cic. de Orat. iii. 25.—<sup>4</sup> *Custodibant*, Catull. *Custodibitur*, Plaut. *Custodivi*, Plin. *Custodii*, Sueton. *Custodisset*, Auson. Epist. *Custoditus*, Ovid. *Custodiendus*, Cæs. B. G.—<sup>5</sup> *Dormibo*, Plaut. *Dormivi*, Ovid. *Dormii*, Cic. Att. *Dormitum*, Hor. i. Sat. 5. 48. *Dormiturus*, Cels. *Dormiendus*, Catull.—<sup>6</sup> *Erūdīvi*, Cic. Tusc. i. 26. *Erūdii*, Val. Flac. *Erūdītus*, Cic. passim. *Erūdiendus*, Ovid.—<sup>7</sup> *Expēdībo*, Plaut. *Expēdīvi*, Liv. ix. 9. *Expēdii*, Val. Flac. *Expēdisse*, Cic. *Expēditus*, Cic. Mil. c. 10. 'Ad expediendas pecunias,' Sueton. Jul.—<sup>8</sup> *Fīnīvi*, Ovid. Met. *Fīnii*, Id. *Fīnītus*, Ovid. Trist. *Fīnīturus*, Id. Art. Am. *Fīniendus*, Tertull. Scorp.—<sup>9</sup> *Gestibant*, Plaut. *Gestivi*, Gell. *Gestierunt*, Vell.—<sup>10</sup> *Impēdīvi*, Cic. Impēdii, Hor. i. Sat. 6. 27. Ovid. Met. *Impēditus*, Cic. pro Cæl. et passim. *Impēdiendus*, Ovid. Met.—<sup>11</sup> *Insānīvi*, Plaut. *Insānistī*, Cic. Or. c. 67.—<sup>12</sup> *Irrēlīvi*, Colum. *Irrētisses*, Cic. Catil. i. 6. *Irrētītus*, Cic. Fin. v. 18. et passim.—<sup>13</sup> *Lēnībam*, *Lēnībo*, Virg. Æn. v. 527. vi. 468. Propert. *Lēnīvi*, Cic. Att. vi. 2. *Lēnii*, Id. Phil. ii. 45. *Lēnītus*, Liv. i. 16. *Lēniendus*, Cels. *Lēniundus*, Sallust. Cat. c. 48.—<sup>14</sup> *Mollīvi*, Vell. *Mollīi*, Ovid. Met. *Mollītus*, Sil. *Molliendus*, Cic.—<sup>15</sup> *Mūgīvi*, Propert. *Mūgissent*, Liv. i. —<sup>16</sup> *Manio*, anciently. *Mūnīvi*, Cic. Cat. i. 4. *Mūnii*, Nep. Hannib. c. 3. Liv. ix. 29 et passim. *Mūnītus*, Cic. passim. *Mūnīturus*, Hirt. *Mūniendus*, Cic. *Mūnībī*, Veget. de R. V.



Mūtio, <sup>1</sup> īvi,	mutter.	Scio, <sup>7</sup> scīvi, U. R.	know.
Nūtrio, <sup>2</sup> īvi or ii, D.	nourish.	*Servio, <sup>8</sup> īvi or ii. M.	serve, obey.
Partio, <sup>3</sup> īvi or ii, R.	divide.	Sōpio, <sup>9</sup> īvi or ii,	lull asleep.
Pōlio, <sup>4</sup> īvi, D.	polish.	Stābīlio, <sup>10</sup> īvi or ii,	establish.
Pūnio, <sup>5</sup> īvi or ii, D.	punish.	Tinnio, <sup>11</sup> īvi or ii, R.	tinkle.
Rēdīmo, <sup>6</sup> īvi,	crown, encircle.	Vestio, <sup>12</sup> īvi or ii,	clothe.

II. The following are irregular either in the Perfect, or Perfect Participle Passive, or in both :

Amīcio, <sup>13</sup> amīcīre, amīxi or amīcui, amīctus, amīciendus,	clothe.
Apērio, <sup>14</sup> apērire, apēruī, apertus, apertūrus, apēriendus,	open.
Bullio, <sup>15</sup> bullire, bullīi, bullitus,	boil, bubble.
Compērio, <sup>16</sup> compērire, compēri, compertus,	find out.
Farcio, <sup>17</sup> farcīre, farsī, fartus,	cram.
Fastidio, <sup>18</sup> fastidire, fastidīi, fastiditus, fastidiendus,	disdain.
Fulcio, <sup>19</sup> fulcire, fulsi, fultus, fulciendus,	prop.

1 *Mūtīvi*, Plaut. *Mūtītus*, Terent.—2 *Nūtībām*, Virg. *Æn.* vii. 484. *Nūtībo*, Rhemm. *Nūtīmus*, for *Nūtīvīmus*. *Nūtītor*, for *nūtīto*, Virg. *Georg.* ii. 425. *Nūtīvi*, Senec. *Nūtīi*, Pers. *Sat.* *Nūtīssent*, Ovid. *Nūtītus*, Hor. *Nūtīendus*, Cels.—3 *Partior*, depon. Virg. *Æn.* i. 198. et passim. *Partīvi*, Sallust. *Jug.* c. 47. *Partisses*, Lucil. *Partūs*, Cic. *Orat.* iii. 30. *Partītūrus*, Cæs. *B. Civ.* i. 4.—4 *Pōlīvi*, Phædr. *Pōlītus*, Cic. passim. *Pōliendus*, Vitruv. *Pōlībant*, Virg. *Æn.* viii. 435.—5 *Pūnīvi*, Apul. *Met.* *Pūnīi*, Sueton. *Jul.* c. 74. *Pūnisse*, Tib. c. 61. *Pūnītus*, punished, Cic. *Inv.* *Pūnītus*, having punished, Cic. *Mil.* *Pūniendus*, Cic. *Pænībat*, anciently, Lucr. See *Mūnio* in this List.—6 *Rēdīmīvit*, Sueton, where Baumgarten-Crusius reads *rēdīmīt*. *Rēdīmītus*, Tibull. passim. *Rēdīmībat*, Virg. *Æn.* x. 538.—7 *Scīvi*, Terent. ‘Pro scīvisse, rectius dicimus scisse.’ Facciolat. *Scisse*, Liv. Ovid. *Fast.* *Scīsti*, Ovid. *Scīssent*, Cic. *Att.* The Participle *Scītus* is used in an active signification, *knowing, shrewd.* *Scītūrus*, Liv. iii. Senec. *Epist.* 6. *Scītu* facile, Terent.—8 *Servīvi*, Plaut. 21. *Servīi*, Vell. *Servisset*, Cic. *Servistis*, Liv. *Servītum*, Virg. *Æn.* ii. 786. *Servītum est*, impers. Cic. *Or.* *Servības*, Plaut. *Servībo*, Merc.—9 *Sōpīvi*, Liv. *Sōpīt*, Vell. *Sōpīerat*, Tibull. *Sōpistis*, Ovid. *Met.* *Sōpītus*, Virg. *Æn.* x. 642. et passim.—10 *Stābīlīvi*, Plin. *Stābīlisset*, Gell. *Stābīlītus*, Lucr.—11 *Tinnīvi*, *Tinnīi*, Plaut. *Tinnītūrus*, Sueton.—12 *Vestīvi*, Cic. *de Nat. Deor.* *Vestīerint*, Colum. *Vesūtus*, Propert. passim.—13 *Amīcui*, Brut. ap. Diomed. *Amīxi*, Varr. *ibid.* Some add *Amīcīvi*, but without authority. *Amīctus*, Hor. *Amīciendus*, Fronton. ad M. Aurel.—14 *Apēribo*, Plaut. *Apēruī*, Liv. passim. Some think the Perfect *Apērii* might also be used, reading in Cic. *Att.* vii. 3. *Apēriērīmus*, where the true lection is *Apēruērīmus*. *Apertus*, Cic. passim. *Apertūrus*, Veget. *Veter.*—15 *Bullīi*, Apic. *Bullītus*, Veget. *Veter.*—16 *Compēri*, Cic. passim. *Compertus*, Cic. passim. *Compērior*, depon. I know assuredly, Sall. *Jug.* c. 49. Hence *Compertus est*, for *compērīt*, Tertull.—17 *Farsī*, Senec. *Epist.* *Fartus*, Cic. passim. ‘Ita in melioribus libris exaratum est.’ Voss. *Anal.* iii. 33. Some write *Fartus*. The Oxford Annotators on Lily quote *Farcītus* from Cicero ; others quote it from Varro ; but this appears to be a mistake. *Farsus*, Hygin. *Fab.*—18 *Fastidīi*, Mart. *Fastidīvi* is found only in grammars and dictionaries. *Fastidītus*, Ovid. *Trist.* *Fāstīdiendus*, Plin.—19 *Fulsi*, Cic. *Fulxi*, Prisc. *Fulcīvi*, Vet. *Inscript.* sub Honor. et Theodos. ap. Murator. p. 466. *Fultus*, Virg. *Ecl.* vi. 53. *Fulcītus*, Cæl. Aurel. Tard, *Fulciendus*, Cels.

*Glütio, <sup>1</sup> glütire, glütii, —,	swallow.
*Grunnio, <sup>2</sup> grunnire, grunnii, —,	grunt.
Haurio, <sup>3</sup> haurire, hausi, rarely haurii, haustus, haustūrus or hausūrus, hauriendus,	draw, drink up, absorb.
*Lascivio, <sup>4</sup> lascivire, lascivii, —,	be wanton, frisk.
*Ligūrio, <sup>5</sup> ligūrire, ligūrii, —,	feed delicately.
*Obēdio, <sup>6</sup> obēdire, obēdii, —, obēditūrus,	obey.
Opērio, <sup>7</sup> opērire, opēriui, opertus, opēriendus,	cover, hide.
*Prōsilio, <sup>8</sup> prōsilire, prōsilui or prōsilivi, —,	sally forth.
Rēpērio, <sup>9</sup> rēpērire, rēpēri, rēpertus, rēpertūrus, D.	find.
*Sævio, <sup>10</sup> sævire, sævii, —, sævitūrus,	rage.
*Sālio, <sup>11</sup> sālire, sālui or sālii, —,	leap.
Sancio, <sup>12</sup> sancire, sanxi or sancii, sancitus or sanctus, sancī- endus,	establish, ratify.
Sarcio, <sup>13</sup> sartus, sarsi, sarcire,	patch, repair.
Sarrio, <sup>14</sup> sarrire, sarrivi or sarrui, sarritus, sarriendus,	weed with a hook, hoe.

<sup>1</sup> *Glūtisse*, Juv. Sat. iv. 28. *Glūtivī*, found in grammars and dictionaries, does not occur in the classics. 'Mors *glūtita*,' Tertull. adv. Marc.—<sup>2</sup> *Grunnisse*, Juv. *Grunnivī* is found only in grammars and dictionaries.—<sup>3</sup> *Hausi*, Virg. *Æn.* i. 742. *Haurii*, Varr. ap. Prisc. *Haustus*, Val. Flac. et passim. *Hauses*, Solin. *Hauritus*, Apul. Met. *Hauritum*, ibid. *Hauritu*, ibid. *Haustus*, Cic. *Hausūrus*, Virg. *Æn.* iv. 384. *Hauritūrus*, Juvenc. *Hauriendus*, Colum. *Hauribant*, Lucr.—<sup>4</sup> *Lascivisset*, Gell.—<sup>5</sup> *Ligūrii*, Hor. *Obligūrii*, Cic. Catil. ii. 5. *Līgūrivi*, given in grammars and dictionaries, does not exist.—<sup>6</sup> *Obēdibo*, Afran. ap. Non. *Obēdisse*, Apul. Florid. *Obedivī* is not found in the classics. *Obēditūrus*, Plin.—<sup>7</sup> *Opēriui*, Terent. *Opertus*, Virg. Georg. i. 465. et passim. *Opēriendus*, Cels.—<sup>8</sup> *Prōsilui*, Val. Flac. Lucan. *Prōsilivi*, Curt. vii. 4., and so some read in Liv. l. c.; but the Perfect in *ui* seems more correct. See *Sālio* in this List. *Transilio*, I leap over, makes *Transilui*, Liv. i. 7. *Transilivi*, Plin. et Plaut. or *Transilii*, Hirt. *Transiliendus*, Ovid.—<sup>9</sup> *Rēpēri*, Ovid. Met. et passim. When the first syllable of this Perfect is made long, some double the P. *Rēpertus*, Virg. *Æn.* vi. 343. *Rēpertūrus*, Curt. *Rēperiendus*, Cic. *Rēpēribo*, Cæcil. et Pompon. ap. Non.—<sup>10</sup> *Sævii*, Gell. *Sævīt*, for *Sævīt*, Ovid. Met. *Sævītum est* impers. cruelty was exercised, Liv. i. 1. Curt. viii. 10. 6. *Sævītūrus*, Liv. *Sævībat*, Lucr.—<sup>11</sup> *Sālui*, Virg. Georg. ii. 384. Ovid. *Sālii*, Claud. See Heins on Ovid. *Sālivi*, found in grammars and dictionaries, does not exist in the classics. So *Dēsilio*, I dismount, I alight, *dēsilui*, Virg. *Æn.* xi. 501. *dēsilii*, Cæs. B. G. iv. 12. *Exsilio*, I spring forth, *exsilui*, Plaut. *exsilii*, Sil. *Subsilio*, I spring up, *subsilui*, Propert. iv. 8. 46. *subsilii*, Senec. Epist. 13. Three have *ui* only: *Assilio*, I leap upon, *assilui*. Val. Flac. i. 258. *Dissilio*, I fly asunder, I burst, *dissilui*, Virg. *Æn.* iii. 415. *Insilio*, I leap upon, *insilui*, Ovid. Met. iii. 367. & Plaut. See *Prosilio*.—<sup>12</sup> *Sanxi*, Cic. Tusc. i. 27. Liv. xxiv. 8. Propert. *Sancii*, Pompon. ap. Diomed. *Sancivī* is quoted by Nizolius from Cic. pro Planc., where no such form is to be found; and by others from Liv. x. 9., where the Mss. and best edd. have *sanxi*. *Sancitus*, Cic. de Harusp. Resp. *Sanctus*, Liv. x. 9. & Quintil. *Sanciendus*, Liv. viii. 7.—<sup>13</sup> *Sarci*, Cato R. R. *Sartus*, Juvenal. iii. 254. et passim. 'Sarciendæ infamiæ,' &c. Cæs. B. C. iii. 74.—<sup>14</sup> *Sarrivi*, Colum. *Sarrui*, Cato R. R. *Sarrii*, given in some dictionaries, does not occur, except in the various reading of Cato. *Sarritus*, Colum. *Sarriendus*, Colum.

Sentio, <sup>1</sup> sentire, sensi, sensus, sensūrus,	<i>feel, perceive.</i>
Sēpēlio, <sup>2</sup> sēpēlire, sēpēliui, sēpēlii or sēpēli, sēpultus, sēpultūrus, sēpēliendus,	<i>bury, inter.</i>
Sēpio, <sup>3</sup> sēpire, sepsi, septus,	<i>hedge in, enclose.</i>
*Sītio, <sup>4</sup> sītire, sītii, —,	<i>thirst, thirst after.</i>
Suffio, <sup>5</sup> suffire, suffi, suffitus, suffiendus,	<i>fumigate.</i>
*Vāgio, <sup>6</sup> vāgire, vāgii, —,	<i>cry as a child.</i>
*Vēnio, <sup>7</sup> venīre, vēni, —, ventūrus,	<i>come.</i>
Vincio, <sup>8</sup> vincire, vinxi, vinctus, vinctūrus, vinciendus,	<i>bind.</i>

### III. These Verbs end in -eo:

*Eo, <sup>9</sup> īre, ii or īvi, —, itūrus,	<i>go.</i>
*Queo, <sup>10</sup> quīre, quīvi or quii, —,	<i>be able.</i>
*Nēqueo, <sup>11</sup> nēquīre, nēquīvi or nēquii, —,	<i>cannot.</i>
*Vēneo, <sup>12</sup> vēnīre, vēnii, —, vēnitūrus,	<i>be sold.</i>

<sup>1</sup> *Sensi*, Cæs. B. G. v. 32. & Hor. *Sensti*, for *sensisti*, Terent. *Sensus*, Arnob. *Sensūrus*, Ovid. Met.—<sup>2</sup> *Sēpēliui*, Senec. Epist. *Sēpēlii*, Petron. *Sēpēli*, Pers. Sat. *Sēpultus*, Virg. *Æn.* ii. 265. et passim. *Sēpētūrus*, Cato. ap. Prisc. *Sēpultūrus*, Sidon. Carm. *Sēpēliendus*, Cic. Tusc. ii. 13.—<sup>3</sup> Dausqu. Cellar. Noris. Pier. write *Sēpio*, with a diphthong; Voss. Heins. Erythræus and others write it with a single vowel. *Sepsi*, Cic. Fam. xv. 4. Nat. Deor. Virg. *Æn.* i. 415. & Tacit. Ann. Dictionaries give *Sēpīvi*, *Sēpītum*; but neither *sēpītus*, nor *sēpītum* have any place in the classics; nor is *sēpīvi* to be found, with the exception of the contracted form *sēpissent* in Liv. xliv. 39., where the true reading is *sepsissent*. See Gronov. on the passage, Voss. Anal. iii. 33. *Septus*, Virg. *Æn.* ix. 551. et passim.—<sup>4</sup> *Sītisti*, Justin. *Sītīvi*, given by grammars and dictionaries, does not occur in the classics.—<sup>5</sup> *Suffi*, Propert. iv. 8. 83. See Broukhuis & Burman on the passage. *Suffitus*, Ovid. Fast. *Suffiendus*, Colum.—<sup>6</sup> The author of the Carmen de Philom. makes the first syllable short. *Vāgii*, Ovid.—<sup>7</sup> *Vēnībo*, Pompon. ap. Non. *Vēni*, Cic. *Ventūrus*, Virg. vi. 66. *Vēnitur*, *ventum est*, impers. passim. *Inventu ardua*, Plin. ii. 46.—<sup>8</sup> *Vinxi*, Virg. *Æn.* xi. 81. *Vinx-tus*, Ovid. et passim. *Vinctūrus*, Virg. Georg. ii. 94. *Vinciendus*, Cic.—<sup>9</sup> *Ivi* is rare; it occurs in Aul. Gell. xiii. 12. 3. *Ii*, Liv. Cic. Fam. Virg. *Æn.* i. 376. et passim. These Compounds make *ii*: *Abeo*, I depart, *ābii*; *Adeo*, I approach, *ādii*; *Anteeo*, I go before, *anteii*; *Coëo*, I meet, *coii*; *Exeo*, I go out, *exii*; *Intēreo*, I die, *intērii*; *Introëo*, I enter, *introii*; *Prōdeo*, I come forth, *prōdii*; *Transeo*, I pass over, *transii*. But *Ineo*, I enter, makes *īnii*, Cic. et passim; *īni*, Stat. Theb. *Obeo*, I go about, undergo, die, *ōbii*, Virg. *Æn.* vi. 802. *Obii*, Lucr. *Pēreo*, I perish, *pērii*, Ovid. *Pēriui* occurs only in Apul. Met. *Præeo*, I go before, *prævi*, Plin. *præii*, Liv. *Prætēreo*, I go beyond, *prætērii*, Ovid. Art. Am. et passim; *prætēriui*, Apul. Met. *Rēdeo*, I return, *rēdii*, Cic. et passim; *rē-divi*, Lucil. ap. Non. *Sūbeo*, I go under, *sūbii*, Ovid. *sūbii*, Hor. i. Sat. 9. 21. *Itūrus*, Cic.—<sup>10</sup> *Quīvi*, Virg. *Æn.* vi. 463. Terent. *Quii*, Lucr. vi. 855. See Irregular Verbs. *Quītus*, Accius ap. Diomed.—<sup>11</sup> *Nēquīvi*, Virg. *Æn.* vi. 507. *Nēquii*, Sall. Jug. c. 18. See Irregular Verbs.—<sup>12</sup> *Vēnii*, Cic. Cato R. R. et passim. *Vēnisse*, Liv. ii. 14. *Vēnīvi*, given in grammars and dictionaries, does not occur in the classics. Some give this Verb a Supine, *Vēnum*, which is a noun, and one of its component parts, (*Vēnum eo*.) and of which the ablative *Vēno* occurs in Tacit. Ann. xiii. 51. *Vēnitus*, Sedul. Hymn. *Vēnitūrus*, Senec. de Const. Sap. c. 3. See Irregular Verbs.

# IV. The Perfects of the following Verbs are doubtful :

*Cambio, <sup>1</sup> campsi,	exchange.	*Lippio, <sup>5</sup> īvi, R.	be blear-eyed.
*Dēmentio, <sup>2</sup> īvi,	be mad.	*Raucio, <sup>6</sup> rausi, R.	be hoarse.
Effūtio, <sup>3</sup> īvi, ītus,	speak foolishly.	Sallio, <sup>7</sup> īvi, ītus, R. D.	season with salt.
*Fērio, <sup>4</sup> fērii, D.	strike.		

# V. These have neither Perfects nor Perfect Participles :

*Balbūtio, <sup>8</sup>	stammer.	*Ineptio,	trifle.
*Cæcūtio,	be dimsighted.	*Prurio,	itch, tickle.
*Fērōcio,	be fierce.	*Rūgio,	roar as a lion.
*Gannio,	yelp, whine.	*Sāgio,	foresee.
*Glōcio,	cluck as a hen.	*Scāturio,	gush out.
*Grandio,	make great.	*Singultio,	sob.
*Hinnio,	neigh.	*Tussio,	cough.

*Pāvio*, I beat, pave, has no Perfect ; but the Perfect Participle *Pāvitus* is found in Varr. R. R. i. 51. 1. and in Plin. ix. 10.

<sup>1</sup> *Campsi*, Prisc. x. p. 906.—<sup>2</sup> *Dēmentīvi*, Grammatici.—<sup>3</sup> *Effūtīvi*, Grammatici. *Effūtītus*, Cic. Div.—<sup>4</sup> *Fērii*, Acron in his commentary on Hor. i. Od. 7. 11. The Perfect of the Compound *Rēfērio*, I strike again, does not occur.—<sup>5</sup> *Lippivi*, Grammatici. *Lippitūrus*, Plin.—<sup>6</sup> The Perfect *Rausi*, and Supine *Rausum* occur only in Prisc. x. p. 907. *Rausūrus*, Lucil, ap. Prisc. ibid.—<sup>7</sup> *Sallīvi*, or *salīvi*, Grammatici. *Sallitus*, or *salītus*, Colum. *Salliturus*, Næv. ap. Prisc. ibid. *Salliendus*, Colum. The Participles *Salsus*, Colum. and *Salsūrus*, Mumm. ap. Diomed. l. c. come from *Sallo*, *is*, of the Third Conjugation.—<sup>8</sup> *Balbūtīvi* in some dictionaries.



## VI. DEPONENTS.

Blandior, <sup>1</sup> -īris or -ire, -īri, -ītus,	soothe, flutter.—So,
Largior, <sup>2</sup> give liberally, lavish.	
Mentior, <sup>3</sup> R. lie.	Partior, <sup>5</sup> D. divide.
Molior, <sup>4</sup> D. attempt something difficult,	Pōtior, <sup>6</sup> R. D. obtain, enjoy
contrive, plan.	Sortior, <sup>7</sup> R. draw lots.

## VII. EXCEPTIONS.

Assentior, <sup>8</sup> assentiris or assentire, assentiri, assensus, assensūrus,	assent.
Expērior, <sup>9</sup> expēriris or expērire, expēriri, expertus, experturus, expēriendus,	try.
Mērior, <sup>10</sup> mētiris or mētire, mētiri, mensus or mētītus, mētiendus,	measure.
Oppērior, <sup>11</sup> oppēriris or oppērire, oppēriri, oppertus or oppēritus, oppēriendus,	wait for.
Ordior, <sup>12</sup> ordiris or ordire, ordiri, orsus, ordiendus,	begin.

<sup>1</sup> *Blandītus*, Ovid. Met. *Blandītus*, pass. Verrius ap. Prisc. viii. p. 792.—

<sup>2</sup> *Largio*, Accius ap. Non. Hence *Largītus*, pass. Tibull. *Largītus*, having bestowed, Cic.—<sup>3</sup> *Mentio*, Prisc. Hence *Mentītus*, pass. Virg. *Æn.* ii. 422. Ovid. *Mentībor*, Plaut. *Mentītus*, having lied, Propert. *Mentītūrus*, Ovid.—<sup>4</sup> *Mōliebātur*, pass. Apul. Met. *Mōlītus*, Ovid. Am. Virg. Georg. i. 494. *Mōliendus*, Cic. Orat.—<sup>5</sup> *Partītus*, Cic. de Univ. *Partiendus*, Cic. See *Partio*, List i.—

<sup>6</sup> This verb is sometimes used by the poets in the Third Conj. in the Pres. Indic. and Imperf. Subj. See Virg. *Æn.* iii. 55. Ovid. Met. xiii. 130. Also in the Pres. Infin. *Pōti*, Pacuv. ap. Non. vii. 66. *Pōtīvī*, Plaut. *Pōītus*, Cæs. B. G. et passim. *Pōītūrus*, Cic. Tusc. i. 37. *Pōtiendus*, Ovid. Met.—<sup>7</sup> *Sortītus*, Virg. *Æn.* viii. 444. & Ovid. *Sortītūrus*, Cic.—<sup>8</sup> *Assentio*, act. passim. Hence *Assensus*, pass. Cic. Acad. iv. 31. *Assensus*, having assented, Cic. *Assensūrus*, Cic.—<sup>9</sup> *Expēribis*, Catull. *Expertus*, Val. Flac. *Expertūrus*, Plaut. *Experītūrus*, Cato R. R. *Expēriendus*, Ovid.—<sup>10</sup> *Mētiātur*, pass. Arnob. Hence *Mensus*, measured, Cic. N. D. ii. 27. *Mensus*, having measured, Val. Flac. v. 476. *Mētītus*, Claud. Ep. *Mētiendus*, Cic. Orat. c. 57.—<sup>11</sup> *Oppertus*, Terent. *Oppēritus*, Plaut. *Oppēriendus*, Tacit. Ann. iv. 6.—<sup>12</sup> *Orsus*, Virg. *Æn.* vi. 125. et passim. *Ordītus*, pass. Sidon. Ep. *Ordiendus*, Cic. Leg. i. 7.



## IRREGULAR VERBS.

The IRREGULAR VERBS are, *Sum*, 'I am ;' *Eo*, 'I go ;' *Queo*, 'I am able ;' *Volo*, 'I am willing ;' *Fero*, 'I bear or suffer ;' *Fio*, 'I am made,' 'I become ;' *Edo*, 'I eat,' and their compounds.

*SUM* has already been conjugated. After the same manner are formed its compounds.<sup>1</sup>

*Prosum*, to do good, has a *d* where *sum* begins with *e*.

*Prosum*, *prodesse*, *profui*.

*Indicative Mode.*

PR. *Pro-sum*, *prod-es*, *prod-est* ; *pro-sūmus*, *prod-estis*, &c.

IMP. *Prod-eram*, *prod-eras*, *prod-erat* ; *prod-erāmus*, &c.

PER. *Pro-fui*, *pro-fuisti*, *pro-fuit* ; *pro-fuīmus*, *pro-fuistis*, &c.

PLU. *Pro-fuēram*, *pro-fuēras*, *pro-fuērat* ; *pro-fuerāmus*, &c.

FUT. *Prod-ēro*, *prod-ēris*, *prod-ērit* ; *prod-erīmus*, &c.

*Subjunctive Mode.*

PR. *Pro-sim*, *pro-sis*, *pro-sit* ; *pro-sīmus*, *pro-sītis*, *pro-sint*.

IMP. *Prod-essem*, *prod-esses*, *prod-esset* ; *prod-essēmus*, &c.

PER. *Pro-fuērim*, *pro-fuēris*, *pro-fuērit* ; *pro-fuerīmus*, &c.

PLU. *Pro-fuissem*, *pro-fuisses*, *pro-fuisset* ; *pro-fuissēmus*, &c.

FUT. *Pro-fuēro*, *pro-fuēris*, *pro-fuērit* ; *pro-fuerīmus*, &c.

<sup>1</sup> Compounds of *Sum* :—*Absum*, I am absent ; *Adsum*, I am present ; *Dēsum*, I am wanting ; *Intersum*, I am present ; *Obsum*, I am against, I hurt ; *Possum*, I am able ; *Præsum*, I am before, I preside over ; *Prōsum*, I avail, I do good ; *Subsum*, I am under, I lurk ; *Sūpersum*, I am over and above, I survive ; and *Insum*, I am in, which wants the Perfect. *Prōsum* takes *n* after *pro*, when the simple Verb begins with *e* ; as, *Prosum*, *prodest*, *prodesse*, &c. Compounds of *Eo* :—*Abeo*, I depart ; *Adeo*, I approach ; *Anteo*, I go before ; *Coeū*, I assemble, I meet ; *Exeo*, I go out ; *Ineo*, I enter ; *Intēreo*, I perish, I die ; *Introeo*, I come in ; *Obeo*, I am about, I manage, I die ; *Pēreo*, I perish ; *Præeo*, I go before ; *Prætēreo*, I pass by ; *Prōdeo*, I go forth ; *Rēdeo*, I return ; *Sūbeo*, I go under ; *Trans eo*, I pass over ; *Vēneo*, I am sold. Compound of *Queo* :—*Nēqueo*, I am unable. Compounds of *Vōlo* :—*Nōlo*, I am unwilling ; *Mālo*, I am more willing. Compounds of *Fero* :—*Affero*, I bring ; *Antefero*, I prefer ; *Aufero*, I take away ; *Circumfero*, I carry round ; *Confero*, I contribute ; *Dēfero*, I convey ; *Differo*, I disperse ; *Effero*, I carry forth ; *Infero*, I bring in ; *Offero*, I offer ; *Perfero*, I carry through ; *Præfero*, I prefer ; *Prōfero*, I bring forward ; *Rēfero*, I bring back ; *Suffero*, I take up, I endure. Compounds of *Edo* :—*Adēdo*, I devour ; *Ambēdo*, I eat around, I gnaw ; *Cōmēdo*, I eat ap ; *Exēdo*, I consume ; *Pērēdo*, I eat through.

*Imperative Mode.*

PR. 2. Prod-es or prod-esto,	2. Prod-este or prod-estôte,
3. Prod-esto;	3. Pro-sunto.

*Infinitive Mode.*

PR. Prod-esse.	FUT. Esse pro-futūrus, -a, -um.
PER. Pro-fuisse.	Fuisse pro-futūrus.

*Participle.*

FUT. Pro-futūrus.

Possum is compounded of *pōtis*, able, and *sum*: and is thus conjugated:

Possum,<sup>1</sup> posse, pōtui. *To be able.*

*Indicative Mode.*

PR. Possum,	pōtes,	pōtest;	possūmus,	potestis,	possunt.
IMP. Pot-eram,	-ēras,	-ērat;	-erāmus,	-erātis,	-ērant.
PER. Pot-ui,	-uisti,	-uit;	-uīmus,	-uistis,	} -uērunt or -uēre.
PLU. Pot-uēram	-uēras,	-uērat;	-uerāmus,	-nerātis,	
FUT. Pot-ēro,	-ēris,	-ērit;	-erīmus,	-erītis,	-ērunt.

*Subjunctive Mode.*

PR. Pos-sim,	-sis,	-sit;	-sīmus,	-sītis,	-sint.
IMP. Pos-sem,	-ses,	-set;	-sēmus,	-sētis,	-sent.
PER. Pot-uērim,	-uēris,	-uērit;	-uerīmus,	-uerītis,	-uērint.
PLU. Pot-uissem,	-uisses,	-uisset;	-uissēmus,	-uissētis,	-uissent.
FUT. Pot-uēro,	-uēris,	-uērit;	-uerīmus,	-uerītis,	-uērint.

*Infinitive Mode.*

PR. Posse.	PER. Potuisse.	<i>The rest wanting.</i>
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NOTE: *Possum* wants the Fut. Infin. and has no Gerunds or Supines. *Pōten*<sup>s</sup> is considered as a mere Adjective; and not as a Participle.

<sup>1</sup> *Possum* is compounded of *pōtis* and *sum*. They sometimes occur separately, (Virg. *Æn.* iii. 671. xi. 148. Ter. Eun. ii. 2. 32. Adelph. iv. 1. 5. Lucr. i. 451. ii. 849. 911. iv. 718. v. 718. Catull. lxxi. 7. lxxv. 24. Varr. R. R. ii. 2. Cic. Tusc. ii. 16. Gell. xix. 9, &c.) and then *pōtis* is Masc. Fem. or Neut. and Plur. as well as Sing. Cf. Plaut. Pœn. 1. 2. 17. We find the following forms also:—*Pōtessim*, Plaut. Pers. i. 1. 41. *Pōtesset*, Lucil. ap. Non. v. 98. where some read *Pōtisset*. Cf. Ascon. in Divin. Verr. 13. *Pōtissum*, Plaut. Curc. v. 3. 23. *Possiem*, *ēs*, *ēt*, Cic. in Arat. 304. Plaut. Bacch. iv. 5. 2. Most. ii. 2. 34. iv. 2. 68. *Pōtestiur*, Lucr. iii. 1024. Pacuv. ap. Non. x. 34. cf. Pier. ad Virg. *Æn.* viii. 402. *Possitur*, Cat. R. R. 154. *Possētur*, Claud. Quadrig. Ap. Non. x. 30. *Pōtesse*, Lucr. i. 665. Ter. Eun. iv. 3. 24. Charis. iii. p. 231. cites, *Pōteste*, *pōtesto*, *pōtestôte*, *possunto*, but without authority.

EO,<sup>1</sup> ire, ivi, itum. To go.*Indicative Mode.*

PR.	Eo,	is,	it;	imus,	itis,	eunt.
IMP.	Ibam,	ibas,	ibat;	ibāmus,	ibātis,	ibant.
PER.	Ivi,	ivisti,	ivit;	ivimus,	ivistis,	ivērunt or ivēre.
PLU.	Ivērām,	ivēras,	ivērat;	iverāmus,	iverātis,	ivērant.
FUT.	Ibo,	ibis,	ibit;	ibimus,	ibitis,	ibunt.

*Subjunctive Mode.*

PR.	Eam,	eas,	eat;	eāmus,	eātis,	eant.
IMP.	Irem,	ires,	iret;	irēmus,	irētis,	irent.
PER.	Ivērim,	ivēris,	ivērit;	iverimus,	iveritis,	ivērint.
PLU.	Ivissem,	ivisses,	ivisset;	ivissēmus,	ivissētis,	ivissent.
FUT.	Ivēro,	vēris,	ivērit;	iverimus,	iveritis,	ivērint.

*Imperative Mode.*

PR.	{ I,	{ ite,	eunto.
	{ Ito, ito;	{ itōte,	

*Infinitive Mode.*

PR.	Ire.
PER.	Ivisse.
FUT.	Esse itūrus, -a, -um.
	Fuisse itūrus, -a, -um.

*Participles.*

PR.	Iens, Gen. euntis.
FUT.	Itūrus, -a, -um.

*Gerunds.*

Eundum.
Eundi.
Eundo, &c.

*Supines.*

1. Itum.
2. Itu.

The compounds of *Eo* are conjugated after the same manner; *ād-, āb-, ex-, cō-, in-, inter-, ob-, rēd-, sūb-, pēr-, præ-, ante-, prōd-eo*; only in the perfect, and the tenses formed from it, they are usually contracted; thus, *Adeo, adii*, seldom *adīvi, adītum, adīre*, to go to; perf. *Adii, adiisti*, or *adīsti*, &c. *adiērām, adiērim*, &c. So likewise *VENEO veniī*, —, to be sold, compounded of *venum* and *eo*.) But *AMBIO, -ivi, -itum, -ire*, to surround, is a regular verb of the fourth conjugation.

<sup>1</sup> Of this Verb the Infinitive Passive *Irī* occurs frequently joined with the Perfect Participle Passive of other verbs. We also find the Impersonals, *Itūr, eātūr, ibātūr, irētūr, ibītūr, itum est*, &c. Virg. *Æn.* vi. 179. Plaut. *Truc.* iii. 1. 21. Senec. *Med.* 460. Cic. *Att.* ii. 1. *Eundus* occurs in Claud. *Eutrop.* ii. 419. *Issem, Isse*, Cic. *Phil.* xii. 12. Verr. *III.* 44. and in Ovid. *Propert. Stat. Sil. passim.* *Istīs*, Lucan. vii. 834. *Iam, iēs, iēt*, Cic. *Agr.* ii. 25. Cf. *Tibull.* i. 4. 23. Senec. *Benef.* ii. 1. Apul. *Met.* vi. p. 122. Most of the Compounds of *Eo* make *ii* in the Perfect, rather than *ivi*. *Adeo, Ineo, Prætereo, Subeo, Transeo*, being used transitively, are found in the Passive. Cic. *Q. Fr.* i. 2. 5. *Offic.* i. 19. Cæs. *B. G.* vii. 9. Cic. *Tusc.* v. 19. *Manil.* iv. 398. *Juv.* xvi. 2. *Ambio* is conjugated regularly like *Audio, Veneo, veniī* is conjugated like *Eo*; yet we find *Vēniet*, Murator. p. 1311. ii. n. 2. *Vēnear*, and *Vēneātūr*, Diomed. i. p. 365. *Vēnītus*, *Sedul. Hymn.* i. 21. *Vēnītum*, (Supine) *Priscian.* x. p. 907.

*Eo*, like other neuter verbs, is often rendered in English under a passive form thus, *it*, he is going; *ivit*, he is gone; *ivērat*, he was gone; *ivērit*, he may be gone, or shall be gone. So, *vēnit*, he is coming; *vēnit*, he has come; *vēnērat*, he was come, &c. In the passive voice these verbs for the most part are only used impersonally; as, *itur ab illo*, he is going; *ventum est ab illis*, they are come. We find some of the compounds of *eo*, however, used personally; as, *pericūla adeuntur*, are undergone. Cic. *Libri sibyllini aditi sunt*, were looked into. Liv. *Flumen pedibus transiri potest*. Cæs. *Inimicitiae subeantur*. Cic.

*QUEO*, I can, and *NEQUEO*,<sup>1</sup> I cannot, are conjugated the same way as *eo*; only they want the imperative and the gerunds; and the participles are seldom used.

*VOLO*,<sup>2</sup> *velle*, *vōlui*. *To will*, or *to be willing*.

*Indicative Mode.*

PR.	Vōl-o,	vis,	vult;	volūmus,	vultis,	volunt.
IMP.	Vol-ēbam,	-ēbas,	-ēbat;	-ebāmus,	-ebātis,	-ēbant.
PER.	Vol-ui,	-uisti,	-uit;	-uīmus,	-uistis,	} -uērunt or -ēre.
PLU.	Vol-uēram,	-uēras,	-uērat;	-uerāmus,	-uerātis,	
FUT.	Vol-am,	-es,	-et;	-ēmus,	-ētis,	-ent.

*Subjunctive Mode.*

PR.	Velim,	velis,	velit;	velīmus,	velitis,	velint.
IMP.	Vellēm,	velles,	vellet;	vellēmus,	vellētis,	vellent.
PER.	Vol-uērim,	-uēris,	-uērit;	-uerīmus,	-uerītis,	-uērint.
PLU.	Vol-uissem,	-uisses,	-uisset;	-uissēmus,	-uissētis,	-uissent.
FUT.	Vol-uēro,	-uēris,	-uērit;	-uerīmus,	-uerītis,	-uērint.

*Infinitive Mode.*

*Participle.*

PR. *Velle.* PER. *Voluisse.*

PR. *Volens.*

*The rest not used.*

<sup>1</sup> Of *Queo* and *Nequeo* these forms occur: *Quii*, Priscian, x. p. 905. 907. *Quiit*, Accius ap. Macrob. vi. 1. *Quistis*, Juvenc. Hist. Ev. ii. 679. *Quissent*, Auson. Epigr. cxxxix. 7. *Quisse*, Lucr. v. 1421. *Quiens*, Apul. Met. vi. 113. ix. 206. *Quitur*, Cæcil. ap. Diomed. i. p. 380. *Quitus*, Id. ibid. Apul. Apol. p. 402. *Terent*, Hecyr. iv. 1. 57. *Queuntur*, Cæcil. ap. Diomed. i. p. 380. *Queatur*, Lucr. i. 1043. *Queantur*, Plaut. Pers. ii. 2. 12. *Qu-tum*, (Supine) Priscian, ix. p. 867. *Nēquissent*, Lucr. iv. 1248. *Sallust*, Jug. c. 18. *Nequitur*, Sallust, Jug. c. 34. *Plaut*, Rud. iv. 4. 20. *Nequitum*, Pacuv. ap. Fest. et Cato ibid. *Nequitus*, Caper Priscian. x. p. 899. *Nēquiens*, Sallust, Fragm. Apul. Met. viii. p. 162. *Auson*, Prof. ii. sub. fin. *Ammian*, xv. 10.

<sup>2</sup> *Vis*, *vult*, *vultis*, or, as they were anciently written, *volt*, *voltis*, (Auson. Epigr. xxxix. Ter. Andr. v. 3. 1. *Plaut*, Most. iii. 2. 68. 71. *Novius* ap. Non. x. 18, &c.) are contractions of *vōltis*, *vōltu*, *vōltis*. In *Lucil* lib. xxvii ap. Non. vii. 88. and *Plaut*, Asin. i. 2. 26. we find *Vōlam* for *vēlim*.

NOLO,<sup>1</sup> nolle, nolui. *To be unwilling.*

*Indicative Mode.*

PR.	Nōlo,	non-vis,	non-vult;	nolūmus,	non-vultis,	nolunt.
IMP.	Nol-ēbam,	-ēbas,	-ēbat;	-ebāmus,	-ebātis,	-ēbant.
PER.	Nol-ui,	-uisti,	-uit;	-uīmus,	-uistis,	} -uērunt or -uēre
PLU.	Nol-uēram,	-uēras,	-uērat;	-uerāmus,	-uerātis,	
FUT.	Nolam,	noles,	nolet;	nolēmus,	nolētis,	nolent.

*Subjunctive Mode.*

PR.	Nolim,	nolis,	nolit;	nolimus,	nolitis,	nolint.
IMP.	Nollem,	nolles,	nollet;	nollēmus,	nollētis,	nollent.
PER.	Nol-uērim,	-uēris,	-uērit;	-uerīmus,	-uerītis,	-uērint.
PLU.	Nol-uissem,	-uisses,	-uisset;	-uissēmus,	-uissētis,	-uissent.
FUT.	Nol-uēro,	-uēris,	-uērit;	-uerīmus,	-uerītis,	-uērint.

*Imperative.*

*Infinitive.*

*Participle.*

2 *Sing.*      2. *Plur.*

PR.	}	Noli or	}	nolite or	PR.	Nolle.	PR.	Nolens.
		Nolito.		nolitōte.	PER.	Noluisse.	<i>The rest wanting.</i>	

MALO,<sup>2</sup> malle, malui. *To be more willing.*

*Indicative Mode.*

PR.	Māl-o,	mavis,	mavult;	malūmus,	mavultis,	malunt.
IMP.	Mal-ēbam,	-ēbas,	-ēbat;	-ebāmus,	-ebātis,	-ēbant.
PER.	Mal-ui,	-uisti,	-uit;	-uīmus,	-uīstis,	} -uērunt or -uēre.
PLU.	Mal-uēram,	-uēras,	-uērat;	-uerāmus,	-uerātis,	
FUT.	Mal-am,	-es,	-et; &c.	<i>This is scarcely in use.</i>		

<sup>1</sup> *Nolo* is a contraction of *nōn vōlo*. For *nōnvīs* we find *nēvīs*, Plaut. Trin. v. 2. 32. Most. III. 2. 75. for *nōnvult*, *nēvolt*, Plaut. Most. I. 2. 29. *Noltis* for *nonvultis*, Lucil. ap. Diomed. I. p. 381. Putsch.

<sup>2</sup> *Mālo* is a contraction of *māgīs*, or *māgē vōlo*. Of this Verb we find the following forms: *Māvōlo*, Plaut. Asin. v. 1. 8. Pæn. I. 2. 90. *māvōlet*, Asin. I. 1. 108. *māvōlunt*, Næv. ap. Fest. in 'Stuprum'; *māvōluit*, Petron. Fragm. *māvèlim* Plaut. Truc. IV. 2. 29. *māvèlis*, Capt. II. 2. 20. Pseud. I. 2. 8. *māvèlīt*, Trin. II. 2. 25. *māvellem*, Plaut. Mil. II. 2. 16. Amph. I. 3. 14. Pseud. I. 1. 128.



*Subjunctive Mode.*

PR.	Malim,	malis,	malit;	malimus,	malitis,	malint.
IMP.	Mallem,	malles,	mallet;	mallēmus,	mallētis,	mallent.
PER.	Mal-uērim,	-uēris,	-uērit;	-uerīmus,	-uerītis,	-uērint.
PLU.	Mal-uissem,	-uisses,	-uisset;	-uissēmus,	-uissetis,	-uissent.
FUT.	Mal-uēro,	-uēris.	-uērit;	-uerīmus,	-uerītis,	-uērint.

*Infinitive Mode.*

PR. Malle.      PER. Maluisse.      *The rest not used.*

FERO, ferre, tūli, lātum.      *To carry, to bring, or suffer.*

ACTIVE VOICE.

*Indicative Mode.*

PR.	Fēro,	fers,	fert;	ferīmus,	fertis,	ferunt.
IMP.	Fer-ēbam,	-ebas,	-ēbat;	-ebāmus,	-ebātis,	-ēbant.
PER.	Tuli,	tulisti,	tulit;	tulīmus,	tulistis,	} tulērunt or -ēre.
PLU.	Tul-ēram,	-ēras,	-ērat;	erāmus,	-erātis,	
FUT.	Feram,	feres,	feret;	ferēmus,	ferētis,	-ērant. ferent.

*Subjunctive Mode.*

PR.	Feram,	feras,	ferat;	ferāmus,	ferātis,	ferant.
IMP.	Ferrem,	ferres,	ferret;	ferrēmus,	ferrētis,	ferrent.
PER.	Tul-ērim,	-ēris,	-ērit;	-erīmus,	-erītis,	-ērint.
PLU.	Tul-issem,	-isses,	-isset;	-issēmus,	-issētis,	-issent.
FUT.	Tul-ēro,	-ēris,	-ērit;	-erīmus,	-erītis,	-ērint.

*Imperative Mode.*

*Infinitive Mode.*

PR.	Fer,	ferto;	{ ferte, fertôte,	ferunto,	PR.	Ferre.
	Ferto,				PER.	Tulisse.
					FUT.	Esse latūrus, -a, -um.
						Fuisse latūrus, -a, -um.

*Participles.*

*Gerunds.*

*Supines.*

PR.	Fērens.	Ferendum,	1. Lātum,
FUT.	Latūrus, -a, -um.	Ferendi,	2. Lātu.
		Ferendo, &c.	

## PASSIVE VOICE.

Fēror, ferri, lātus. *To be brought.**Indicative Mode.*

PR. Fēror,	{ ferris, or ferre,	{ fertur; ferimur, ferimīni, feruntur.
IMP. Fer-ēbar.	{ -ebāris, or -ebāre,	{ -ebātur; -ebāmur, -ebāmīni, -ebantur.
PER. Latus sum, &c. latus fui, &c.		
PLU. Latus eram, &c. latus fuēram, &c.		
FUT. Ferar,	{ ferēris, or ferēre,	{ ferētur; ferēmur, feremīni, ferentur.

*Subjunctive Mode.*

PR. Ferar,	{ ferāris, or ferāre,	{ ferātur; ferāmur, feramīni, ferantur.
IMP. Ferrer.	{ ferrēris, or ferrēre,	{ ferrētur; ferrēmur, ferremīni, ferrentur.
PER. Latus sim, &c. latus fuērim, &c.		
PLU. Latus essem, &c. latus fuisset, &c.		
FUT. Latus fuēro, &c.		

*Imperative Mode.*

PR. Ferre or fertor,	fertor;	ferimīni,	feruntor.
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*Infinitive Mode.**Participles.*

PR. Ferri.	PER. Latus, -a, -um.
PER. Esse or fuisse latus, -a, -um,	FUT. Ferendus, -a, -um.

In like manner are conjugated the Compounds of *fēro*; as, *affēro, attūli, allātum*; *aufēro, abstūli, ablātum*; *diffēro, distūli, dilātum*; *confēro, contūli, collātum*; *infēro, intūli, illātum*; *offēro, obtūli, oblātum*; *effēro, extūli, elātum*. So, *circum-, per-, trans-, de-, pro-, ante-, præ-, re-fēro*. In some writers we find *adfēro, adtūli, adlātum*; *conlātum*; *inlātum*; *obfēro*, &c. for *affēro*, &c.

Obs. 1. Most part of the above verbs are made irregular by contraction. Thus, *nolo* is contracted for *non volo*; *malo* for *magis volo*; *fero, fers, fert*, &c. for *feris, ferit*, &c. *Feror, ferris* or *ferre, fertur*, for *ferrēris*, &c.

Obs. 2. The imperatives of *dico, dūco*, and *fācio*, are contracted in the same manner with *fer*: thus we say, *dic, duc, fac*; instead of *dīce, dūce, fāce*. But these often occur likewise in the regular form.

FIO,<sup>1</sup> fiēri, factus. *To be made or done, to become.*

*Indicative Mode.*

PR.	Fio,	fis,	fit;	fimus,	fitis,	fiunt.
IMP.	Fiēbam,	fiēbas,	fiēbat;	fiēbāmus,	fiēbātis,	fiēbant.
PER.	Factus sum, &c. factus fui, &c.					
PLU.	Factus eram, &c. factus fuēram, &c.					
FUT.	Fiam,	fies,	fiet;	fiēmus,	fiētis,	fient.

*Subjunctive Mode.*

PR.	Fiam,	fias,	fiat;	fiāmus,	fiātis,	fiant.
IMP.	Fiērem,	fiēres,	fiēret;	fiērēmus,	fiērētis,	fiērent.
PER.	Factus sim, &c. factus fuērim, &c.					
PLU.	Factus essem, &c. factus fuisset, &c.					
FUT.	Factus fuēro, &c.					

*Imperative Mode.*

*Infinitive Mode.*

PR.	{ Fi,	fito:	{ fite,	fiunto,	PR. Fiēri.
	{ Fito,	fito:	{ fitōte,		PER. Esse or fuisse factus, -a, -um.
					FUT. Factum iri.

*Participles.*

*Supine.*

PER.	Factus,	-a, -um.
FUT.	Faciendus,	-a, -um.

Factu.

NOTE.—The Compounds of *facio* which retain *a*, have also *fio* in the passive, and *fac* in the imperative active; as *calefacio*, too warm, *calefio*, *calēfac*: but those which change *a* into *i*, form the passive regularly, and have *fice* in the imperative; as, *conficio*, *confice*; *conficior*, *confici*, *confectus*. We find, however, *confit*, it is done, and *confiēri*; *defit*, it is wanting; *infit*, he begins.

Edo<sup>2</sup>, ēdērē, ēdī, or esse, ēsūs, eat.

*Infinitive Mode.*

*Present.* Edērē, or esse.

*Past.* Edisse.

*Future.* Esūs, or ēsūrum esse.

<sup>1</sup> *Fāciōr*, the Passive of *Fāciō*, very rarely occurs in the classics. *Fio* was used in its stead. *Fāciūtur*, however, is read Nigid. ap. Non. x. 19. *Fāciātur*, Petron. Frag. Priscian. viii. p. 101. Putsch. The Indicatives, *Fis*, *Fimus*, and the Imperatives, *Fi*, *Fito*, *Fite*, *Fitōte*, rarely occur. *Fis* is read in Hor. ii. Ep. 2. 211. *Fimus*, Arnob. ii. p. 53. and in some edd. of Terent. Heaut. iii. 1. 74. ubi. al. *Sūmus*. *Fi*, Hor. ii. Sat. 5. 38. Plaut. Cure. i. 87. *Fito*, 2d Pers. Cato ap. Non. vii. 62. *Fite*, Plaut. Cure. i. 1. 89. *Fitōte*, Cato. Crassus, Liv. in Odyss. ap. Non. l. c. Of *Fitis* no trace can be found. *Fiens* occurs only in Diomed. i. pp. 352. 177. *Fitur*, Cato ap. Priscian. viii. p. 789. *Fiēbantur*, id. ibid. *Fitum* est, Liv. in Odyss. ap. Non. l. c.—*Fio* is sometimes used impersonally: *Fit*, it happens; *Fiēbat*, it happened, &c.

<sup>2</sup> *Edo* is a regular Verb of the third Conjugation; but in the Infinitive and Imperative Modes, in the Present-imperfect Indicative, and the Imperfect Sub-

*Indicative Mode.*

<i>Pres.</i>	<i>Fdo.</i>	<i>ēdis, or ēs,</i>	<i>ēdīt, or est;</i>	<i>ēdīmūs,</i>	<i>ēdītis, or estīs,</i>	<i>ēdunt.</i>
<i>Imp.</i>	<i>Ed-ēbam,</i>	<i>-ēbās,</i>	<i>-ēbāt;</i>	<i>-ēbāmūs,</i>	<i>-ēbātīs,</i>	<i>-ēbant.</i>
<i>Perf.</i>	<i>Ed-ī,</i>	<i>-istī,</i>	<i>-īt;</i>	<i>-īmūs,</i>	<i>-istīs,</i>	<i>-ērunt,</i>
<i>Plup.</i>	<i>Ed-ēram,</i>	<i>-ērās,</i>	<i>-ērāt;</i>	<i>-ērāmūs,</i>	<i>-ērātīs,</i>	<i>-ēre.</i>
<i>Fut.</i>	<i>Ed-am,</i>	<i>-ēs,</i>	<i>-ēt;</i>	<i>-ēmūs,</i>	<i>-ētīs,</i>	<i>-erant.</i>
						<i>-ent.</i>

*Subjunctive Mode.*

<i>Pres.</i>	<i>Ed-am.</i>	<i>-ās,</i>	<i>-āt;</i>	<i>-āmūs,</i>	<i>-ātīs,</i>	<i>-ant.</i>
<i>Imp.</i>	<i>Ed-ērem,</i>	<i>-ērēs,</i>	<i>-ērēt,</i>	<i>-ērēmūs,</i>	<i>-ērētīs,</i>	<i>-ērent.</i>
	<i>or</i>	<i>or</i>	<i>or</i>	<i>or</i>	<i>or</i>	<i>or</i>
	<i>Essem,</i>	<i>essēs,</i>	<i>essēt;</i>	<i>essēmūs,</i>	<i>essētīs,</i>	<i>essent.</i>
<i>Perf.</i>	<i>Ed-ērim,</i>	<i>-ērīs,</i>	<i>-ērīt;</i>	<i>-ērīmūs,</i>	<i>-ērītīs,</i>	<i>-ērint.</i>
<i>Plup.</i>	<i>Ed-isse,</i>	<i>-issēs,</i>	<i>-issēt;</i>	<i>-issēmūs,</i>	<i>-issētīs,</i>	<i>-issent.</i>
<i>Fut.</i>	<i>Ed-ēro,</i>	<i>-ērīs,</i>	<i>-ērīt;</i>	<i>-ērīmūs,</i>	<i>-ērītīs,</i>	<i>-ērint.</i>

*Imperative Mode.**Singular.**No first person.*

- Edē, ēdīto, or ēs, esto,*
- \*Edāt, ēdīto, or esto.*

*Plural.*

- \*Edāmūs,*
- Edīte, ēdītōte, or estē, estōtē,*
- \*Edant, ēdunto.*

*Participles.*

<i>Pres.</i>	<i>Edens.</i>	<i>Fut. in -RUS, Esūrūs.</i>
<i>Perf.</i>	<i>Esūs.</i>	<i>Fut. in -DUS, Edendūs.</i>

*Gerunds.*

<i>Gen.</i>	<i>Eden-di,</i>
<i>Dat. &amp; Abl.</i>	<i>Eden-do,</i>
<i>Nom. &amp; Acc.</i>	<i>Edendum.</i>

*Supines.*

<i>Former, Esum.</i>
<i>Latter, Esū.</i>

junctive, it assumes other forms, as if from the Verb *Sum*. *Esse*, Cic. Nat. Deor. II. 3. *Esse*, 'to be eaten,' Plaut. Most. IV. 2. 42. *Es*, Plaut. Cas. II. 3. 32. *Est*, Hor. II. Sat. 2. 57. I. Epist. 2. 39. Virg. Æn. IV. 66. v. 683. *Essēs*, Val. Max. IV. 3. *Esset*, Virg. Georg. I. 151. *Essēmūs*, Terent. Eun. III. 4. 2. *Esto*, Cato R. R. 156. *Este*, Plaut. Most. I. 1. 61. *Esus*, Gell. IX. 6. *Esūrūs*, Ovid. Heroid. Epist. IX. 37. *Edens*, Ovid. Met. II. 768. *Edendus*, Cic. de Amic. 69. Ovid. Heroid. Epist. I. 95. *Esum*, Plaut. Stich. I. 3. 29. *Esu*, Plaut. Pseud. III. 2. 35. *Estum*, Priscian. x.p. 893. These forms also occur: *Esus sum*, 'I have eaten,' Solin. 17—27. *Edim*, *is*, *it*, for *Edam*, *as*, *at*, Plaut. Aul. III. 2. 16. Pæn. III. 1. 34. IV. 2. 45. Capt. III. 1. 1. *Edītis* for *Edātis*, Cæcil. Nov. and Pompon. ap. Non. II. 114. x. 18. Cf. Virg. Æn. XII. 801. Hor. Epod. III. 3. *Cōmēdim*, *is*, *it*, Cic. Fam. IX. 20. Plaut. Cure. IV. 4. 4. *Esērim*, for *Edērim*, Apul. Met. IV. p. 152. 32. *Estur*, Sen. de Ira, III. 15. Cels. v. 27. 3. Ovid. ex. Pont. I. 1. 69. Plaut. Pæn. IV. 2. 13.—Of the quantity of *Es* no proof can be found. It would therefore be better to follow Servius, Vossius, Alvarex, and others, who suppose it long, than pronounce it short with some later grammarians.

## NEUTER PASSIVE VERBS.

To irregular verbs may properly be subjoined what are commonly called **NEUTER PASSIVE Verbs**, which, like *fio*, form the preterite tenses according to the passive voice, and the rest in the active. These are, *sōleo*, *solēre*, *solitus*, to use; *audeo*, *audēre*, *ausus*, to dare; *gaudeo*, *gaudēre*, *gavīsus*, to rejoice; *fīdo*, *fidēre*, *fīsus*, to trust. So, *confīdo*, to trust; and *diffīdo*, to distrust; which also have *confīdi* and *diffīdi*. Some add *mæreo*, *mærēre*, *mæstus*, to be sad; but *mæstus* is generally reckoned an adjective. We likewise say *jūrātus sum* and *cænātus sum*, for *jūrāvi* and *cænāvi*, but these may also be taken in a passive sense.

To these may be referred verbs wholly active in their termination, and passive in their signification; as, *vapūlo*, *-āvi*, *-ātum*, to be beaten or whipped; *vēneo*, to be sold; *exūlo*, to be banished, &c.

## DEFECTIVE VERBS.

**DEFECTIVE VERBS** are those of which several Tenses and Persons are not found in the ancient classics. The Verbs usually so called are, 1. *Aio*, 'I say;' 2. *Inquio*, 'I say;' 3. *Fari*, 'to speak;' 4. *Apāge*, 'begone;' 5. *Ave*, 'hail;' 6. *Salve*, 'hail;' 7. *Ausim*, 'I dare;' 8. *Cedo*, 'give me, tell me;' 9. *Confit*, 'it is done;' 10. *Defit*, 'it is wanting;' 11. *Infit*, 'he begins;' 12. *Ovat*, 'he rejoices;' 13. *Quæso*, 'I pray;' 14. *Faxo*, 'I will take care;' 15. *Odi*, 'I hate;' *Memini*, 'I remember;' *Cæpi*, 'I have begun.'

1. IND. Pres. Sing. *Aio*, Plaut. Capt. i. 1. 3. *Ais*, Hor. ii. Sat. 7. 67. *Ait*, Terent. Andr. v. 4. 4. Plur. *Aiunt*, Terent. Andr. ii. 1. 21.—Imp. Sing. *Aiēbam*, Hor. i. Sat. ix. 12. *Aiēbas*, Plaut. Men. iii. 3. 9. *Aiēbat*, Cic. Verr. iii. 18. Plur. [*Aiēbāmus*, Diomed. p. 371. Putsch.] *Aiēbātis*, Plaut. Capt. iii. 5. 18. *Aiēbant*, Sallust. Cat. c. 49. [*Aiēbant*, Accius ap. Priscian. x. p. 906.]—Perf. Sing. [*Ai*, Prob. Gram. p. 1482. *Aisti*, id-m. ibid. et Augustin. Epist. 54. et 174. *Ait*, Prob. ibid. Plur. *Aistis*, Gramm. *Aiērunt*, Tertul. de Fug. in Persec. c. 6.]

SUBJ. Pres. Sing. *Aias*, Plaut. Rud. ii. 4. 14. *Aiat*, Cic. de Fin. ii. 22. Plur. [*Aiāmus*, Priscian. 1. 1.] *Aiant*, Apul. Apol. p. 448.

IMPERAT. *Ai*, Næv. ap. Priscian. x. p. 906. et Plaut. Truc. v. 49.

PARTICIP. *Aiens*, Cic. Top. c. 11. et Apul. Met. vi. p. 118.

The Infinitive *Aiēre*, occurs in St. Augustin, de Trinit. ix. 10. *Ain'*, do you



say so? Plaut. Amph. i. 1. 188. Apul. Met. i. p. 6. 'The ancients wrote, *Aiō*, *aiis*, *aiit*. See Quintil. i. 4. Voss. Etym. Lat. p. 132. and Anal. iii. p. 140.

2. IND. Pres. Sing. *Inquio*, Catul. x. 27. or *Inquam*, Cic. Phil. ii. 44. *Inquīs*, Hor. i. 4. 78. *Inquit*, Nepos Alcib. c. 8. *Inquimus*, Hor. i. Sat. 3. 66. *Inquitis*, Arnob. ii. p. 44. *Inquiunt*, Cic. Verr. vi. 14.—Imp. Sing. *Inquēbat*, al. *Inquibat*, Cic. Top. 12. Plur. [*Inquibant*, Grammatici].—Fut. Sing. *Inquies*, Catull. xxiv. 7. *Inquiet*, Cic. Verr. iv. 18.—Perf. Sing. *Inquisti*, Cic. de Orat. ii. 64. *Inquit*, Cic. pro Cluent. c. 34.

SUBJ. Pres. Sing. *Inquiat*, Auct. ad Heren. iv. 3.

IMPERAT. Sing. *Inquē*, Terent. Heaut. iv. 7. I. *Inquito*, Plaut. Aulul. iv. 10. 58. Rud. v. 2. 55.

PARTICIP. [*Inquiens*, Grammatici.]

*Inquio*, according to Priscian, lib. x. is of the third Conj. but according to Diomed. i. p. 375, of the fourth. *Inquit* occurs in some edd. of Catull. x. 14. and *Inqui* ibid. vs. 27. *Inquit* and *Inquam* are of frequent occurrence. Vid. Voss. Etym. Lat. p. 133. and Anal. iii. 40.

3. INFIN. *Fāri*, Horat. iv. Od. 6. 18. *Fārier*, Virg. Æn. xi. 242.

INDIC. Pres. Sing. *Fātur*, he speaks, Val. Flac. iii. 616. Virg. Æn. i. 131. et passim. *Fātur*, is spoken, Sueton. ap. Priscian. viii. p. 793.—Fut. *Fābor*, Propert. iv. 4. 1. *Fābitur*, Gell. xv. 6.

SUBJ. Imp. *Fārer*, St. August. Conf. i. 8.

IMPERAT. *Fāre*, Virg. Æn. v. 389. et passim. *Fāmīno*, Cato R. R. c. 141.

PARTICIP. Pres. *Fans*, Plaut. Pers. ii. 1. 7. Propert. iii. 5. 19.—Perf. *Fātus*, Virg. Æn. ii. 323. et passim.—Fut. in *-dus*, *Fandus*, Pacuv. ap. Cic. de Divin. i. 31.

GERUNDS: *Fandi*, Virg. Æn. x. 225. et passim. *Fando*, in or by speaking, Stat. Theb. i. 655. *Fando*, by report, by hearsay, Cic. Nat. Deor. i. 29.

SUPINE: *Fātu*, Virg. Æn. xii. 25.

*Fōr* and *Fāris* do not occur in the classics, although cited by Diomed. i. p. 375. and by Priscian. viii. p. 791. Neither does, *Dor*, nor the Subjunctives *Fer*, *Der*. Similarly defective are the Compounds *Affāri*, *Effāri*, *Profāri*.

4. IMPERAT. Sing. and Plur. *Apāgē* is considered by some as an Interjection. *Apāgēte* is found in Oudendorp's ed. of Apul. Met. i. p. 13. Elmenh. also in Cic. Fam. v. 10. Terent. Eun. v. 2. 65. Plaut. Cas. ii. 8. 24. Amph. ii. 1. 32. where the best Mss. and most edd. have *Apāgē te*. See Faciolati's Lat. Lex.

5. INFIN. *Avēre*, Martial, i. 109. iii. 5.

IMPERAT. Sing. *Ave*, Martial, iii. 95. et passim. *Avēto*, Sallust. Cat. c. 35. Plur. *Avētē*, Grut. Inscr. p. 735. n. 6. Sueton. Claud. c. 21.

The Eton and other grammars add *Avētōte* for which there is no authority. Some write *Hāvē*, *hāvēre*, &c. Quintil. Inst. i. 6. finds fault with many learned men of his day for writing and saying *Avēte*, with the second syllable long, in place of *Hāvēte*, with an aspiration and the second syll. short.—The Verb *Aveo*, I covet, is complete.

6. INFIN. *Salvēre*, Plaut. Rud. i. 5. 5. Petron. c. 98.

IND. Fut. *Salvēbis* (for *Salve*) Cic. Att. vi. 2.

IMPERAT. Sing. *Salve*, Virg. Geo. ii. 173. Æn. xi. 97. et passim. *Salvēto*, Plaut. Rud. ii. 4. 3. Men. v. 9. 17. Plur. *Salvēte*, Plaut. Trin. iii. 2. 39.

*Salveo* is humorously put in the mouth of a clown by Plautus, *Truc.* II. 2. 4. To the Defectives *Ave* and *Salve*, some add *Văle, vălête, vălêbis, văleas*; but these come from *Văleo*, I am well.

7. SUBJ. Pres. Sing. *Ausim*, Virg. *Ecl.* III. 32. et passim; *Ausīs*, Fest. et Lac-tant. de Pass. Dom. vs. 66. where some read *Ausēris*; *Ausit*, Stat. *Theb.* XII. 101. Achil. I. 544. Plur. *Ausint*, Stat. *Theb.* XI. 126. See Voss. de Anal. III. 41. p. 124.

8. IMPERAT. Sing. *Cēdō*, Cic. de Orat. c. 86. et passim. Plur. *Cette*, Plaut. *Merc.* v. 4. 4. Enn. ap. Non. II. 122. Accius, *ibid.*

*Cēdō* is used in the Plur. Cic. *Senect.* c. 6. *Cette* is a contraction of *Cēdite* which last some cite from the *Fragm.* of Plautus, p. 1216. ed. Gronov., but it is very uncertain.

9. INFIN. *Confīri*, Cæs. B. G. VII. 58.

INDIC. Pres. Sing. *Confīt*, Lucr. IV. 292. Terent. *Adolph.* v. 8. 23. Plur. *Confūnt*, Arnob. VI. p. 219.—Fut. Sing. *Confiet*, Lucr. III. 413.

SUBJ. Pres. Sing. *Confiat*, Colum. I. 8. Imp. Sing. *Confīret*, Liv. v. 50. Cic. ad Att. IX. 8. VIII. 15. Liv. v. 50. Plur. *Confīrent*, Arnob. II. p. 73.

10. INFIN. *Dēfīri*, Terent. *Hecyr.* v. 2. 1. Liv. IX. 11.

INDIC. Pres. Sing. *Dēfīt*, Virg. *Ecl.* II. 22. et passim; Plur. *Dēfūnt*, Gell. XX. 8.—Fut. Sing. *Dēfiet*, Liv. IX. 11. ubi al. *Dēficiet*.

SUBJ. Pres. Sing. *Dēfiat*, Plaut. *Men.* I. 4. 3. Rud. IV. 4. 63.

11. INDIC. Pres. Sing. *Infīt*, Virg. *Æn.* v. 708. Lucr. III. 516. et passim; Plur. *Infūnt*, Mart. Capell. II. in fin.

*Infio*, Varr. ap. Priscian. VIII. p. 818. ‘*Infe, ἀρχαί* i. e. incipe,’ in Glossis. Some to these add *Explicīt*, it is finished.

12. INDIC. Pres. Sing. [*Ovas*, Grammatici;] *Ovat*, Val. Flac. II. 506. IV. 342. Virg. *Æn.* x. 500.

SUBJ. Pres. Sing. *Ovet*, Stat. *Sylv.* IV. 1. 8.—Past-imp. Sing. *Ovāret*, Gell. VI. 7.

PARTICIP. *Ovans*, Liv. v. 31. Cic. de Orat. c. 47. et passim. *Ovātus*, Persius, II. 55. *Ovātūrus*, Solin. cap. 45—57.

GERUND. *Ovandi*, Sueton, Claud. c. 1. Gell. v. 6. 5.

13. INFIN. *Quēsere*, Plaut. *Bacch.* II. 2. 1.

INDIC. Pres. Sing. *Quæso*, Terent. *Eun.* III. 2. 13. *Quæsīt*, Lucr. v. 1229. Plur. *Quæsumus*, Sil. XVI. 250. et passim.

IMPERAT. *Quæse*, Plaut. ap. Non. I. 213. IV. 39.

PARTICIP. *Quæsens*, Apul. *Met.* IV. p. 70. Elmenh.

*Quæsīs*, given in some grammars, does not occur in the classics. *Quæsi*, Perf. Priscian, x. p. 505. ed. Krehl. *Quæsivī*, Sallust. ap. Priscian. *ibid.* who says that *Quæsivī* is a perfect common to *Quæso* and *Quæro*.

14. INDIC. Fut. Sing. *Fazo*, for *fāciam*, or *fēcēro*, Virg. *Æn.* IX. 158. et passim.

SUBJ. Perf. Sing. *Faxim*, for *fēcērim*, Plaut. *Amph.* I. 3. 13. et passim; *Faxis*, Terent. *Andr.* IV. 4. 14. *Faxīt*, Cic. de Leg. II. 8. *Faxīnus*, Plaut. *Truc.* I. 1. 40. Plur. *Faxitis*, Liv. XXIX. 27. *Faxint*, Terent. *Heaut.* I. 1. 9. et passim.—Imp. *Faxim*, for *fācērem*, or *fēcissem*, Plaut. *Pseud.* I. 5. 84.

15. These three, *Odi*, *Cæpi*, and *Mēmīni*, are only used in the preterite tenses ; and therefore are called *Preteritive Verbs* ; though they have sometimes likewise a present signification ; thus,

*Odi*, I hate, or have hated, *odēram*, *odērim*, *odissem*, *odēro*, *odisse*. Participles, *osus*, *osūrus* ; *exōsus*, *perōsus*.

*Cæpi*, I begin, or have begun, *cæpēram*, *-ērim*, *-issem*, *-ēro*, *-isse*. Supine, *cæptu*. Participles, *cæptus*, *cæptūrus*.

*Mēmīni*, I remember, or have remembered, *meminēram*, *-ērim*, *-issem*, *-ēro*, *-isse*. Imperative, *memento*, *mementōte*.

Instead of *odi*, we sometimes say, *osus sum* : and always *exōsus*, *perōsus sum*, and not *exōdi*, *perōdi*. We say, *opus cæpit fieri*, or *cæptum est*.

The following forms also occur : *Odio*, C. Gracch. ap. Fest. *Odivit*, Cic. Phil. xiii. 19. *Odiit*, Tertul. de An. c. 10. *Odies*, Tertul. adv. Marc. iv. 35. *Osus sum*, Plaut. Amph. iii. 2. 19. Gell. iv. 18. *Osūrus*, Cic. de Amic. c. 16. *Odiendi*, Apul. de D. Plat. iii. p. 631. *Odiens*, Petron. c. 132. *Odientes*, Tertul. adv. Marc. iv. 16. *Odērem* et *Odēre*, infin. Charis. iii. p. 228. *Oditur*, Tertul. Apol. iii. in fin. *Odīrēmur*, Hieronym. Epist. 43.—*Cæpio*, Plaut. Men. v. 5. 57. *Cæpiam*, Cato ap. Fest. *Cæpiat*, Plaut. Trac. ii. 1. 23. *Cæpēret*, Terent. An. iii. 3. 43. edd. Rivii, Faërn. et Bothe ; sic. codd. Bentl. Bæcl. et Donat. et Priscian. x. p. 879. *Cæpērit* al. *Cæpēre*, Plaut. Pers. i. 3. 41. *Cæptus est*, Cæs. B. G. iv. 18. *Cæptūrus* Quintil. x. 1. Plin. N. H. xvi. 25. Cf. Cæcil. ap. Non. ii. 159.—*Mēmīnens*, Liv. ap. Priscian. xi. p. 922. Auson. Prof. ii. 4. Sidon. ii. 10. ad. fin. iv. 12. vi. 3. vii. 6.

Some to the *Defective Verbs* add *Nōvi*, I know ; but this is the Perfect of *Nosco*, I am learning. See Voss. Anal. iii. 39.

#### IMPERSONAL VERBS.

A verb is called *Impersonal*, which has only the terminations of the third person singular, but does not admit any person or nominative before it.

Impersonal verbs, in English, have before them the neuter pronoun *it*, which is not considered as a person ; thus, *dēlectat*, it delights ; *dēcet*, it becomes ; *contingit*, it happens ; *evēnit*, it happens.

	1st. Conj.	2d. Conj.	3d. Conj.	4th. Conj.
Ind.	PR. Delectat, IMP. Delectābat, PER. Delectāvit, PLU. Delectavērat, FUT. Delectābit.	Dēcet, Decēbat, Decuit, Decuērat, Decēbit.	Contingit, Contingēbat, Contīgit, Contigērat, Continget.	Evēnit, Eveniēbat, Evēnit, Evenērat, Eveniet.
Sub.	PR. Delectet, IMP. Delectāret, PER. Delectavērit, PLU. Delectavisset, FUT. Delectavērit.	Dēceat, Decēret, Decuērit, Decuisset, Decuērit.	Contingat, Contingēret, Contigērit, Contigisset, Contigērit.	Eveniat, Eveniret, Evenērit, Evenisset, Evenērit.
Inf.	PR. Delectāre. PER. Delectavisse.	Decēre. Decuisse.	Contingēre. Contīgisse.	Evenīre. Evenisse.

Most Latin verbs may be used impersonally in the passive voice, especially Neuter and Intransitive verbs, which otherwise have no passive ; as, *pugnātur*, *fāvētur*, *currītur*, *venītur* : from *pugno*, to fight ; *faveo*, to favour ; *curro*, to run ; *venio*, to come.

Ind.	PR.	Pugnātur,	Fāvētur,	Curritur,	Venītur,
	IMP.	Pugnabātur,	Favebātur,	Currebātur,	Veniebātur,
	PER.	Pugnātum est,	Fautum est,	Cursum est,	Ventum est,
	PLU.	Pugnātum erat,	Fautum erat,	Cursum erat,	Ventum erat,
	FUT.	Pugnabitur.	Favebitur.	Curretur.	Veniētur.

Sub.	PR.	Pugnētur,	Faveātur,	Currātur,	Veniātur,
	IMP.	Pagnarētur,	Faverētur,	Currerētur,	Venirētur,
	PER.	Pugnātum sit,	Fautum sit,	Cursum sit,	Ventum sit,
	PLU.	Pugnātum esset,	Fautum esset,	Cursum esset,	Ventum esset,
	FUT.	Pugnātum fuērit.	Fautum fuērit.	Cursum fuērit.	Ventum fuērit.

Inf.	PR.	Pugnāri.	Favēri.	Curri.	Veniri.
	PER.	Pugnātum esse.	Fautem esse.	Cursum esse.	Ventum esse.
	FUT.	Pugnātum iri.	Fautum iri.	Cursum iri.	Ventum iri.

Obs. 1. Impersonal verbs are scarcely used in the imperative ; but instead of that we use the subjunctive ; as, *delectet*, let it delight ; &c. nor in the supines, participles, or gerunds, except a few ; as, *pānitens*, -*dum*, -*us*, &c. *Indūci ad pudendum et pigendum*. Cic. In the preterite tenses of the passive voice, the participle perfect is always put in the neuter gender.

Obs. 2. Grammarians reckon only ten real impersonal verbs, and all in the second conjugation ; *dēcet*, it becomes ; *pānitet*, it repents ; *oportet*, it behoves ; *misēret*, it pities ; *pīget*, it irketh ; *pūdet*, it shameth ; *licet*, it is lawful ; *libet* or *libet*, it pleaseth ; *tēdet*, it wearie ; *liquet*, it appears. Of which the following have a double preterite ; *misēret*, *miseruit*, or *misertum est* ; *pīget*, *piguit*, or *pīgītum est* ; *pūdet*, *pudivit*, or *puđitum est* ; *licet*, *licuit*, or *licītum est* ; *libet*, *libuit*, or *libītum est* ; *tēdet*, *tēdui*, *tēsum est*, oftener, *pertēsum est*. But many other verbs are used impersonally in all the conjugations.

In the first, *Jūvat*, *spectat*, *vācat*, *stat*, *constat*, *præstat*, *restat*, &c.

In the second, *Appāret*, *attīnet*, *pertīnet*, *dēbet*, *dōlet*, *nōcet*, *lātet*, *liquet*, *pātet*, *plācet*, *displicet*, *sēdet*, *sōlet*, &c.

In the third, *Accīdit*, *incīpit*, *desīnit*, *sufficit*, &c.

In the fourth, *Convēnit*, *expēdit*, &c.

Also, irregular verbs, *Est*, *obest*, *prōdest*, *pōtest*, *intērest*, *supērest* ; *fit*, *pratērit*, *nēquit*, and *nēquitur*, *subit*, *confert*, *rēfert*, &c.

Obs. 3. Under impersonal verbs may be comprehended those which express the operations or appearances of nature ; as, *Fulgūrat*, *fulminat*, *tōnat*, *grandīnat*, *gēlat*, *pluit*, *ningit*, *lucescit*, *advesperascit*, &c.

Obs. 4. Impersonal verbs are applied to any person or number, by putting that which stands before other verbs, after the impersonals, in the cases which they govern ; as, *placet mihi*, *tibi*, *illi*, it pleases me, thee, him ; or I please, thou pleasest, &c. *pugnātur a me*, *a te*, *ab illo*, I fight, thou fightest, he fighteth, &c. So, *Curritur*, *venitur a me*, *a te*, &c. I run, thou runnest, &c. *Favētur tibi a me*, Thou art favoured by me, or I favour thee, &c.



Obs. 5. Verbs are used personally, or impersonally, according to the particular meaning which they express, or the different import of the words with which they are joined : thus, we can say, *ego placeo tibi*, I please you ; but we cannot say, *si places audire*, if you please to hear, but *si placet tibi audire*. So we can say, *multa homini contingunt*, many things happen to a man ; but instead of *ego contigisse domi* we must either say, *me contigit esse domi*, or *mihi contigit esse domi*, I happened to be at home. The proper and elegant use of Impersonal verbs can only be acquired by practice.

## REDUNDANT VERBS.

Those are called REDUNDANT VERBS, which have different forms to express the same sense. Some are *Redundant* 1. in Signification ; as, *Crimīnor*, 'I blame or I am blamed ;' 2. in Termination ; as, *Fabrīco* and *Fabrīcor*, 'I frame ;' 3. in Conjugation ; as, *Lavo*, *lavāre*, and *Lavo*, *lavēre*, 'I wash ;' 4. in Tenses ; as, *Suesco*, 'I am accustomed,' Perf. *Suēvi* and *Suetus sum*.

## I. Verbs of the same signification used in different Conjugations :

Cieo, ēs, *Cio, īs,	<i>stir up.</i>	Līno, īs, Līnio, īs,	<i>anoint.</i>
Claudo, īs, Claudeo, ēs,	<i>be lame.</i>	*Nexo, ās, *Nexo, īs,	<i>knit.</i>
*Denseo, ēs, *Denso, ās,	<i>thicken.</i>	*Oleo, ēs, Olo, īs,	<i>smell.</i>
Excello, īs, Excelleō, ēs,	<i>excel.</i>	*Scāteo, ēs, *Scato, īs,	<i>abound.</i>
*Ferveo, ēs, *Fervo, īs,	<i>be hot.</i>	*Strīdeo, ēs, Strīdo, īs,	<i>creak.</i>
Fōdio, īs, Fōdio, īs,	<i>dig.</i>	Tergeo, ēs, Tergo, īs,	<i>wipe.</i>
*Fulgeo, ēs, Fulgo, īs,	<i>shine.</i>	Tueor, ēris, Tuor, ēris,	<i>behold, protect.</i>
Lāvo, ās, Lāvo, īs,	<i>wash.</i>		

## II. Verbs spelt alike, or nearly alike, but differing in sound or signification :

Abdīco, ās,	<i>abdicate.</i>	Cælo, ās,	<i>carve.</i>
Abdīco, īs,	<i>refuse.</i>	Censeo, ēs,	<i>think.</i>
*Accīdo, īs,	<i>happen.</i>	Sentio, īs,	<i>feel.</i>
Accīdo, īs,	<i>cut short.</i>	Claudo, īs,	<i>shut.</i>
Addo, īs,	<i>add.</i>	*Clando, īs,	<i>be lame.</i>
Adeo, īs,	<i>go to.</i>	Collīgo, ās,	<i>tie together.</i>
Aggēro, ās,	<i>heap up.</i>	Collīgo, īs,	<i>collect.</i>
Aggēro, īs,	<i>lay in a heap.</i>	Cōlo, ās,	<i>strain.</i>
Allēgo, ās,	<i>plead, send.</i>	Cōlo, īs,	<i>till, deck.</i>
Allēgo, īs,	<i>choose.</i>	Compello, ās,	<i>accost.</i>
Appello, ās,	<i>call.</i>	Compello, īs,	<i>force.</i>
Appello, īs,	<i>drive, land.</i>	Concīdo, īs,	<i>chop off.</i>
*Cādo, īs,	<i>fall.</i>	*Concīdo, īs,	<i>fall.</i>
Cædo, īs,	<i>beat.</i>	Conscendo, īs,	<i>climb.</i>
Cēdo, īs,	<i>yield.</i>	Conscindo, īs,	<i>cut in pieces.</i>
*Cāleo, ēs,	<i>be hot.</i>	Consterno, ās,	<i>terrify.</i>
*Calleo, ēs,	<i>be hard.</i>	Consterno, īs,	<i>strew over.</i>
*Cāno, īs,	<i>sing.</i>	*Dēcīdo, īs,	<i>fall down.</i>
*Cāneo, ēs,	<i>be white.</i>	Dēcīdo, īs,	<i>cut off.</i>
*Cāreo, ēs,	<i>want.</i>	Dēcīpio, īs,	<i>deceive.</i>
*Cāro, īs,	<i>card wool.</i>	*Dēsīpio, īs,	<i>dote.</i>
Cēlo, ās,	<i>conceal.</i>	Dēlīgo, ās,	<i>tie up.</i>



Dēlġo, ġs,	choose.	Nicto, ġs,	open as a hound.
Dilġo, ġs,	love.	*Niteo, ēs,	glitter.
Dico, ġs,	say.	Nitor, ēris,	strive.
Dico, ās,	dedicate.	Obsġero, ās,	lock up.
Edo, ġs,	eat.	Obsġero, ġs,	sow, plant.
Edo, ġs,	speak, publish.	*Occido, ġs,	fall.
Edūco, ās,	educate.	Occido, ġs,	kill.
Edūco, ġs,	draw out.	Opġerio, ġs,	cover.
Efġġero, ās,	make wild.	*Oppġerior, ġris,	wait for.
Efġġero, effers,	carry off, lift up.	Opġero, āris,	work.
*Excido, ġs,	fall out.	Pando, ās,	bend, bow.
Excido, ġs,	cut off.	Pando, ġs,	open, spread.
*Fġerio, ġs,	strike.	Pāro, ās,	prepare.
Fġero, fers,	bear.	*Pāreo, ēs,	appear.
Fġerio, āris,	keep holiday.	Pārio, ġs,	beget.
*Frġgeo, ēs,	be cold.	*Pārio, ās,	balance.
Frġgo, ġs,	fry.	*Pġdo, ġs,	<del>prop up.</del>
Fūgo, ās,	put to flight.	Pġdo, āre,	prop up.
*Fūgio, ġs,	fly.	*Pendeo, ēs,	hang.
Fundo, ās,	found.	Pendo, ġs,	weigh.
Fundo, ġs,	pour out.	Percōlo, ās,	filter.
*Incido, ġs,	fall into.	Percōlo, ġs,	adorn.
Incido, ġs,	cut.	*Permāneo, ēs,	remain.
Indico, ās,	show.	*Permāno, ās,	flow over.
Indico, ġs,	proclaim.	Prædico, ās,	publish.
Infġcio, ġs,	infect.	Prædico, ġs,	foretel.
Infġtior, āris,	deny.	Prælġgo, ās,	bequeath in the first place.
*Intercido, ġs,	happen.	Prælġgo, ġs,	read to one.
Intercido, ġs,	cut asunder.	Prōdo, ġs,	betray.
Jāceo, ēs,	lie, lie down.	*Prōdeo, ēs,	come forth.
Jācio, ġs,	throw.	*Rġcġdo, ġs,	retire.
*Lābo, ās,	totter.	*Rġcido, ġs,	fall back.
Lābor, ēris,	slip, glide.	Rġcido, ġs,	cut off.
*Lacto, ās,	suckle, suck.	Reddo, ġs,	restore.
*Lacto, ās,	deceive.	*Redeo, ġs,	return.
*Lacteo, ēs,	grow milky.	Rġfġero, refers,	bring back.
Lġgo, ās,	send.	*Rġfġerio, ġs,	strike again.
Lġgo, ġs,	gather, read.	Rġlġgo, ās,	remove.
Lġceo, ēs,	be lawful.	Rġlġgo, ġs,	read over.
Lġceor, ēris,	bid for.	Sġdo, ās,	allay.
Lġquo, ās,	melt.	*Sġdeo, ēs,	sit.
*Liqueo, ēs,	become liquid, be manifest.	*Sido, ġs,	sink.
*Liquor, ēris,	melt.	*Sġro, ġs,	sow.
*Māno, ās,	flow.	Sġro, ġs,	knit, join.
*Māneo, ēs,	stay.	Sġro, ās,	lock, bolt.
Mando, ās,	deliver.	*Succido, ġs,	fall down.
Mando, ġs,	eat.	Succido, ġs,	cut down.
Mġto, ġs,	mow, reap.	*Vādo, ġs,	go, walk.
Mġtor, āris,	measure.	Vādor, āris,	give bail.
Mġtior ġris,	measure.	*Vġneo, ġs,	be sold.
Mġtuo, ġs,	fear.	*Vġno, ġs,	come.
Mġsġror, āris,	pity.	Vġnor, āris,	hunt.
Mġsġreor, ēris,	pity.	Vincio, ġs,	bind.
Mōror, āris,	delay.	Vincio, ġs,	conquer.
*Mōror, āris,	play the fool.	Vōlo, ās,	fly, hasten.
Mōrior, ēris,	die.	*Vōlo, vġs,	be willing.
*Nicto, ās,	wink.		

## III. Verbs having the same Perfect:

*Aceo, <i>ăcui</i> ,	<i>be sharp.</i>	Acuo, <i>ăcui</i> ,	<i>sharpen.</i>
Cresco, <i>crēvi</i> ,	<i>grow.</i>	Cerno, <i>crēvi</i> ,	<i>take possession.</i>
*Fulgeo, <i>fulsi</i> ,	<i>shine.</i>	Fulcio, <i>fulsi</i> ,	<i>prop.</i>
*Lūceo, <i>luxi</i> ,	<i>shine.</i>	*Lūgeo, <i>luxi</i> ,	<i>mourn.</i>
Mulceo, <i>mulsi</i> ,	<i>soothe</i>	*Mulgeo, <i>mulsi</i> ,	<i>milk.</i>
*Pāveo, <i>pāvi</i> ,	<i>fear.</i>	Pasco, <i>pāvi</i> ,	<i>feed.</i>
*Pendeo, <i>pēpendi</i> ,	<i>hang.</i>	Pendo, <i>pēpendi</i> ,	<i>weigh.</i>

To these add *Sto*, *Sisto*, and some of their Compounds.

## IV. Verbs having the same Perfect Participle:

Cerno, <i>crētus</i> ,	<i>sift.</i>	Pando, <i>passus</i> ,	<i>expand.</i>
Cresco, <i>crētus</i> ,	<i>grow.</i>	Pātor, <i>passus</i> ,	<i>suffer.</i>
Pāsciscor, <i>pactus</i> ,	<i>bargain.</i>	Vergo, <i>versus</i> ,	<i>incline.</i>
Pāgo, <i>pactus</i> ,	<i>lay a wager.</i>	Verro, <i>versus</i> ,	<i>brush.</i>
Pango, <i>pactus</i> ,	<i>fasten.</i>	Verto, <i>versus</i> ,	<i>turn.</i>

## DERIVATION AND COMPOSITION OF VERBS.

I. Verbs are derived either from nouns or from other verbs.

Verbs derived from nouns are called *Denominative*; as,

*Cæno*, to sup; *laudo*, to praise; *fraudo*, to defraud; *lapido*, to throw stones; *opëror*, to work; *frumentor*, to forage; *lignor*, to gather fuel; &c. from *cæna*, *laus*, *fraus*, &c. But when they express imitation or resemblance, they are called *Imitative*; as, *Patrisso*, *Græcor*, *būbūla*, *cornīcor*, &c. I imitate or resemble my father, a Grecian, an owl, a crow, &c. from *pater*, *Græcus*, *bubo*, *cornix*.

Of those derived from other verbs, the following chiefly deserve attention; namely, *Frequentatives*, *Inceptives*, and *Desideratives*.

1. *FREQUENTATIVES* express frequency of action, and are all of the first conjugation. They are formed from the last supine, by changing *ātu* into *īto*, in verbs of the first conjugation; and by changing *u* into *o*, in verbs of the other three conjugations; as, *clamo*, to cry, *clamīto*, to cry frequently; *terreo*, *terrīto*; *verto*, *verso*; *dormio*, *dormīto*.

In like manner, Deponent verbs form Frequentatives in *or*; as, *minor*, to threaten; *minītor*, to threaten frequently.

Some are formed in an irregular manner; as, *nato* from *no*; *noscīto*, from *nosco*; *scītor*, or rather *sciscītor*, from *scio*; *pavīto*, from *paveo*, *sector*, from *sequor*; *loquītor*, from *loquor*. So, *quærīto*, *fundīto*, *agīto*, *fluīto*, &c.

From Frequentative verbs are also formed other Frequentatives; as, *curro*, *curso*, *cursīto*; *pello*, *pulso*, *pulsīto*, or by contraction *pulto*; *capiō*, *capto*, *capīto*; *cano*, *canto*, *cantīto*; *defendo*, *defenso*, *defensīto*; *dico*, *dicto*, *dictīto*; *gero*, *gesto*, *gestīto*; *jacio*, *jacto*, *jactīto*; *venio*, *vento*, *ventīto*; *mutio*, *musso*, (for *mutīto*), *musssīto*, &c.

Verbs of this kind do not always express frequency of action. Many of them have much the same sense with their primitives, or express the meaning more strongly.

2. *INCEPTIVE Verbs* mark the beginning or continued increase of any thing. They are formed from the second person singular of the present of the indicative, by adding *co*; as, *caleo*, to be hot; *cales*, *calesco*, to grow hot. So in the other conjugations, *labasco*, from *labo*; *tremisco*, from *tremo*; *obdormisco*, from *obdormio*. *Hisco*, from *hio*, is contracted for *hiasco*. Inceptives are likewise formed from substantives and adjectives; as, *puerasco*, from *puer*; *dulcesco*, from *dulcis*; *juvenesco*, from *juvenis*.

All Inceptives are neuter verbs, and of the third conjugation. They want both the preterite and supine; unless very rarely, when they borrow them from their primitives.

3. *DESIDERATIVE Verbs* signify a desire or intention of doing a thing. They are formed from the latter supine by adding *rio*, and shortening the *u*; as, *cenātūrio*, I desire to sup, from *cenātu*. They are all of the fourth conjugation; and want both preterite and supine, except these three, *ēsūrio*, *-īvi*, *-itum*, to desire to eat; *partūrio*, *-īvi*,—to be in travail; *nuptūrio*, *-īvi*, —, to desire to be married.

There are a few verbs in *LLO*, which are called *DIMINUTIVE*; as, *cantillo*, *sorbillo*, *-āre*, I sing, I sup a little. To these some add *albīco*, and *candīco*, *-are*, to be, or to grow whitish; also, *nigrīco*, *fodīco*, and *velīco*. Some verbs in *SSO* are called *Intensive*; as, *Capesso*, *facesso*, *petesso*, or *petisso*, I take, I do, I seek earnestly.

II. Verbs are compounded with nouns, with other verbs, with adverbs, and chiefly with prepositions. Many of the simple verbs are not in use; as, *Fūto*, *fendo*, *specio*, *gruo*, &c. The component parts usually remain entire. Sometimes a letter is added; as, *prodeo*, for *pro-eo*; or taken away; as, *asporto*, *omitto*, *trado*, *pejĕro*, *pergo*, *debeo*, *præbeo*, &c. for *absporto*, *obmitto*, *transdo*, *perjūro*, *perrĕgo*, *dehibeo*, *præhibeo*, &c. So, *demo*, *promo*, *sumo*, of *de*, *pro*, *sub*, and *emo*, which anciently signified, *to take*, or *to take away*. Often the vowel or diphthong of the simple verb, and the last consonant of the preposition is changed; as, *damno*, *condemno*; *calco*, *conculco*; *lædo*, *collido*; *audio*, *obedio*, &c. *Affĕro*, *aufĕro*, *collaudo*, *implico*, &c. for *adfĕro*, *abfĕro*, *conlaudo*, *inplico*, &c.

## REMARKS ON THE VERB.

A *VERB* has been defined as a word which signifies *doing*, *suffering*, or *being*. It would have been more simple and much more intelligible to have said, *A verb is that part of speech which MENTIONS SOME ACT, EVENT, or CIRCUMSTANCE of or concerning PERSONS, PLACES, THINGS, or IDEAS*; as, *Cæsar vicit*, *Cæsar conquered*; *Rōma ruit*, *Rome falls*; *Argentum splendet*, *silver shines*; *Prōbitas laudatur et alget*, *honesty is praised and starves*. A Verb being the most essential word in a sentence, and without which a sentence cannot subsist, any word that, placed after the names of Persons, Places, Things, or Ideas, will make full sense, is a Verb. An English Verb may be known by its making sense with the words *he will*, or *it shall*, placed before it; as, *He will conquer*, *It shall fall*.

The letters which precede the Infinitive terminations, *-āre*, *-ĕre*, *-ĕre*, *-īre*, are called *Radicals*, and always remain unchanged. Thus, *Am* is the radical part of *Amāre*; *Mōn* of *Mōnĕre*; *Rĕg* of *Rĕgĕre*; *Aud* of *Audire*. By prefixing the radicals

to the changeable parts, or terminations, which are the same in all Verbs of a similar Conjugation, every person of the simple Tenses of a regular Verb may be formed with the greatest facility.

Verbs seem to have had but one uncontracted Conjugation originally. At present there are four Conjugations; one uncontracted in *-ère*, as *Lègère*; and three contracted in (*âère*) *-âre*, as *Amâre*; in (*ëère*) *-êre*, as *Mônère*; and in (*ïère*) *-ïre*, as *Audire*. Charis. lib. II. and some other ancient grammarians admit of but three Conjugations; and Vossius de Anal. III. 33. shows the fourth to be a mere contraction of the third.

The Participles in *-rus* and *-dus* in the Future Infinitive and the Perfect Participle in the Past Infinitive Passive are used only in the Nom. and Accus. but in all Genders and Numbers; as, *Amātūrus*, -a, -um, *esse*; *Amatur-um*, -am, -um, *esse*; *Amatur-i*, -æ, -a *esse*; *Amatur-os*, -as, -a *esse*; *Amatur-us*, a, -um *fuisse*; *Amatur-um*, -am, -um *fuisse*, &c. *Amāt-us*, -a, -um *esse*; *Amat-um*, -am, -um *esse*; *Amat-i*, -æ, -a *esse*, &c. In the Future Infinitive Passive the termination *-um* of the Supine remains always unchanged. The Past Infinitive Passive seems to have been anciently of no certain Gender. In Plautus, Amph. Prol. 33. we read, *Iustam rem et facilem esse oratum a vobis volo*; and in Cic. Att. VIII. 18. *Cohortes ad me missum facias*. The Neuter of the Future in *-rus* is found construed in the same manner. See Cic. II. Ver. v. 65. Aul. Gell. I. 7. Lambin. ad Plaut. Casin. III. 5. 37. Jan. Gulielm. Quæst. Plaut. p. 4. Voss. de Anal. III. 16. Perizon. ad Sanct. Min. I. 15. p. 125.

To the Present Infinitive Passive the syllable *-er* was occasionally added by the early poets; as, *Amārier* for *Amari*; *Fārier* for *Fāri*. So *Dicier*, Pers. Sat. I. 28.

The Future Infinitive Active occurs sometimes in *-ssere*; as, *Expugnassère*, Plaut. Amph. I. 1. 55. *Impetrassère*, Aul. IV. 7. 6. Casin. II. 3. 53. Mil. IV. 3. 35. Stich. I. 2. 23. *Pëconciliassère*, Capt. I. 2. 65.

The Perfect Infinitive Active is frequently contracted; the syllable *vi* is omitted before *s*; as, *Amasse*, *Complesse*, *Nosse*, *Issè*, &c. Also, *Cesse*, Lucr. I. 1104. *Consumse*, I. 234. *Divisse*, Hor. II. Sat. 3. 169. *Dixe*, Non. v. 17. *Produxe*, Ter. Ad. IV. 2. 22. *Prömisse*, Catul. ex. 5. *Subduxe*, Varr., &c. In the 4th Conj. *vi* or *v* only is omitted; as, *Perisse*, Plaut. Capt. III. 5. 35. *Periisse*, Aul. II. 4. 21. A similar contraction takes place in the Perfects of the Indicative and Subjunctive; *vi* is dropped before *s*, and *ve* before *r*. Of Perfects in *-ovi*, *Növi* and *Mövi* alone admit of contraction. Also, *Dixti* and *Dixis*, Cic. pro Cæcin. c. 29. Quintil. IX. 3. Terent. And. III. 1. 1. Gell. VII. 17. *Accesti*, Virg. Æn. I. 205.

The Imperfect Indicative in the 4th Conj. anciently ended in *-ïham*, and the Future in *-ibo*; thus, *Scïbo*, Plaut. Asin. I. 1. 13. Most. IV. 3. 5. Truc. II. 6. 69. *Servïbas*, Ter. And. I. 1. 11. Plaut. Capt. II. 1. 50. *Custödïbant*, Catull. LXIV. 319. *Vestïbat*, Virg. Æn. VIII. 160. *Expëdïbo*, Plaut. Truc. I. 2. 36. *Largïbère*, Bacch. IV. 7. 30. *Servïbo*, Terent. Hec. III. 5. 45. *Mollïbit*, Hor. III. Od. 23. 19. *Reddïbitur*, Plaut. Epid. I. 1. 22. &c. &c.

The termination *-ère* in the third Person Plur. Perfect Indicative is not so usual as that in *-ërunt*, especially in prose.

In the second Person Sing. of the Present Indic. Passive the termination *-re* for *-ris* is rare. In Cicero *-re* for *-ris* in the Imperfect and Future Indicative, and the Present and Imperfect Subjunctive, occurs frequently.

The Present Subjunctive anciently ended in *-im*; as, *Duim*, *Duis*, *Duit*, *Du int* for *Dem*, *Des*, &c. *Perduim*, *is*, *it*, *int*, for *Perdam*, *as*, &c. Vid. Plaut. Amph. II. 2. 215. Aul. I. 1. 23. IV. 6. 6. Terent. Andr. IV. 1. 42. Cic. Cat. I.



9. Att. xv. 4. Deiot. c. 7. Liv. x. 19. xxii. 10, &c. We also find such forms as *Perduunt*, Plaut. Rud. Prol. 24. *Creduis*, Amph. ii. 2. 40. Capt. iii. 4. 73. Truc. ii. 2. 52. *Creduam, as, at*, Plaut. Pæn. iii. 5. 2. Trin. iii. Bacch. iv. 8. 6. *Siem, es, et*, for *Sim*, &c. Plaut. Amph. Prol. 57. Lucr. ii. 1078. Terent. Eun. i. 1. 21. *Fuat*, for *sil*, Virg. Æn. x. 108.

The Future Subj. in a few instances occurs in *-sso*, and the Perfect Subjunctive in *-ssim*; thus, *Lēvasso*, Cic. de Senect. c. 1. *Abjūrassit*, Plaut. Pers. iv. 3. 9. *Invītassitis*, Rud. iii. 5. 31. *Irrītassis*, Amph. i. 1. 298. Pers. v. 2. 47. Stich. ii. 2. 21. *Servassint*, Asin. iii. 3. 64. Casin. iii. 5. 16. Pseud. i. 1. 35. *Servassit*, Cistel. iv. 2. 76. *Servasso*, Most. i. 3. 71. *Līcessit*, Asin. iii. 3. 13. *Prōhibessis*, Plaut. Pseud. i. 1. 11. Cic. de Leg. iii. 3. So *Jusso* for *Jussēro*, Virg. Æn. xi. 467.

The Imperatives of *Dico*, *Dūco*, *Fēro*, and *Fācio*, drop the final *e*; thus, *Dīc*, *Dūc*, *Fēr*, *Fāc*. So *Ingēr*, Catull. xxvii. 2. But the Compounds of *Fācio* retain the *e*; as *Confīcē*, *Perfīcē*. *Dīcē*, *Dūcē*, *Fācē* occur sometimes in the early poets. Vid. Voss. Gr. p. 131.

The Present Subjunctive is frequently used for the Imperative; as, *Nē faciās*, do not do it; and sometimes the Future-Indic.; as, *Nōn occīdēs*, thou shalt not kill. So *Vālēbis* and *Vīdēbis* in Cic. for *Vāle* and *Vīde*. The Perfect Subjunctive is used also in the same manner; as, *Tū vidērīs*, see you to it; *Nē dīxērīs*, do not say it.

The termination *-mīno* in the second Person Sing. Passive, and *-mīnor*, for *-mīni*, in the Plural, are exceedingly rare. *Arbitrāmīnor*, Plaut. Epid. v. 2. 30. *Progrēdīmīnor*, Pseud. iii. 2. 70. *Fāmīno* for *Fāre*, Cato, R. R. c. 141.

The third Person in *-to* and *-nto* is used chiefly in law-giving; as, *Ad Dīvos ādeunto caste, piētātem cōlunto*, Cic. Leg. ii. 19. Sometimes in the comic writers; as, *Phormiōnem lācessīto*, Ter. Phorm. v. 7. 38.

The termination *-tōte* is rare. It occurs in Ennius, Cicero, Ovid, and Plautus. See Voss. Anal. iii. 4.

The Participle in *-rus* and the Participle in *-dus* are found joined with most of the tenses of *Sum*. But the Participle in *-rus* does not occur joined with *Fuēro*.

## PARTICIPLE.

A Participle is a kind of Adjective formed from a verb, which in its signification implies time.

It is so called because it partakes both of an adjective and of a verb, having in Latin, gender and declension from the one, time and signification from the other, and number from both.

Participles in Latin are declined like adjectives; and their signification is various, according to the nature of the verbs from which they come; only Participles in *dus*, are always passive, and import not so much future time, as obligation or necessity.

Latin verbs have four Participles, the present and future active; as, *Amans*, loving; *āmātūrus*,



about to love ; and the perfect and future passive ; as, *amātus*, loved ; *amandus*, to be loved.

The Latins have not a participle perfect in the active, nor a participle present in the passive voice ; which defect must be supplied by a circumlocution. Thus, to express the perfect participle active in English, we use a conjunction, and the pluperfect of the subjunctive in Latin, or some other tense, according to its connexion with the other words of a sentence ; as, he having loved ; *quum amavisset*, &c.

Neuter verbs have commonly but two Participles ; as, *Sēdens*, *sessūrus* ; *stans*, *statūrus*.

From some Neuter verbs are formed Participles of the perfect tense ; as, *Errātus*, *festinātus*, *jurātus*, *laborātus*, *vigilātus*, *cessātus*, *sudātus*, *triumphātus*, *regnātus*, *decursus*, *desītus*, *emerītus*, *emersus*, *obītus*, *placītus*, *successus*, *occāsus*, &c. and also of the future in *us* ; as, *Jurandus*, *vigilandus*, *regnandus*, *carendus*, *dormiendus*, *erubescendus*, &c. Neuter passive verbs are equally various. *Veneo* has no participle : *Fido*, only *fidens* and *fisus* ; *soleo*, *solens*, and *solītus* ; *vapūlo*, *vapūlans*, and *vapulatūrus* ; *Gaudeo*, *gaudens*, *gavisus*, and *gavisūrus* ; *Audeo*, *audens*, *ausus*, *ausūrus*, *audendus*. *Ausus* is used both in an active and passive sense ; as, *Ausi omnes immāne, nefas, ausōque potiti*. Virg. *Æn.* vi. 624.

Deponent and Common Verbs have commonly four Participles ; as,

*Loquens*, speaking ; *locutūrus*, about to speak ; *locūtus*, having spoken ; *loquendus*, to be spoken. *Dignans*, vouchsafing : *dignatūrus*, about to vouchsafe ; *dignātus*, having vouchsafed, being vouchsafed, or having been vouchsafed ; *dignandus*, to be vouchsafed. Many participles of the perfect tense from Deponent verbs have both an active and passive sense ; as, *Abominātus*, *conātus*, *confessus*, *adortus*, *amplexus*, *blandītus*, *largītus*, *mentītus*, *oblītus*, *testātus*, *venerātus*, &c.

There are several Participles, compounded with *in*, signifying *not*, the verbs of which do not admit of such composition ; as,

*Insciens*, *inspērans*, *indicens* for *non dicens*, *inopinans* and *necopinans*, *immērens* ; *Illæsus*, *impransus*, *inconsultus*, *incustodītus*, *immetātus*, *impunītus*, *imparātus*, *incomitātus*, *incomptus*, *indemnātus*, *indotātus*, *incorruptus* *interrītus*, and *imperterrītus*, *intestātus*, *inausus*, *inopinātus*, *inultus*, *incensus* for *non census*, not registered ; *infectus* for *non factus* ; *invīsus* for *non visus* ; *indictus*, for *non dictus*, &c. There is a different *incensus* from *incendo* ; *infectus* from *inficio* ; *invīsus* from *invideo* ; *indictus* from *indico*, &c.

If from the signification of a Participle we take away *time*, it becomes an adjective, and admits the degrees of comparison ; as,

*Amans*, loving, *amantior*, *amantissimus* ; *doctus*, learned, *doctior*, *doctissimus* ; or a substantive ; as, *Præfectus*, a commander or governor ; *consonans*, f. sc. *litera*, a consonant ; *continens*, f. sc. *terra*, a continent ; *confluens*, m. a place where two rivers run together ; *oriens*, m. sc. *sol*, the east ; *occidens*, m. the west ; *dictum*, a saying ; *scriptum*, &c.

There are many words in *atus*, *itus*, and *utus*, which, although resembling participles, are reckoned adjectives, because they come from nouns, and not from

verbs ; as, *alātus*, *barbātus*, *cordātus*, *caudātus*, *cristātus*, *aurītus*, *pellītus*, *terrītus*; *astūtus*, *cornūtus*, *nasūtus*, &c. winged, bearded, discreet, &c. But *aurātus*, *arātus*, *argentātus*, *ferrātus*, *plumbātus*, *gypsātus*, *calceātus*, *clipeātus*, *galeātus*, *tunicātus*, *larvātus*, *palliātus*, *lymphātus*, *purpurātus*, *prætextātus*, &c., covered with gold, brass, silver, &c., are accounted participles, because they are supposed to come from obsolete verbs. So perhaps *calamistrātus*, frizzled, crisped, or curled; *crinītus*, having long hair; *perītus*, skilled, &c.

There is a kind of Verbal adjectives in *Bundus*, formed from the imperfect of the indicative, which very much resemble Participles in their signification, but generally express the meaning of the verb more fully, or denote an abundance or great deal of the action; as, *vitabundus*, the same with *valde vitans*, avoiding much. Sal. Jug. 60, and 101. Liv. xiv. 13. So, *errabundus*, *ludibundus*, *populabundus*, *moribundus*, &c.

## GERUNDS AND SUPINES.

GERUNDS are participial words, which bear the signification of the verb from which they are formed; and are declined like a neuter noun of the second declension, through all the cases of the singular number, except the vocative.

There are, both in Latin and English, substantives derived from the verb, which so much resemble the Gerund in their signification, that frequently they may be substituted in its place. They are generally used, however, in a more undetermined sense than the Gerund, and in English have the article always prefixed to them. Thus, with the Gerund, *Delector legendo Cicerōnem*, I am delighted with reading Cicero. But with the substantive, *Delector lectiōne Cicerōnis*, I am delighted with the reading of Cicero.

The Gerund and Future Participle of Verbs in *-io*, and some others, often take *u* instead of *e*; as, *faciundum*, *-di*, *-do*, *-dus*; *experiundum*, *potiundum*, *gerundum*, *petundum*, *ducundum*, &c. for *faciendum*, &c.

SUPINES have much the same signification with Gerunds; and may be indifferently applied to any person or number. They agree in termination with nouns of the fourth declension, having only the accusative and ablative cases.

The former Supine is commonly used in an active, and the latter in a passive sense, but sometimes the contrary; as, *coctum non vapulātum*, *dudum conductus fui*, i. e. *ut vapulārem*, or *verberārer*, to be beaten. Plaut.

## ADVERB.

An Adverb is an indeclinable part of speech, *added to a verb*, adjective, or other adverb, to express some circumstance, quality, or manner of their signification.

All adverbs may be divided into two classes, namely, those which denote *Circumstance*; and those which denote *Quality, Manner, &c.*

I. Adverbs denoting CIRCUMSTANCE are chiefly those of *Place, Time, and Order.*

1. Adverbs of *Place* are five-fold, namely, such as signify,

1. <i>Motion or rest in a place.</i>		Illorsum,	<i>Thitherward.</i>
Ubi?	<i>Where?</i>	Sursum,	<i>Upward.</i>
Hic,	<i>Here.</i>	Deorsum,	<i>Downward.</i>
Illic,	} <i>There.</i>	Antrosum,	<i>Forward.</i>
Isthic,		Retrorsum,	<i>Backward.</i>
Ibi,		Dextrorsum,	<i>Towards the right.</i>
Intus,	<i>Within.</i>	Sinistrorsum,	<i>Towards the left.</i>
Fõris,	<i>Without.</i>		
Ubique,	<i>Every where.</i>		
Nusquam,	<i>No where.</i>		
Alĩcubi,	<i>Some where.</i>	4. <i>Motion from a place.</i>	
Alĩbi,	<i>Else where.</i>	Unde?	<i>Whence?</i>
Ubĩvis,	<i>Any where.</i>	Hinc,	<i>Hence.</i>
Ibĩdem,	<i>In the same place.</i>	Illinc,	} <i>Thence.</i>
		Isthinc,	
		Inde,	
		Indĩdem,	<i>From the same place.</i>
		Aliunde,	<i>From elsewhere.</i>
		Alicunde,	<i>From some place.</i>
		Sicunde,	<i>If from any place.</i>
		Utrinque,	<i>On both sides.</i>
		Sũperne,	<i>From above.</i>
		Inferne,	<i>From below.</i>
		Cœlitus,	<i>From heaven.</i>
		Fundĩtus,	<i>From the ground.</i>
		5. <i>Motion through or by a place.</i>	
		Quà?	<i>Which way?</i>
		Hàc,	<i>This way.</i>
		Illac,	} <i>That way.</i>
		Isthac,	
		Alià,	<i>Another way.</i>
2. <i>Motion to a place.</i>			
Quo?	<i>Whither?</i>		
Huc,	<i>Hither.</i>		
Illuc,	} <i>Thither.</i>		
Isthuc,			
Intro,	<i>In.</i>		
Fõras,	<i>Out.</i>		
Eò,	<i>To that place.</i>		
Aliò	<i>To another place.</i>		
Aliquò,	<i>To some place.</i>		
Eòdem,	<i>To the same place.</i>		
3. <i>Motion towards a place.</i>			
Quorsum?	<i>Whitherward?</i>		
Versus,	<i>Towards.</i>		
Horsum,	<i>Hitherward.</i>		

2. Adverbs of *Time* are three-fold, namely, such as signify,

1. <i>Some particular time, either present, past, future, or indefinite.</i>			
Nunc,	Now.	Interim,	In the meantime.
Hodie,	To-day.	Quotidie,	Daily.
Tunc, }	Then.	2. <i>Continuance of time.</i>	
Tum, }		Diu,	Long.
Hieri,	Yesterday.	Quamdiu?	How long?
Dudum, }	Heretofore.	Tamdiu,	So long.
Pridem, }		Jamdiu,	} Long ago.
Pridie,	The day before.	Jumdudum,	
Nudius tertius,	Three days ago.	Jampridem,	
Nuper,	Lately.	3. <i>Vicissitude or repetition of time.</i>	
Namjam, }	Presently.	Quoties?	How often?
Mox, }	Immediately.	Sæpe,	Often.
Statim, }	By and by.	Rarò,	Seldom.
Protinus,	Instantly.	Toties,	So often.
Illico,	Straightway.	Aliquoties,	For several times.
Cras,	To-morrow.	Vicissim,	} By turns.
Postridie,	The day after.	Alternatim,	
Pèrendie,	Two days hence.	Rursus,	} Again.
Nondum,	Not yet.	Iterum,	
Quando?	When?	Subinde,	Ever and anon,
Aliquando,	} Sometimes.	Identidem,	now and then.
Nonnunquam,		Semel,	Once.
Interdum,	} Ever, always.	Bis,	Twice.
Semper,		Ter,	Thrice.
Nunquam,		Quater,	Four times, &c.

3. Adverbs of *Order*.

Inde,	Then.	Dēnique,	Finally.
Deinde,	After that.	Postrēmò,	Lastly.
Dehinc,	Henceforth.	Primò, -um,	First.
Porro,	Moreover.	Secundò, -um,	Secondly.
Deinceps,	So forth.	Tertiò, -um,	Thirdly.
Dēnuo,	Anew.	Quartò, -um,	Fourthly, &c.

II. Adverbs denoting *QUALITY*, *MANNER*, &c., are either *Absolute* or *Comparative*.

Those called *Absolute* denote,

1. *QUALITY*, simply; as, *benè*, well; *malè*, ill; *fortiter*, bravely; and innumerable others that come from adjective nouns or participles.

2. *CERTAINTY*; as, *præfectò*, *certè*, *sànè*, *plànè*, *ntè*, *utique*, *ita*, *etiam*, truly, verily, yes; *quidni*, why not? *omnino*, certainly.

3. *CONTINGENCE*; as, *forte*, *forsan*, *fortassis*, *fors*, haply, perhaps, by chance, peradventure.

4. *NEGATION*; as, *non*, *haud*, not; *nequāquam*, not at all; *neutiquam*, by no means; *minime*, nothing less.

5. *PROHIBITION*; as, *ne*, not.

6. *SWEARING*; as, *hercle*, *pol*, *edēpol*, *mēcator*, by Hercules, by Pollux, &c.

7. *EXPLAINING*; as, *utpòte*, *videlicet*, *scilicet*, *nimirum*, *nempe*, to wit, namely.

8. SEPARATION; as, *seorsum*, apart; *sēpārātīm*, separately; *sīgīl -ātīm*, one by one; *vīrītīm*, man by man; *oppīdātīm*, town by town, &c.

9. JOINING TOGETHER; as, *sīmul*, *unā*, *pārīter*, together; *gēnērālīter*, generally; *ūnīversālīter*, universally; *plērūmq̄ue*, for the most part.

10. INDICATION or POINTING OUT; as, *en*, *ecce*, lo, behold.

11. INTERROGATION; as, *cur*, *quāre*, *quāmobrem*, why, wherefore? *num*, *an*, whether? *quōmōdo*, *quā*, how? To which add, *Ubi*, *quō*, *quorsum*, *unde*, *quā*, *quando*, *quāmdīu*, *quoties*.

Those Adverbs which are called *Comparative* denote,

1. EXCESS; as, *valde*, *maxīme*, *magnopēre*, *maximopēre*, *summōpēre*, *admōdum*, *oppīdō*, *perquam*, *longē*, greatly, very much, exceedingly; *nīmīs*, *nīmīum*, too much; *prorsus*, *penītus*, *omnīno*, altogether, wholly; *magis*, more; *melīus*, better; *pejus*, worse, *fortīus*, more bravely; and *optīmē*, best; *pessīmē*, worst; *fortissīmē*, most bravely; and innumerable others of the comparative and superlative degrees.

2. DEFECT; as, *Fermē*, *fērē*, *prōpemōdum*, *pēnē*, almost; *pārum*, little; *paulō*, *paulūlum*, very little.

3. PREFERENCE; as, *pōtīus*, *sātīus*, rather; *pōtissīmum*, *præcipue*, *præsertim*, chiefly, especially; *imō*, yes, nay, nay rather.

4. LIKENESS or EQUALITY; as, *īta*, *sic*, *ādēdō*, so; *ut*, *ūtī*, *sicut*, *sicūtī*, *vēlūt*, *vēlūtī*, *ceu*, *tanquam*, *quāsī*. as, as if; *quemadmōdum*, even as; *sātīs*, enough; *ītīdem*, in like manner; *juxta*, alike, equally.

5. UNLIKENESS or INEQUALITY; as, *alīter*, *secus*, otherwise; *aliōqui* or *aliōquīn*, else; *nēdum*, much more, or much less.

6. ABATEMENT; as, *sensim*, *paulātīm*, *pēdētentīm*, by degrees, piecemeal; *vix*, scarcely; *agrē*, hardly, with difficulty.

7. EXCLUSION; as, *tantum*, *sōlūm*, *modō*, *tantummodo*, *duntaxat*, *dēmum*, only.

#### DERIVATION, COMPARISON, AND COMPOSITION OF ADVERBS.

Adverbs are derived, 1. from Substantives, and end commonly in *tīm* or *tus*; as, *Partīm*, partly, by parts; *nominātīm*, by name; *generātīm*, by kinds, generally; *speciātīm*: *vicātīm*, *gregātīm*; *radīcītus*, from the root, &c. 2. From adjectives: and these are by far the most numerous. Such as come from Adjectives of the first and second declension usually end in *e*; as, *liberē*, freely; *plenē*, fully; some in *o*, *um*, and *ter*, as, *falsō*, *tantum*, *gravīter*; a few in *a*, *ītus*, and *īm*; as, *recta*, *antiquītus*, *privātīm*. Some are used two or three ways; as, *prīmum*, or *-ō*, *purē*, *-īter*; *certē*, *-ō*; *caute*, *-tīm*; *humanē*, *-īter*, *-ītus*; *publicē*, *publicītus*, &c. Adverbs from Adjectives of the third declension commonly end in *ter*, seldom in *e*; as, *turpīter*, *felicīter*, *acrīter*, *parīter*; *facīle*, *repente*; one in *o*, *omnīno*. The neuter of Adjectives is sometimes taken adverbially; as, *recens natus*, for *recenter*; *perfidum ridens*, for *perfidē*, Hor. *multa reluctans*, for *multum* or *valdē*, Virg. So in English we say, *to speak loud*, *high*, &c. for *loudly*, *highly*, &c. In many cases a substantive is understood; as, *prīmō*, sc. *loco*; *optatō advenis*, sc. *tempore*; *hāc*, sc. *viā*, &c.

3. From each of the pronominal adjectives, *ille*, *iste*, *hic*, *is*, *idem*, &c. are formed adverbs, which express all the circumstances of place; as, from *Ille*, *illuc*, *illuc*, *illorsum*, *illinc*, and *illac*. So from *Quis*, *ubi*, *quo*, *quorsum*, *unde* and *quā*; also of time; thus, *quando*, *quāmdīu*, &c.



4. From verbs and participles ; as, *cæsim*, with the edge ; *punctim*, with the point ; *strictim*, closely ; from *cædo*, *pungo*, *stringo* ; *amanter*, *præperanter*, *dubitanter* ; *distinctè*, *emendatè*, *meritò*, *inopinatò* ; &c. But these last are thought to be in the ablative, having *ex* understood.

5. From prepositions ; as, *intus*, *intro*, from *in* ; *clanculum*, from *clam* ; *subtus*, from *sub*, &c.

Adverbs derived from adjectives are commonly compared like their primitives. The *positive* generally ends in *e*, or *ter* ; as, *durè*, *facilè*, *acriter* ; the *comparative*, in *ius* ; as, *durius*, *facilius*, *acrius* ; the *superlative*, in *ime* ; as, *durissime*, *facillime*, *accerrime*.

If the comparison of the adjective be irregular or defective, the comparison of the adverb is so too ; as, *benè*, *melius*, *optime* ; *malè*, *pejus*, *peissime* ; *parum*, *minus*, *minimò*, & *-um* ; *multum*, *plus*, *plurimum* ; *prope*, *propius*, *proximè* ; *ocysus*, *ocysime* ; *prius*, *primò*, *-um* ; *nuper*, *nuperrimè* ; *novè*, & *noviter*, *novissime* ; *meritò*, *meritissimò*, &c. Those adverbs also are compared whose primitives are obsolete ; as, *sæpe*, *sæpius*, *sæpissimè* ; *penitus*, *penitiùs*, *penitissime* ; *satis*, *satiùs* ; *secus*, *seciùs*, &c. *Magis*, *maximè* ; and *potius*, *potissimum*, want the positive.

Adverbs are variously compounded with all the different parts of speech ; thus, *postrulie*, *magnopère*, *maximopère*, *summopère*, *tantopère*, *multimodis*, *omnimodis*, *quomodo*, *quare* ; of *postero die*, *magno opère*, &c. *Illicet*, *scilicet*, *videlicet*, of *ire*, *scire*, *videre*, *licet* ; *illico*, of *in loco* ; *quorsum*, of *quo verum* ; *comminus*, hand to hand, of *cum* or *con* and *manus*, *eminus*, at a distance, of *e* and *manus* ; *quorsum*, of *quo verum* ; *denuo*, anew, of *de novo* ; *quin*, why not, but, of, *qui ne* ; *cur*, of *cui rei* ; *pedetentim*, step by step, as it were, of *pedem tendendo* ; *perendie*, for *perempto die* ; *nimirum*, of *ne*, i. e. *non*, and *mirum* ; *antea*, *postea*, *præterea*, &c. of *ante* and *ea*, &c. *Ubivis*, *quovis*, *undelibit*, *quousque*, *sicut*, *sicûti*, *velut*, *velutî*, *desuper*, *insuper*, *quamobrem*, &c. of *ubi* and *vis*, &c. *nudiustertius*, of *nunc dies tertius* ; *identidem*, of *idem et idem* ; *impræsentiarum*, i. e. *in tempore rerum præsentium*, &c.

Obs. 1. The Adverb is not an essential part of speech. It only serves to express shortly, in one word, what must otherwise have required two or more ; as, *sapienter*, wisely, for *cum sapientiâ* ; *hic*, for *in hoc loco* ; *semper*, for *in omni tempore* ; *semel*, for *unâ vice* ; *bis*, for *duâbus vicibus* ; *Mehercule*, for *Hercules me juvet*, &c.

Obs. 2. Some adverbs of time, place, and order, are frequently used the one for the other ; as, *ubi*, where, or when ; *inde*, from that place, from that time, after that, next ; *hactenus*, hitherto, thus far, with respect to place, time, or order, &c.

Obs. 3. Some adverbs of time are either *past*, *present*, or *future* ; as, *jam*, already, now, by and by ; *olim*, long ago, some time, hereafter. Some adverbs of place are equally various ; thus, *esse peregrè*, to be abroad ; *ire peregrè*, to go abroad ; *redire peregre*, to return from abroad.

Obs. 4. Interrogative adverbs of time and place doubled, or compounded with *cunque*, answer to the English adjection *soever* ; as, *ubiûbi*, or *ubicunque*, wheresoever ; *quoquò*, *quòcunque*, whithersoever, &c. The same holds also in interrogative words ; as, *quotquot*, or *quotcunque*, how many soever ; *quantusquantus*, or *quantuscunque*, how great soever ; *utut*, or *utcunque*, however or howsoever, &c.

## PREPOSITIONS.

A *Preposition* is an indeclinable word which shows the relation of one thing to another.

There are Thirty-two Prepositions which govern the Accusative.

AD, expresses *conjunction* or *propinquity*, and its general signification is TO, as, *ad Carthaginem*, 'to Carthage;' *omnes ad unum*, 'all to a man.' AT or ON, as, *ad præstitutam diem*, 'at the appointed day;' *ad portam*, 'at the gate.' AFTER, as, *aliquanto ad rem avidior*, 'a little too greedy after money.' It is also used for *secundum*, 'according to;' as, *ad cursum lunæ*, 'according to the course of the moon.' FOR, as, *rebus ad profectiōnem comparatis*, 'things being ready for a march.' BEFORE, as, *ductus est ad magistrātum*, 'he was led before a magistrate.' ABOUT, as, *ad duo milliā*, 'about two thousand.' IN COMPARISON OF, *nihil ad Cæsarem*, 'nothing in comparison of Cæsar.' But all these different renderings may be referred to the simple signification of 'TO.'—Phrases. *Ad summum*, 'at most,' or 'to the top;' *ad summam*, 'in the whole;' *ad ultimum*, 'at last,' 'finally;' *ad iudicem agere*, 'to plead before a judge;' *ad hoc*, 'in addition to this,' 'besides;' *ad decem annos*, Cic. 'after ten years,' or 'ten years hence,' that is, up to the completion of ten years; *ad manus venire*, 'to come to a close engagement;' *ad lunam*, 'by the light of the moon;' *ad amussim*, 'exactly,' (literally, 'to a mason's rule.')

ADVERSUS, or ADVERSUM. This is compounded of *ad*, 'to,' and the participle *versus*, 'turned.' So we have in English the same two prepositions compounded in the word, '*to-wards*.' The general idea of this Preposition is that of OPPOSITION, or tendency AGAINST something, and hence its general meaning is AGAINST; as, *adversus hostem*, 'against the enemy;' *adversus legem*, 'contrary to law.' Hence it signifies OPPOSITION of place; as, *adversus Italiam*, 'opposite Italy.' From this, it signifies BEFORE, OR IN THE PRESENCE OF, OR TOWARDS; as, *adversus me*, 'in my presence;' *pietas adversus deos*, 'piety towards the gods.' TO, as, *adversus hunc loqui*, 'to speak to him.'

ANTE denotes *precedence* of time or place, and hence means 'BEFORE.' It is opposed to *Post*; as, *ante, non post, decimam horam*, 'before, not after the tenth hour;' *ante aciem*, 'in front of the army.' It also signifies *priority* in point of *degree*; as, *Una longè ante alias specie ac pulchritudine*, 'one far above the others in beauty and figure.' It is sometimes used adverbially, but in all such cases some noun or adjective may be supplied; as, *ille ante incessit*, 'he marched first,' that is, *ante omnes*, 'before all.'

APUD denotes *presence* of place and person, and is said to be corrupted from *ad pedes*, 'at the feet.' It may generally be translated by 'AT;' as, *apud forum*, 'at the forum;' hence it is used for *cum*, as, *cenavit apud me*, 'he supped with me;' *potior apud exercitum*, 'in greater credit with the army.' Hence it also

signifies 'NEAR,' or 'BY,' being used for *juxta*; as, *sedens apud eum*, 'sitting by him.' From the notion of bodily presence, it comes to signify 'presence of mind;' as, *vix sum apud me*, 'I am hardly myself;' *tu fac, apud te ut sies*, Terent. 'take care to be self-collected.' From presence of place may easily be deduced its signification of *inter*, 'AMONG,' as, *apud majores nostros*, 'among our ancestors.' The difference between *Apud* and *Inter* is, however, very clear. *Inter* means 'among,' or 'in the number of,' as, *inter amicos*, 'among,' or 'in the number of my friends;' *Apud* means 'among,' 'with,' 'in the writings of,' 'in the customs of;' as, *apud Ciceronem*, 'with Cicero,' or 'or in the opinion of Cicero;' *Apud Homerum invenio*, 'I find in the writings of Homer;' *Apud Romanos mos erat*, 'it was the custom among the Romans.' Another meaning is 'BEFORE,' as, *causam apud regem dicere*, 'to plead before the king.'

**CIRCA, CIRCUM.** This Preposition signifies *approximation* and *comprehension* of time, place, person, and number. It is derived from the Greek *κίρκος* 'a circle.' Its generic signification is 'ABOUT,' or 'ROUND ABOUT;' as, *circa portas*, 'about the gates;' *postëro die circa eandem horam copias admôvit*, 'the next day, about the same hour, he advanced his army;' *oppida circa septuaginta*, 'about seven hundred towns;' *circa deos religionesque fuit negligens*, 'about the gods and their worship he was negligent.'

**CIRCITER.** This is nearly related to *circa* and *circum*, but is principally used in expressing approximation of time; as, *circiter idus Mai*, 'about the Ides of May;' *octavam circiter horam*, 'about the eighth hour.'

**CIS** expresses limitation of space and time, included within some distant boundary or distant time, to the place where we are, or the time when we are speaking. Its signification is, 'ON THIS SIDE,' 'WITHIN;' as, *cis Appenninum*, 'on this side the Apennine;' *cis dies paucos*, 'within a few days.'

**CITRA,\*** like *Cis*, signifies limitation within a certain boundary; as, *citra Rhenum*, 'on this side the Rhine.' It also means 'SHORT OF,' as, *peccavi citra scelus*, 'I have committed an offence short of guilt.' Hence from the signification of 'short of,' it comes to imply 'deficiency,' and is used for *sine*, 'without,' as, *Phidias in ebore citra æmulum fuit*, 'Phidias was without a rival in ivory;' *citra hanc necessitatem*, 'without this necessity.'

\* *Citra* is not immediately derived from *Cis*, but from its derivative *Citer*; and is, like *Extra*, *Infra*, *Intra*, *Supra*, *Ultra*, an ablative case feminine, governed by *a* or *ab*, and having *parte* understood with which it agrees. It governs the accusative not by any natural power of its own, but by an ellipsis of *quoad*, or *qued ad* . . . *attinet* understood after it. Thus, *citra Rubiconem*, 'on this side the Rubicon,' when fully explained, means, *a citerâ* (or *citra*) *parte quoad Rubiconem*, or, *a citrà parte quoad ad Rubiconem attinet*. Thus we see how prepositions are used even for whole sentences, for convenience of speech, and shortening those circuitous expressions, the frequent recurrence of which would be very tedious and unpleasant in common discourse.

CONTRA,\* in its general signification, implies *opposition*, and hence signifies 'AGAINST,' or 'IN OPPOSITION TO;' as *contra naturam*, 'against nature;' *contra expectatōnem*, 'beyond expectation;' *Carthago est contra Italiam*, 'Carthage is opposite to Italy.' It is also frequently used adverbially, signifying, 'on the other hand;' as, *contra etiam*, &c. Cic. 'on the other hand also;' *stat contra*, *farique jubet*, 'he stands opposite and bids me speak;' *contra intueri aliquem*, 'to look any one full in the face.' *Contra* is sometimes used to express 'price,' especially by Plautus, evidently from the idea of the *value* being put in the scale *opposite* to the commodity; as, *non carus est auro contra*, 'he is not dear for so much gold,' that is, 'he is worth an equal weight of gold put in the *opposite* scale;' literally—'he is not dear against gold.' So we say, 'worth its weight in gold.'

ERGA, 'TOWARDS,' as, *erga amicos*,† 'towards his friends;' 'BEFORE,' as, *quæ modo erga ædes habitat*, 'who lives now before our house.'

EXTRA† implies something *without* or *beyond* the limits of the thing spoken of, and is opposed to *Intra*. Its general meaning is 'WITHOUT;' as, *ingenium magis extra vitia, quam cum virtutibus*, 'a character rather without vices than accompanied with virtues.' 'BEYOND;' as, *extra modum*, 'beyond measure.' Hence it easily passes into the sense of *Supra*, 'above,' or 'exceeding;' as, *esse extra culpam*, 'to be above fault,' 'to be blameless.' Hence it is elegantly used for *Præter*, 'besides,' 'except;' as, *neque, extra unam aniculam, quisquam aderat*, 'neither was any one present, besides one poor old woman.' *Extra jocum*, 'without a joke,' 'joking apart.'

INFRA, expresses *inferiority* or *lower situation*, and may generally be rendered by 'below,' or 'BENEATH,' as *infra tectum*, 'below the roof;' *infra se*, 'beneath himself;' *magnitudine paulo infra elephantos*, 'in size a little inferior to the elephant;' *infra infimos*, 'below the very lowest.' Hence it means 'WITHIN,' as *infra decem dies*, 'within ten days.'

INTER, 'BETWEEN,' as, *inter eos magna contentio fuit*, 'there was a great strife between them.' As that which is between two persons may be referred to one or the other, *inter* is often used for *invicem*, 'one another;' as, *puëri amant inter se*, 'the boys love one another.' It also means 'among,' 'in the midst of;' as, *inter exercitum*, 'in the midst of the army;' *inter omnem vitam*, 'during their life time.'

INTRA,‡ is used to express the boundary *within* which any thing is contained referring either to time or space, and hence it signifies 'WITHIN;' as, *intra decem annos*, 'within ten years,' *intra muros*, 'within the walls;' *intra verba desipiunt*, 'they commit offence within words;' that is, 'no offence beyond words.'

JUXTA signifies *approximation* or *contiguity*, being derived from *jungo*, 'to join.' Its primary meaning is 'NEAR,' or 'by the side of;' as, *juxta murum*, *cas-*

\* Probably the ablative feminine of the obsolete adjective *Contërus*, just as, *citra*, *extra*, *infra*, *intra*, and *supra*, are the ablatives of *citer*, *extërus*, *inferus*, *intër*, *superus*. ¶ See note on *Citra*.

† See note on *Citra*.

‡ See *Citra*.



*tra posuit*, 'he pitched his camp near the wall;' hence it means *proximity* of relation; as, *velocitas juxta formidinem*, Tacit. 'rapidity is a-kin to cowardice.' Also, 'according to,' as, *juxta præceptum Themistoclis*, 'according to the instructions of Themistocles.' It is also used adverbially for *alike, equally*; as, *Eorum ego vitam, mortemque juxta aestimo*, 'I esteem their life and death alike.' Salust.

OB, in its more general signification is used to express the *reason* or *cause* of any thing, and may be rendered by 'FOR' or 'ON ACCOUNT OF;' as, *ob quæstum*, 'for gain;' *ob hanc rem*, 'on account of this thing;' also, 'BEFORE,' as, *ob oculos exitium versatur*, 'destruction is before my eyes.'

PENES is said to be derived from *penus*, 'a store house,' being used to signify the absolute possession and power over a thing, as if it were laid up at our disposal. Its meaning is, 'IN THE POWER OF,' or, 'IN POSSESSION OF;' as, *me penes est unum vasti custodia mundi*, 'in my power alone is the custody of the vast world.' Also, 'WITH;' as, *penes te culpa est*, 'the fault lies with you.'

PER, (derived probably from the Greek *περὶ*, 'to pass through,') is of extensive use. It denotes the cause, means, or instrument of an action, or transition through some medium, and may generally be rendered by 'THROUGH;' as, *per mare, per saxa, per ignes*, Hor. 'through the sea, through rocks, through fire.' Also, 'through,' or 'for,' signifying continuation of space or time; as, *per triennium*, 'for the space of three years;' also, 'through,' denoting the instrument or subordinate agency; as, *per servum epistolam misit*, 'he sent the letter through a servant.' Sometimes it may be translated 'under pretence,' as, *aliquem per fidem fallere*, 'to deceive any one under colour of security.' *Per se*, 'of himself,' 'by his own exertions.' *Per ludum et jocum*, 'in sport and jest' *Per me*, 'by my permission.' *Per silentium*, 'silently.'

PONE is derived like *post*, from the verb *pono*, and expresses the situation of a thing *behind* or *after* another in point of *place*; but it is not used, like *post*, to signify the same relation in point of *time*. It is opposed to *Ante*. It may always be rendered 'BEHIND.' *Pone ædem Castoris*, 'behind the temple of Castor.' It is often used adverbially; *pone sequens*, 'following behind.'

POST has the same origin and general signification as *Pone*, but is used to express relations of time as well as place. Applied to place, *post montem*, 'behind the mountain.' In point of time, *post mortem*, 'after death.' *Post hominum memoriam*, 'since the memory of man.' It is often joined with *ea*, forming the adverb *postea*, 'afterwards,' that is, 'after these things;' and with *quam*, as, *postquam*, 'after that.'

PRÆTER implies exclusion, and may be translated 'EXCEPT,' or 'BUT;' as, *omnibus sententiis præter unum condemnatus est*, 'he was condemned by all the votes but one;' *neque illis vestitus, præter pelles*, 'neither have they any clothing besides skins.' Hence it easily passes into the sense of 'along,' or 'by the side of;' as, *præter oram Etrusci maris Neapolim transmisit*, 'he sent them by the shore of the Tuscan sea to Naples.' Hence it means 'before,' 'in sight of;' as, *præter oculos*, 'before my eyes.' From the sense of 'exclusion,' it easily comes



to signify, 'beyond,' or 'above;' as, *Horum ille nihil egregie præter cetera studēbat*, Terent. 'he inclined to none of these particularly above the rest.' Also, 'contrary to;' as, *præter spem*, 'contrary to expectation.'

PROPE, 'NEAR,' is rather an adverb, and when it is followed by an accusative *ad* or *apud*, is understood. It is the neuter of the obsolete adjective *propis*, of which the comparative and superlative yet remain in *proprior* and *proximus*. *Prope hostium castra*, 'near the camps of the enemy;' *prope calendas Sextilis*, 'about the calends of August.' It is often used adverbially; as, *sapientia præditus prope singulâri*, 'endowed with almost singular wisdom.'

PROPTER is derived from *prope*, and has the same general signification of contiguity. Its primary meaning is 'NEAR,' or 'BY THE SIDE OF;' as, *In pratulo propter Platonis statuam consēdimus*, Cic. 'we sat down in a little meadow by the statue of Plato.' Also, 'ON ACCOUNT OF,' 'FOR THE SAKE OF;' as, *Nam propter frigora, frumenta in agris matūra non erant*, 'for in consequence of the cold, the fruits of the earth were not ripe.' *Propter misericordiam*, 'out of pity.'

SECUNDUM. This preposition is the neuter gender of the ordinal adjective *secundus*, 'SECOND,' (which follows the first,) which itself comes from *sequor*, 'to follow.' Its general signification implies the notion of 'following after' something which has gone before. Here it is translated, 'next to,' 'after;' as, *Secundum te nihil est mihi amicus solitudīne*, Cic. 'next to your company nothing is more agreeable to me than solitude.' As he who *follows after* another goes in the same direction, *secundum* signifies 'after,' or 'according to;' as, *omnia quæ secundum naturam fiunt, sunt habenda in bonis*, Cic. 'all things which happen according to nature are to be esteemed good.' Hence it signifies 'in favour of;' as, *Nuntiat populo pontifices secundum se decrevisse*, Cic. 'he tells the people that the pontifices had decreed in his favour.'

SECUS, as a preposition, is obsolete, being superseded by *secundum*, with the same sense. As an adverb it frequently occurs, but in a sense almost diametrically opposite, signifying *diversity* or *opposition*; as, *nemo dicet secus*, 'no one will say otherwise.'

SUPRA is in reality the ablative feminine of *supërus*; (see *Citra*,) and implies *elevation*, and may be translated, 'ABOVE,' 'HIGHER THAN;' as, *supra lunam*, 'above the moon;' *supra modum*, 'beyond measure;' *Tres prohibet supra rixarum metuens tangere Gratia*, 'the Graces, guarding against quarrels, forbid us to drink more than three.' *Cum hostes supra caput sint*, 'since the enemy are nigh at hand.' But the phrase *supra caput* is used to signify 'exceedingly;' as, *supra caput homo levis ac sordidus*, 'a fellow exceedingly contemptible and sordid.' It is also used adverbially; as, *omnia hæc quæ supra et subter unum esse*, 'that all these things which are above and below, are one system.'

TRANS, 'OVER,' 'ON THE OTHER SIDE,' 'BEYOND,' is opposed to *cis*, and is limited to *place*. *Trans mare*, 'across the sea;' *trans Euphratam*, 'on the other side of the Euphrates.'

ULTRA, 'BEYOND,' is referred to both *place*, *time*, and *degree*; as, *ultra termi-*

*num vagāri*, 'to wander beyond the bounds;' *ultra tempus*, 'beyond the time;' *ultra vires senectæ*, 'beyond the strength of old age;' *ultra mortem*, 'beyond what was sufficient to occasion death.'

USQUE is more properly an adverb, and governs the accusative by the force of *ad* understood. Its signification is, 'AS FAR AS.' *Usque Miletum*, 'as far as Miletus.' As an adverb it is frequently used. *Usque ambo defessi sumus*, 'we were both exceedingly wearied.' *Ctesipho usque occidit*, 'Ctesipho has all but killed me.'

VERSUS, 'TOWARDS.' This preposition, like *Usque*, seems to govern the accusative by the force of *ad*, which, though sometimes omitted, is generally expressed. *Brundisium versus*, 'towards Brundisium.'

### PREPOSITIONS GOVERNING THE ABLATIVE.

There are fifteen Prepositions which govern the Ablative.

A, AB, ABS. This preposition is derived from the Greek *απο*, 'from,' and in its primary notion signifies *beginning*. 'FROM,' as, *ab ovo usque ad mala*, 'from the egg to the apple,' that is, 'from beginning to end.' 'BY REASON OF.' *Vir ab innocentia clementissimus*, 'a man very mild by reason of his probity.' Also, 'ON THE SIDE OF,' 'TO TAKE ANY ONE'S PART;' as, *a mendacio contra verum stare*, 'to stand for a lie in opposition to truth.' *A principio*, 'from the very first.' *A pedibus*, 'a footman;' *a rationibus*, 'an accountant.' *A frigore*, 'against the cold.' *Hujus a morte*, 'after his death.'

ABSQUE, 'WITHOUT.' *Propositio nihil valet absque approbatione*, 'the proposition avails nothing without proof.' *Nam absque eo esset*, 'for had it not been for him,' &c.

CLAM\* conveys the idea of privacy, or secrecy, and may be translated 'UNKNOWN TO,' 'WITHOUT THE KNOWLEDGE OF.' *Clam viro*, 'unknown to her husband.' It is also used *adverbially*; as, *plura clam de medio removebat*, 'he removed many more out of the way privately.'

CORAM marks the actual *presence* of a person before whom an action is done, and therefore signifies 'BEFORE,' 'IN THE PRESENCE OF;' as, *coram rege*, 'in the presence of the king.' It is also used *adverbially*; as, *cum coram sumus*, 'when we are together.'

CUM, 'WITH,' expresses the *societ'y*, *presence*, or *accompaniment* of some thing or person with another. *Vagamur egentes cum conjugibus et liberis*, 'we wander

\* Clam is sometimes found with an Accusative; as, *Clam patrem*, Terent. Also with a Dative; as, *mihi clam*, Plaut.; and even with a Genitive, as, *clam patris*, Plaut.

in poverty with our wives and children;' *bellum gerere cum Jugurtha*, 'to carry on war with Jugurtha;' *exit cum nuntio*, 'he departed as soon as he saw the messenger;' *cum primâ luce*, 'at break of day.' This preposition is always added to the ablatives of the primitive pronouns, *ego*, *tu*, and *sui*; as, *mecum*, 'with me;' *nobiscum*, 'with us;' *vobiscum*, 'with you.'

DE. The primary signification of this preposition is, *derivation from something anterior, descent, effect, consequence, or dependence*; and hence it may be translated 'FROM,' 'OUT OF,' 'OF,' 'ON.' *Epicûri de grege porcus*, 'a hog of the herd of Epicurus.' Also, 'touching,' 'concerning;' as, *de periculis reipublicæ*, 'concerning the dangers of the republic.' *De sentiâ meâ*, 'according to my opinion.' *Somnus de prandio*, 'sleep after dinner.' *De loco superiøre*, 'from the higher ground.' *De integro*, 'afresh;' *de industria*, 'on purpose;' *de transverso*, 'across;' *de meo*, 'at my cost;' *de diè*, 'by day;' *de improvîso*, 'unexpectedly.'

E. EX. This preposition implies *motion out of, departure from the interior of* any place, and hence is translated 'FROM.' It differs from A or AB, in showing that the person or thing excluded had a more intimate connexion with that from which it was excluded. *Dejectus est E domo*, 'he was driven out of the house,' implies that the person had been *within it*; but *dejectus est AB domo*, 'he was driven from the house,' shows merely that the person was around or near it. *Ex Æthiopiâ est usque hæc*, Terent. 'this woman comes as far as from Ethiopia,' *Ex quo in provinciam venerunt*, 'from the time that they came into the province.' *Ex mea sentiâ*, 'according to my opinion;' *magnâ ex parte*, 'for the most part;' *poculum ex auro*, 'a cup made out of gold;' *ex equo*, 'on horseback;' *ex ordine*, 'in order;' *ex animo*, 'from the heart;' *ex industriâ*, 'on purpose;' *ex tempore*, 'without taking thought beforehand,' 'suddenly;' *ex toto*, 'on the whole.'

PALAM is opposed to *clam*, and expresses something done *openly*. It is translated 'BEFORE,' 'IN THE PRESENCE OF.' *Palam popûlo*, 'before the people;' *palam omnibus*, 'in the presence of all.'

PRÆ, 'BEFORE,' signifies *precedence* in point of situation, and hence *precedence*, in comparison of, or superiority. *Præ oculis*, 'before the eyes.' Hence the phrase *præ se ferre* or *gerere*, 'to carry before,' or 'in front of a man,' means 'to profess,' 'to avow,' 'to have the appearance of.' *Præ nobis beatus est*, 'he is happy in comparison of us.' Also, 'through,' 'that is,' 'by reason of;' as, *nec loqui præ moerore potuit*, 'neither could he speak through grief.' *Præ multitudine*, 'by reason of the multitude.'

PRO, 'FOR,' implies, primarily, *interchange or substitution*; as, *te, pro istis dictis et falsis, ulsiscar*, Terent. 'for these reports and falsehoods I will pay you handsomely.' *Cato mihi est pro centum millibus*, 'Cato is to me instead of,' that is, 'Cato is worth to me a hundred thousand.' *Pro tempore*, 'according to the time.' Also 'BEFORE,' 'IN FRONT OF;' as, *sedens pro æde Castoris*, 'sitting before the temple of Castor.'

SINE is in reality nothing but the imperative of the verb *sino*, 'to let

alone,' and signifies *privation*, or being **WITHOUT** a thing. *Sine pondère*, 'without weight.'

**TENUS**, 'UP TO,' 'AS FAR AS.' *Capūlo tenus*, Cic. 'up to the hilt.' *Antiochus Tauro tenus regnāre jussus*, 'Antiochus was ordered to reign as far as mount Taurus.' *Tenus* is sometimes used with a genitive case, but the noun is then always in the plural number; as, *crurum tenus*, 'down to the legs;' *labiorum tenus*, 'as far as the lips.'

Four prepositions, **IN**, **SUB**, **SUPER**, and **SUBTER**, govern the Accusative and Ablative.

**IN** with an Accusative, 'TO,' or 'UNTO,' or 'INTO,' as, *Ex Asia in Eurōpam exercitum trajicere*, 'from Asia he marched his army into Europe.' Also 'towards;' as, *indulgentia in liberos*, 'indulgence towards children.' *Inflammarē populum in improbos*, 'to inflame the people against the wicked.' *In lucem*, 'until day.' *In rem tuam est*, 'it is for your advantage.' *Potestes in filium*, 'authority over a son.' *In dies*, 'every day.' *Vivere in diem*, 'to live from hand to mouth.'

**IN** with an Ablative, 'IN.' *Esse in manu*, 'to be in one's power.' 'Towards,' as, *mitis in hoste*, 'merciful towards an enemy.' Hence it is even put for 'concerning,' 'about,' or as we sometimes say, 'at;' *In quo igitur homines exhorrescunt*, 'at whom then do men tremble?' Also, 'among,' as, *esse in clarissimis civibus*, 'to be ranked among the most illustrious citizens.' 'Within,' as, *talenta ducenta in sex mensibus promissa*, 'two hundred talents were promised within six months.' *In primis*, or *imprimis*, 'especially,' 'particularly.'

**SUB** implies *inferiority* and *contiguity*. When applied to time it generally governs an accusative; when applied to space it generally governs an ablative; but this rule is not invariable. With an Accusative. 'UNDER;' as, *sub ipsos muros*, 'under the very walls.' 'On,' 'about;' as, *Pompeius sub noctem naves solvit*, 'Pompey set sail about night;' *sub cantum galli*, 'at cock-crowing.' From the notion of proximity and inferiority which this word conveys, it sometimes signifies 'next after,' or 'immediately following;' as, *Sub eas literas statim recitatæ sunt tuæ*, 'immediately after them your letters were read aloud.' *Sub hæc dicta*, 'at these words.'

With an Ablative. 'UNDER,' or 'BENEATH.' *Manet sub Jove frigido*, 'the hunter remains beneath the cold sky;' *Sub poena mortis*, 'on pain of death;' *Sub specie venationis*, 'under the pretence of hunting.'

**SUBTER** is derived from *Sub*, and like it, signifies *contiguity* and *inferiority* of *place*, but is not referred to time. It governs an accusative more frequently than an ablative. 'UNDER.' *Subter mare*, 'beneath the sea.' *Subter densa testudine*, 'under a thick testudo.' *Rhæteo subter litore*, 'beneath the Rhætean shore.'



**SUPER** expresses, for the most part, *elevation*, or a situation *higher* than ourselves, or the object spoken of.

With an Accusative, 'upon,' 'above.' *Super ripas*, 'upon the banks.' 'Beyond;' as, *famosissima super cæteras fuit coena*, 'the supper was famous beyond all the rest.' 'Besides,' as, *Punîcum exercitum super morbum eliam fames affecit*, 'famine also, besides the disease, affected the Carthagenian army.'

With an Ablative. *Fronde super viridi*, 'upon the green leaf.' *Consultant bello super*, 'they take counsel about the war.' It is often used adverbially; as, *satis superque dictum est*, 'enough, and more than enough has been said.'

Obs. There are five or six syllables, namely, *am*, *di* or *dis*, *re*, *se*, *con*, which are commonly called *Inseparable Prepositions*, because they are only to be found in compound words.

### PREPOSITIONS IN COMPOSITION.

**A**, **AB**, **ABS**, signify *privation*, or *separation*, and may generally be rendered by the English *Off*, as, *duco*, 'to lead;' *abduco*, 'to lead off,' 'to lead away;' *moveo*, 'to move;' *amoveo*, 'to move off,' 'to remove;' *scindo*, 'to cut;' *absciendo*, 'to cut off.' **A** is likewise added to nouns as a *privative*; as, *mens*, 'the mind;' *amens*, 'without mind,' 'senseless,' 'mad.' **Ab** is sometimes changed into *au* before words beginning with *f*, for the sake of euphony; as, *fero*, 'to bear;' *aufero*, 'to bear off,' 'to take away;' (in which verb the preposition *ab* resumes its place in those tenses which have not *f*, as, *abstuli*, *ablatum*;) *fugio*, 'to fly;' *aufugio*, 'to fly off,' 'to fly away.' **Abs** is used in composition before *t*; as, *teneo*, 'to hold;' *abstineo*, 'to hold off from,' 'to abstain.'

**AD** retains its primary signification of *approach*, or that of *accession* or *augmentation*, and may generally be translated 'to.' In the writers of the Augustan age it generally takes the consonant of the word with which it is compounded; as, *curro*, 'to run;' *adcurro* or *accurro*, 'to run to;' *figo*, 'to fix;' *adfigo* or *affigo*, 'to fix in addition,' or 'affix;' *loquor*, 'to speak;' *adloquor* or *alloquor*, 'to speak to,' 'to address;' *nuo*, 'to nod;' *annuo*, 'to nod to,' 'to assent;' *rogo*, 'to ask;' *arrogo*, 'to ask for one's self,' 'to claim;' *sumo*, 'to take;' *assumo*, 'to take to one's self,' 'to assume;' *do*, 'to give;' *addo*, 'to give in addition,' 'to add.' It also *increases* the signification of the primitive; as, *amo*, 'to love;' *adamo*, 'to love much,' 'to be enamoured of;' *bibo*, 'to drink;' *adbibo*, 'to drink hard.'

**AM** is an inseparable preposition, being never found alone. It is from the Greek  $\alpha\mu\phi\iota$ , 'round about;' and may be translated 'around,' 'about;' as, *uro*, 'to burn;' *amburo*, 'to burn all about;' *quero*, 'to seek;' *anquiro*, 'to seek about,' 'to search carefully.' From the signification 'around,' it comes to mean 'on all sides,' 'two ways;' as, *ago*, 'to lead;' *ambigo*, 'to be led around;' that is, 'to doubt,' 'to hesitate,' 'what course to take;' *capio*, 'to take;' *anceps*, 'that which may be taken two ways,' 'doubtful.'

**ANTE** signifies *precedence*, and is translated 'before;' as, *cedo*, 'to go;' *antedo*, 'to go before;' *fero*, 'to bear;' *antefero*, 'to bear before,' 'to prefer.'



CUM signifies 'society,' 'participation,' or 'accompaniment;' but is changed into *com* before *m*; as, *memoro*, 'to relate;' *commemoro*, 'to relate together,' 'to commemorate;' or else into *con*, which varies its last consonant before several others, and sometimes even drops it; as, *curro*, 'to run;' *concurro*, 'to run together;' *ago*, 'to drive;' *con-ago* or *co-ago* or *cogo*, 'to drive together,' 'to collect;' *agito*, 'to agitate,' or 'revolve;' *con-agito*, or *cogito*, 'to agitate with one's self;' hence 'to think;' *natus*, 'born;' *con-natus* or *cognatus*, 'having a participation of birth,' or 'related;' *petitor*, 'a candidate;' *competitor*, 'a fellow candidate,' or 'rival;' *gradior*, 'to walk;' *congregior*, 'to come together;' hence 'to engage in battle.'

DE in composition takes the sense of 1. *privation*; 2. *diminution*; 3. *removal*; 4. *descent*; 5. *completion*; and sometimes from the notion of completion it signifies, 6. *excess*. Thus—1. *decōro*, 'to adorn;' *dedecōro*, 'to disgrace;' *spero*, 'to hope;' *despēro*, 'to be without hope,' 'to despair;' *mens*, 'the mind;' *demens*, 'out of one's mind,' 'mad.' 2. *facio*, 'to do;' *deficio*, 'to do less than one ought,' 'to fail,' 'to be deficient.' 3. *ferveo*, 'to be hot;' *deferveo*, 'to remove heat,' 'to grow cool.' 4. *cado*, 'to fall;' *decido*, 'to fall down.' 5. *finio*, 'to bound;' *definio*, 'to bound completely,' 'to define.' 6. *flagro*, 'to burn;' *deflagro*, 'to burn excessively,' 'to burn to ashes.'

DIS, DI, is an inseparable preposition, denoting 'separation,' 'division,' 'denial;' as, *traho*, 'to draw;' *distrāho*, 'to pull asunder,' 'to disjoin,' 'to distract;' *puto*, 'to think;' *dispūto*, 'to think differently,' 'to dispute.' From 'separation' it comes to denote 'distinction;' as, *iudico*, 'to judge;' *dijudico*, 'to judge between,' 'to distinguish,' 'to discern.'

E, EX, generally signifies 'out,' and from this sense all its others may be deduced, such as, 'privation,' 'perfection,' 'elevation,' 'declaration,' &c. Before certain consonants *e* is only used, and before *f*, *x* is changed into *f*. Thus, *bibo*, 'to drink;' *ebibo*, 'to drink out,' 'to drink up;' *dico*, 'to tell;' *edico*, 'to tell out,' 'to publish;' *levo*, 'to lighten;' *elevo*, 'to lighten out and out,' that is 'to lighten thoroughly,' and so 'to raise,' 'to elevate;' *vado*, 'to go;' *evado*, 'to go out of,' 'to escape;' *capio*, 'to take;' *excipio*, 'to take out,' 'to except;' *quaero*, 'to seek;' *exquiro*, 'to seek out,' 'to search;' *sanguis*, 'blood;' *exsanguis*, 'out of blood,' 'bloodless;' *anima*, 'life;' *exanimis*, 'lifeless.'

IN, in composition, changes its consonant before the other liquids into the liquid it precedes; as, *illudo*, from *in* and *ludo*, and before *b* and *p* the *n* is changed into *m* as *imbibo*, from *in* and *bibo*.

The signification of *in* is very various in composition, and in some cases even contradictory. Thus it augments, as *minuo*, 'to lessen;' *imminuo*, 'to make less upon less,' or 'to make very small.' But it is more frequently used in the sense of 'negation,' as the  $\alpha$  privative of the Greek, and the *un* or *in* prefixed to words in English; as, *mundus*, 'clean;' *immundus*, 'unclean.' But in some instances the augmentative and privative senses appear in the same word; thus, *impotens* is used in the sense of 'very powerful,' that is, 'ungovernable,' and in the sense of 'weak,' 'powerless.' It has also various other significations; as,

*ludo*, 'to play;' *illudo*, 'to play upon,' 'to mock;' *pono*, 'to place;' *impono*, 'to place upon,' 'to put upon,' 'to impose;' *habeo*, 'to have;' *inhibeo*, 'to have within control,' 'to check,' 'to rein in;' *albesco*, 'to grow white;' *inalbesco*, 'to begin to grow white;' *video*, 'to see;' *invideo*, 'to see' or 'look against,' and thus 'to envy' a person.

INTER has generally the same meaning in composition that it has when alone, namely: 'between,' or 'among;' as, *pono*, 'to place;' *interpono*, 'to place between,' 'to interpose.' Sometimes it signifies 'prevention,' as if from an opposing medium; as, *dico*, 'to say;' *interdico*, 'to say between,' and so 'to forbid,' 'to interdict;' *venio*, 'to come;' *intervenio*, 'to come between,' and thus 'to prevent.' It also augments as *interficio*, 'to do thoroughly,' 'to do up,' 'to kill.' Perhaps in this word the primitive meaning of 'between' may be traced, as *facio*, 'to do,' 'to make;' *interficio*, 'to make' or 'go between' a person and the period of life to which he is aiming, and thus 'to cut him off' from the living.

OB takes the sense of 'before,' 'against;' as, *ruo*, 'to rush;' *obruo*, 'to rush before,' or 'overwhelm;' *loquor*, 'to speak;' *obloquor*, 'to speak against;' *duco*, 'to lead;' *obduco*, 'to draw over,' 'to hide,' 'to blot.' Sometimes it increases the signification: as, *dormio*, 'to sleep;' *obdormio*, 'to sleep upon sleep,' 'to sleep soundly.'

PER retains its original notion of 'transition,' or its secondary one of 'intensity;' as, *eo*, 'to go;' *pereo*, 'to go through,' and so 'to go through life,' 'to perish;' *do*, 'to give;' *perdo*, 'to give thoroughly,' 'to give without hopes of recall;' and so 'to lose;' *adolescens*, 'young;' *peradolescens*, 'very young.' Sometimes it is privative: as *fidus*, 'faithful;' *perfidus*, 'perfidious.'

POST takes the sense of 'behind;' as, *pono*, 'to place;' *postpono*, 'to place behind' or 'postpone;' *habeo*, 'to have,' 'to esteem;' *posthabeo*, 'to esteem less.'

PRAE takes the sense of 'precedence,' or 'prevention.' Thus, *dico*, 'to tell;' *prædico*, 'to foretell;' *facio*, 'to make;' *præfacio*, 'to make first' or 'head,' that is, 'to set over;' *claudio*, 'to shut;' *præclaudio*, 'to shut before a person can get in,' that is, 'to shut out,' or 'prevent admission.' From the notion of priority, it also conveys the idea of 'excellence,' or 'superlativeness,' or 'excess:' as, *potens*, 'powerful;' *præpotens*, 'very powerful;' *maturus*, 'early;' *præmaturus*, 'very early,' 'too early,' 'premature;' *stare*, 'to stand;' *præstare*, 'to stand before the rest,' 'to excel.'

PRO in composition has generally the sense of advancing: as, *moveo*, 'to move;' *promoveo*, 'to move forward,' 'to promote;' *cedo*, 'to go;' *procedo*, 'to go forward,' 'to proceed;' *habeo*, 'to have;' *prohibeo*, 'to have in advance' of another, and so in prevention of him, or 'to prohibit.' Sometimes it has the sense of 'substitution,' as, *curator*, 'a guardian;' *procurator*, 'a guardian for another,' 'a steward;' *nomen*, 'a noun;' *pronomen*, 'a word instead of a noun,' or 'a pronoun.' Also, 'presence' 'publicity;' as, *pono*, 'to place;' *propono*, 'to place before' or 'in presence of others,' 'to propose;' *scribo*, 'to write;' *proscribo*, 'to write in the presence of the public,' or 'publicly denounce,' or 'proscribe;' *voco*, 'to call;' *provoco*, 'to call out before the public,' or 'challenge.'

RE is an inseparable preposition, and means 'back again,' or 'against;' as, *capio*, 'to take;' *recipio*, 'to take again,' 'to receive;' *pono*, 'to place;' *repono*, 'to place again.'

SE is also inseparable, and means 'apart,' 'aside;' as, *voco*, 'to call;' *sevoco*, 'to call aside;' *claudio*, 'to shut;' *secludo*, 'to shut up.'

SUB. The last consonant of this word is frequently changed into others according to the word with which it is compounded. Most of its meanings in composition may be traced to its primitive signification of 'under;' and frequently corresponds with our termination '*ish*;' as, *jacio*, 'to throw;' *subjicio*, 'to cast under,' 'to subject;' *rufus*, 'red;' *subrufus*, 'reddish,' that is, a little 'under' red; *rideo*, 'to laugh;' *subrideo*, 'to smile;' *timeo*, 'to fear;' *subtimeo*, 'to fear a little;' *tristis*, 'sad;' *subtristis*, 'a little sad.' Sometimes it means something secret, or clandestine; as, *gero*, 'to carry;' *suggero*, 'to carry under,' 'to suggest;' *duco*, 'to lead;' *subduco*, 'to lead away,' 'to withdraw privily.'

SUBTER signifies simply 'under,' or 'beneath;' as, *labor*, 'to glide;' *subterlabor*, 'to glide beneath,' or something secret; as, *fugio*, 'to fly;' *subterfugio*, 'to fly away privily,' 'to escape beneath the shelter of something.'

SUPER, 'upon,' or 'over;' as, *gradior*, 'to go;' *supergradior*, 'to go beyond,' or 'surpass;' *scribo*, 'to write;' *superscribo*, 'to write upon,' 'to superscribe.'

TRANS in composition has the same signification that it has by itself; as, *eo*, 'to go;' *transeo*, 'to pass over;' *adigo*, 'to drive;' *transadigo*, 'to pierce through.' It sometimes drops its two final letters before other consonants; as, *do*, 'to give;' *trado*, 'to give over to another,' and so 'to deliver.'

## INTERJECTION.

An Interjection is an indeclinable word *thrown in between* the parts of a sentence, to express some passion or emotion of the mind.

Some Interjections are natural sounds and common to all languages; as, *Oh!* *Ah!*

Interjections express in one word a whole sentence, and thus fitly represent the quickness of the passions.

The different passions have commonly different words to express them; thus,

1. JOY; as, *evax!* hey, brave, lo!
2. GRIEF; as, *ah, hei, heu, cheu!* ah, alas, woe is me!
3. WONDER; as, *papæ!* O strange! *vah!* hah!
4. PRAISE; as, *euge!* well done!
5. AVERSION; as, *apäge!* away, begone, avaunt, off, fie, tush!
6. EXCLAIMING; as, *Oh, proh!* O!
7. SURPRISE or FEAR; as, *atat!* ha, aha!

8. IMPRECATION ; as, *væ !* woe, *pox on't !*
9. LAUGHTER ; as, *ha, ha, he !*
10. SILENCING ; as, *au, 'st, pax !* silence, hush, 'st !
11. CALLING ; as, *eho, ehödum, io, ho !* soho, ho, O !
12. DERISION ; as, *hui !* away with !
13. ATTENTION ; as, *hem !* ha !

Some Interjections denote several different passions ; thus, *Vah* is used to express joy, and sorrow, and wonder, &c.

Adjectives of the neuter gender are sometimes used for interjections ; as, *Malum !* with a mischief ! *Infandum !* O shame ! fy, fy ! *Misèrum !* O wretched ! *Nefas !* O the villany !

### CONJUNCTION.

A conjunction is an indeclinable word, which serves to join sentences together.

Thus, “ *You and I and the boy read Virgil,*” is one sentence made up of these three, by the conjunction *and* twice employed ; *I read Virgil ; You read Virgil ; The boy reads Virgil.* In like manner, “ *You and I read Virgil, but the boy reads Ovid,*” is one sentence, made up of three, by the conjunctions *and* and *but*.

Conjunctions, according to their different meaning, are divided into the following classes :

1. COPULATIVE ; as, *et, at, atque, que,* and ; *etiam, quodque, item,* also ; *cum, tum,* both, and. Also their contraries, *nec, nèque, neu, neve,* neither, nor.
2. DISJUNCTIVE ; as, *aut, ve, vel, seu, sive,* either, or.
3. CONCESSIVE ; as, *etsi, etiamsi, tametsi, licet, quanquam, quamvis,* though, although, albeit.
4. ADVERSATIVE ; as, *sed, verum, autem, at, ast, atqui,* but ; *tamen, attämen, veruntämen, verumenimvèro,* yet, notwithstanding, nevertheless.
5. CAUSAL ; as, *nam, namque, enim,* for ; *quia, quippe, quoniam,* because ; *quod,* that because.
6. ILLATIVE or RATIONAL ; as, *ergo, ideo, igitur, idcirco, itäque,* therefore ; *quapropter, quocirca,* wherefore ; *proinde,* therefore ; *cum, quum,* seeing, since ; *quandoquidem,* forasmuch as.
7. FINAL or PERFECTIVE ; as, *ut, uti,* that, to the end that.
8. CONDITIONAL ; as, *si, sin,* if ; *dum, modo, dummodo,* provided, upon condition that ; *siquidem,* if indeed.
9. EXCEPTIVE or RESTRICTIVE ; as, *ni, nisi,* unless, except.
10. DIMINUTIVE ; as, *saltem certe,* at least.
11. SUSPENSIVE or DUBITATIVE ; as *an, anne, num,* whether ; *ne, annon,* whether, not ; *necne,* or not.
12. EXPLETIVE ; as, *autem, vero,* now, truly ; *quidem, equidem,* indeed.
13. ORDINATIVE ; as, *deinde,* thereafter ; *denique,* finally ; *insuper,* moreover ; *cæterum,* moreover, but, however.
14. DECLARATIVE ; as, *videlicet, scilicet, nempe, nimium, &c.* to wit, namely.



Obs. 1. The same words, as they are taken in different views, are both *adverbs* and *conjunctions*. Thus, *an, anne, &c.* are either *interrogative adverbs*, as, *An scribit?* Does he write? or, *suspensive conjunctions*, as, *Nescio an scribat*, I know not if he writes.

Obs. 2. Some conjunctions, according to their natural order, stand first in a sentence; as, *Ac, atque, nec, neque, aut, vel, sive, at, sed, verum, nam, quandoquidem, quocirca, quare, sin, siquidem, præterquam, &c.*; some stand in the second place; as, *Autem, vero, quoque, quidem, enim*: and some may indifferently be put either first or second; as, *Etiam, equidem, licet, quamvis, quanquam, tamen, atque, namque, quod, quia, quoniam, quippe, utpote, ut, uti, ergo, ideo, igitur, idcirco, itaque, proinde, propterea, si, nisi, &c.*

Hence arose the division of them into *Prepositive, Subjunctive, and Common*. To the subjunctive may be added these three, *que, ve, ne*, which are always joined to some other word, and are called *Enclitics*; because, when put after a long syllable, they make the accent *incline* to that syllable; as in the following verse,

*Indoctusque pilæ, discive, trochive, quiescit.* Horat.

But when these enclitic conjunctions come after a short vowel, they do not affect its pronunciation; thus,

*Arbuteos fætus, montanæque fraga legébant.* Ovid.

## SIGNIFICATIONS OF WORDS.

The signification of a Latin word is the notion or thought which it conveyed to the mind of a Roman, and to express this clearly in another language is often a work of no small difficulty, and constitutes one of the chief advantages derived from the study of the ancient classics. To translate accurately and elegantly from one language into another, calls into exercise the highest powers of the mind; and hence a classical foundation has ever been considered by every intelligent scholar as the only basis of a truly liberal and solid education.

Every word has a primitive and invariable sense, which it is most important to know. From this original signification the secondary and metaphorical are derived. This sense must be found by separating compound words; by tracing derivative words to their roots, and by resolving compound ideas or notions into their simple parts. Corporeal words, such as, *oculus, manus, &c.* are easy, and seldom have more than one meaning. Incorporeal words, such as *virtus, longitudo, nox, &c.* are more difficult, as well as more frequent with the ancients, and on these our greatest labour must be bestowed.

The danger into which every English scholar, from the lowest class in the Grammar-school to the senior in college, is perpetually



liable to run, is that of translating Latin words into those which resemble them in appearance and sound; as, *virtus*, 'virtue;' *crimen*, 'crime.' Against this fault they should be continually on their guard, and to aid them in this, we shall briefly point out, first, some erroneous interpretations, and second, attempt to facilitate the knowledge of the true meanings of words.

## I. False significations not to be adopted.

*Ambitio* does not mean 'pride;' but rather, 'love of honour,' 'ambition,' 'vanity;' striving after honour and piquing one's self on certain outward things; liking to be praised, to display one's self, and be in office.

*Aequor* is, properly, 'a level,' or 'flat,' from *æquus*, 'level,' 'even;' thence, 'the sea,' because it is level.

*Amænus*, 'pleasant,' 'agreeable to the senses,' particularly to the eyes; thence peculiarly applied to places and situations; as, *horti amæni*, *regio amæna*. *Homo amænus*, or *fortuna amæna*, would be improper. It also means 'agreeable to the ears,' as, *verba amæna*.

*Animal* from *anima*, 'breath,' 'life,' denotes a living creature, and is therefore applied to *homo* and *bestia*.

*Apparere*, not 'to appear,' that is, to seem, but to appear, that is, 'to be manifest;' as, *mendacium apparet*, 'the falsehood is apparent;' *nantes apparent*, 'men are seen swimming.'

*Arma* are properly 'arms for defence,' or 'armour;' *tela*, 'weapons of offence,' as darts, swords, &c.

*Avārus*, (from *avidus* and *æris*), 'desirous of gold,' 'avaricious;' not covetous generally.

*Calamitas* is not every misfortune or trouble, but something accompanied with loss, and must often be translated, 'loss,' 'deprivation.'

*Clemens* is not, generally, 'merciful,' but 'soft,' 'mild,' 'gentle;' 'one who is not easily provoked.'

*Convincere*, not 'to convince,' or convict, generally, but of a bad thing, as of theft, error, &c. In a good sense we use *persuadere*.

*Crimen*, not 'transgression,' unless that be implied in the charge; but 'charge,' 'accusation.'

*Divertere*, not 'to stop at an inn,' but 'to separate,' when a number of people separate and go different ways. *Devertere* means 'to stop at an inn.'

*Exsistere*, or *existere*, means, 1. 'to stand forth,' 'to be in sight,' 'to appear;' 2. 'to be.'

*Imo*, not merely 'yes,' but ironically, something like our 'yea rather.'

*Infans*, (*non* and *fans* participle of *fari*, 'to speak,') not every child, but 'an infant;' one that 'cannot yet speak.'

*Legem ferre*, 1. 'to propose a law,' or 'introduce a bill;' 2. 'to make or pass a law.'

*Opinio*, not every opinion, but such as 'an ungrounded suspicion,' 'fancy;' *opinari*, 'to fancy,' 'to think.'

*Pietas* must be understood according to the subject; it denotes love to God, parents, children, relatives, and benefactors, which will be shown by the connexion.

*Publicus*, not 'public, before the people,' but, 1. 'public,' what happened in the name, by the command, or with respect to the state; as, *bellum gerere publicè*, 'to carry on war in the name of the state;' 2. 'universal,' 'common,' 'mean.'

*Stultus*, not merely 'a fool,' but 'thoughtless,' 'hasty,' 'simple.'

## II. To facilitate the knowledge of the true meaning of words :

First, we should observe whence a word is derived, as, *animal*, from *anima*, 'life,' thence 'animal,' or whatever lives:—*æquor*, 'a level,' from *æquus*, 'level,' 'even':—*mollis*, from *mobilis*, (which is from *moveo*,) 'moveable,' 'bending,' 'soft':—*momentum*, 'movement,' for *movimentum* from *moveo*; hence *res magni momenti*, 'a thing which has much weight in causing something, which was unsettled and in equilibrium, to be decided':—*prudens* for *providens*, 'seeing before hand.'

Second, the import of terminations should be understood.

1. *Quam*, 'any;' *quisquam*, 'any one;' *usquam*, 'any where.'

2. *Cunque*, 'ever,' 'soever;' *quicunque*, 'whosoever;' *ubicunque*, 'wheresoever.' *Que* has the same force in many words: as, *utique*, 'howsoever,' 'at all events,' 'certainly.'

3. *O* and *Uc* in adverbs of place, denote 'whither;' as, *eo*, *quo*, *huc*, *istuc*, *illuc*: *Inc*, 'whence,' as, *hinc*, *illinc*: *Ic*, 'where,' as, *hic*, *illic*.

4. *Osus* denotes an 'abundance,' or 'fullness' of any thing; as, *piscosus*, 'full of fish;' *annosus*, 'full of years;' *vinosus*, *maculosus*, *verbosus*, &c. *Idus* also has the same import; as, *floridus*, 'flowery;' *herbidus*, 'grassy,' &c.

5. *Ibilis* denotes 'facility,' 'worth,' 'that something may be done,' or 'is worth doing;' as, *credibilis*, 'credible;' *tolerabilis*, *amabilis*, &c. To these belong *facilis*, *difficilis*, which seem to stand for *facibilis*, &c.

6. *Fer*, or *ferus*, from *fero*, denotes 'bearing,' as *pinifer*, 'pine bearing,' &c.

7. *Eus* and *ātus* denote the material; but are thus distinguished: *eus* denotes the solid material, *ātus* what it is adorned with; as, *aureus*, 'golden,' 'of gold;' *auratus*, 'gilded;' so, *argenteus*, *argentātus*; *ferreus*, *ferrātus*, &c.

8. *Alis*, a 'resemblance,' or 'similarity;' as *regālis*, 'kingly,' 'like a king,' but *regius*, 'royal,' 'belonging to a king;' as, *divitiæ regales*, 'riches suited to a king;' *divitiæ regiæ*, 'riches belonging to a king;' so, *liberalis*, 'suited to a free, well-born man,' 'liberal,' 'genteel.'

9. In verbs, *urio* denotes 'an inclination' or 'desire;' as, *esurio*, 'to desire to eat,' 'to be hungry;' *parturio*, 'to desire to bring forth,' 'to be in labour;' *Sco* denotes 'increase,' or 'growing;' as, *calesco*, 'to grow warm;' *ditesco*, 'to grow rich;' *To* denotes 'a repetition;' as, *dicto*, *dictito*, 'to say often.' See Frequentative and Inceptive Verbs, pages 192 and 193.

10. *Etum* and *ēum* denote a place or situation; as, *dumētum*, 'a place of bushes,' or 'full of bushes;' *vinetum*, 'a vineyard;' *museum*, 'an abode of the Muses,' 'a study,' or 'library;' *arium* denotes a place or habitation; as, *aviarium*, 'an aviary;' *sacrarium*, 'a place for sacred things,' 'a chapel.'

11. In verbal nouns, *or* denotes a male, *ix* a female agent, *io* and *us* (of the fourth declension) the action; as, *victor*, 'a conqueror;' *victrix*, 'a conqueress;' *actor*, 'a pleader;' *actio*, 'the suit;' *quæsitōr*, 'an inquirer;' *questus*, 'complaint.'

12. *Mentum* denotes what any thing is fit for; as, *condimentum*, 'something for seasoning,' 'seasoning;' *atramentum*, 'something for blacking,' 'blacking,' 'ink.'

Third. In words which have several meanings, we must try to get the proper and first meaning, from which the rest may be derived, and see if there be a connexion between the original and secondary sense which leads from one to the other.

*Ambīre*, 1. 'to go round' any thing, or from one to another: 2. 'to solicit an office,' because at Rome the candidates 'went round' to beg for votes, or because going around for any thing shows a desire after it; hence, *ambitio* 1. 'the soliciting an office' by going round after it; 2. 'desire of honour,' 'ambition.'

*Ango*, 1. 'to make narrow,' 'to tie fast,' as the throat; 2. 'to cause anguish.'

*Adfligo* or *Affligo* (from *ad* and *fligo*) 1. 'to dash a thing against' something, as the wall, the ground: 2. 'to drive to the ground,' 'to make unfortunate,' 'to afflict.'

*Callidus*, 'thick skinned,' 'having hard lumps' from much labour, which supposes practice and experience: 2. 'experienced,' 'skilful.'

*Calamitas*, 1. 'injury to the stalk,' (from *calamus*, 'a stalk'): 2. 'a great loss' or 'hurt,' or misfortune attended with loss; as when one loses his property.

*Confutare* and *refutare*, 1. 'to quench boiling water by pouring in cold;' 2. 'to damp, drive back, confute.'

*Egregius*, 1. 'chosen from the flock;' 2. 'excellent.'

*Gratia* 1. 'agreeableness;' 2. *gratia hominis*, 'the favour which one has with the people,' or 'which he has towards others;' 3. 'complaisance;' 4. 'thanks.'

*Offendere*, 1. inadvertently to tread or 'stumble against any thing ;' 2. 'to find, meet with ;' 3. 'to hurt ;' 4. 'to commit a fault,' 'to offend ;' 5. 'to be unfortunate.'

*Persona*, 1. 'a mask ;' 2. 'person,' 'part,' or 'character,' whether real or assumed, for the ancient actors wore 'masks' which corresponded to their assumed character ; 3. 'person,' the man himself ; *mea persona*, 'my person,' 'I.'

*Probus*, 1. 'good,' 'genuine,' 'sincere,' when any thing is what it was taken for ; as, *aurum probum* ; 2. 'good,' 'honourable,' 'upright,' as, *probus amicus*, 'a sincere friend.'

*Scrupulus*, 1. 'a small stone ;' 2. any 'obstacle ;' 3. 'hesitation,' 'uncertainty,' 'scruple.'

*Sublevare*, 1. 'to raise on high ;' 2. 'to help,' 'to stand by ;' 3. 'to lighten.'

# SYNTAX,

OR

## CONSTRUCTION OF WORDS IN SENTENCES.

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### SENTENCES.

A SENTENCE is any thought of the mind expressed by two or more words put together ; as, *I read. The boy reads Virgil.*

That part of grammar, which teaches to put words rightly together in sentences, is called *Syntax* or *Construction*.

Words in sentences have a two-fold relation to one another ; namely, that of *Concord* or *Agreement* ; and that of *Government* or *Influence*.

*Concord*, is when one word agrees with another in some accidents ; as, in gender, number, person, or case.

*Government*, is when one word requires another to be put in a certain case, or mode.

### GENERAL PRINCIPLES OF SYNTAX.

1. In every sentence there must be a verb and a nominative expressed or understood.
2. Every adjective must have a substantive expressed or understood.
3. All the cases of Latin nouns, except the nominative and vocative, must be governed by some other word.
4. The genitive is governed by a substantive noun expressed or understood : or by a verbal adjective.
5. The dative is governed by adjectives and verbs.
6. The accusative is governed by an active verb, or by a preposition ; or is placed before the infinitive.
7. The vocative stands by itself, or has an interjection joined with it.
8. The ablative is governed by a preposition expressed or understood.
9. The infinitive is governed by some verb or adjective.



## SIMPLE AND COMPOUND SENTENCES.

\* The two general divisions of Syntax in this Grammar are into SIMPLE SENTENCES and COMPOUND SENTENCES. The latter will be found under rule LVII—‘The construction of Relatives.’

\* A SIMPLE SENTENCE is that which has but one nominative and one verb; as, *præceptor docet*, ‘the master teaches;’ a COMPOUND SENTENCE is that which has more than one nominative and one verb; as, *præceptor, qui docet, labōrat*, ‘the master, who teaches, is sick;’ here the relative pronoun *qui* introduces another verb, *docet*, into the sentence.

\* In a SIMPLE SENTENCE there is only one *Subject* and one *Attribute* or *Predicate*. The *Subject* is the word, (whether it denotes a thing or a person) of which something is said: the *Predicate* is what is said of the subject. *The father is learned*. Here ‘the father’ is the Subject of discourse, or the person spoken of; ‘learned’ the Predicate, or what we affirm concerning the subject. Sometimes the subject is accompanied by an adjective; as, *the fine book is lost*; here ‘the fine book’ is the subject, and ‘lost’ the predicate.

\* In a COMPOUND SENTENCE there are either several subjects and one predicate, or several predicates and one subject, or both several predicates and several subjects; as, ‘My father, mother, brother and sister are dead;’—here, the predicate *dead* belongs to the four subjects, *father, mother, brother and sister*, which taken together form a plural; the predicate therefore with the verb should be plural. The subject is often separated from its predicate; as, ‘my father, who has been absent many weeks, has not yet written;’ where the words, *my father has not yet written* form a sentence, between which another sentence, *who has been absent many weeks*, is interposed: In the interposed sentence, *who* is the subject, *absent* the predicate.

## CONCORD.

The following words agree together in sentences. 1. A substantive with a substantive. 2. An adjective with a substantive. 3. A verb with a nominative.

## 1. Agreement of one Substantive with another.

RULE I. (1) Substantives signifying the same thing agree in case; as,

*Cicero orator,* Cicero the orator; *Cicerōnis oratōris,* Of Cicero the orator.  
*Urbs Athēnæ,* The city Athens; *Urbis Athēnārū,* Of the city Athens.

\* (2) This addition to a substantive, called *Apposition*, is properly a short mode of speaking for *qui, quæ, quod*, or *cum* with the verb *sum*; as, *Cicero, Consul, hoc fecit* ‘Cicero the Consul did this,’ the same as, *Cicero, cum consul esset, hoc fecit*.

\* (3) It is not necessary that the nouns agree in gender, number or person; as, *Magnum pauperies opprobrium*, Hor. where *opprobrium*, which is neuter, agrees in case with *pauperies*, fem. But if it be possible they should agree in gender and number: thus, *docuit hoc me usus, magister optimus*, ‘experience, which is the best master, taught me this:’ if for *usus* we substitute *exercitatio*, fem. we should say, *magistra optima*.

\* (4) When a plural appellative is used as descriptive of two or more proper names of different genders, it must be of the more worthy gender; as, *Ad Ptolemæum Cleopatramque reges legati missi*, Liv. in which *reges* is equivalent to *regem et reginam*.

\* (4½) Sometimes the latter substantive is put in the Genitive; as, *Fons Timavi*, for *Timavus*, Virg.

## 2. Agreement of an Adjective with a Substantive.

II. (5) Adjectives, including Adjective pronouns and Participles, agree with their Substantives in gender, number, and case; as,

<i>Bonus vir</i> , a good man;	<i>Boni viri</i> , good men.
<i>Fœmina casta</i> , a chaste woman;	<i>Fœminæ castæ</i> , chaste women.
<i>Dulce pomum</i> , a sweet apple;	<i>Dulcia poma</i> , sweet apples.

And so through all the cases and degrees of comparison.

Obs. 1. (6) The substantive is frequently understood, or its place supplied by an infinitive; and then the adjective is put in the neuter gender; as, *triste*, sc. *negotium*, a sad thing. Virg.; *Tuum scire*, the same with *tua scientia*, thy knowledge. Pers. We sometimes, however, find the substantive understood in the feminine; as, *Non posteriōres feram*, sup. *partes*. Ter.

Obs. 2. (7) An adjective often supplies the place of a substantive; as, *Certus amicus*, a sure friend; *Bona ferina*, good venison; *Summum bonum*, the chief good: *Homo* being understood to *amicus*, *caro* to *ferina*, and *negotium* to *bonum*. A substantive is sometimes used as an adjective; as, *incōla turba vocant*, the inhabitants. Ovid. *Populum late regem*, Virg. for *regnantem*, ‘ruling.’

Obs. 3. (8) These adjectives, *primus, medius, ultimus, extrēmus, infimus, imus, summus, suprēmus, reliquus, cætēra*, usually signify *the first part, the middle part, &c.* of any thing; as, *Media nox*, the middle part of the night; *Summa arbor*, the highest part of a tree.

\* (9) An adjective joined with two substantives of different genders, generally agrees with that one which is chiefly the subject of discourse, though sometimes with the nearest, although it may not be the principal one; as, *non omnis error stultitia est dicenda*, Cic. where *dicenda* agrees with *stultitia*, instead of *dicendus*, to agree with *error*. But if the principal substantive be the name of a man or woman, the adjective agrees with it; as, *Semiramis puer esse credita est*, Justin. *not creditus* to agree with *puer*.

Obs. 4. (10) Whether the adjective or substantive ought to be placed first in Latin, no certain rule can be given. Only if the substantive be a monosyllable, and the adjective a polysyllable, the substantive is elegantly put first; as, *vir clarissimus, res præstantissima, &c.*

### 3. Agreement of a Verb with a Nominative.

III. (11) A Verb agrees with its Nominative in number and person; as,

*Ego lego*, I read.

*Tu scribis*, Thou writest or you write.

*Præceptor docet*, The master teaches.

*Nos legimus*, We read.

*Vos scribitis*, Ye or you write.

*Præceptores docent*, Masters teach.

And so through all the modes, tenses, and numbers.

Obs. 1. (12) *Ego* and *nos* are of the first person; *tu* and *vos*, of the second person; *ille*, and all other words, of the third. The nominative of the first and second person in Latin is seldom expressed, unless for the sake of emphasis or distinction; as, *Tu es patrōnus, tu pater*. Ter. *Tu legis, ego scribo*.

Obs. 2. (13) An infinitive or some part of a sentence, often supplies the place of a nominative; as, *Mentiri est turpe*, to lie is base; *Diu non perlītātum tenuit dictatōrem*; the sacrifice not being attended with favourable omens, detained the dictator for a long time. Liv. 7, 8. Sometimes the neuter pronoun *id* or *illud* is added, to express the meaning more strongly; as, *Facere quæ libet, id est esse regem*. Sallust.

Obs. 3. (14) The infinitive mode often supplies the place of the third person of the imperfect of the indicative; as, *Milites fugere*, the soldiers fled, for *fugiebant*, or *fugere cæperunt*. *Invidere omnes mihi*, for *invidēbant*. This is called the *historical infinitive*, and is only used in animated narration.

Obs. 4. (15) A collective noun may be joined with a verb either of

the singular or of the plural number; as, *Multitudo stat* or *stant*; the multitude stands, or stand.

A collective noun, when joined with a verb singular, expresses many considered as one whole; but when joined with a verb plural, signifies many separately, or as individuals. Hence if an adjective or participle be subjoined to the verb, when of the singular number, they will agree both in gender and number with the collective noun; but if the verb be plural, the adjective or participle will be plural also, and of the same gender with the individuals of which the collective noun is composed; as, *Pars erant cæsi: Pars obnixæ trudent, sc. formicæ.* Virg. *Æn.* iv. 406. *Magna pars raptæ, sc. virginæ.* Liv. 1. 9. Sometimes, however, though more rarely, the adjective is thus used in the singular; as, *Pars arduus,* Virg. *Æn.* vii. 624.

\* (16) The nominative fails to the third person of certain verbs, especially those which mean 'to say,' 'to tell,' &c.; as, *aiunt, dicunt, ferunt, narrant*, that is, *homines*. So also with the third person of *sum* when *qui* follows and represents the subject; as, *est qui dicat, for est aliquis qui dicat*, 'there is some one who says:' so, *sunt quos juvat*, Hor.

\* (17) With certain verbs a nominative is always wanting; as passive verbs used impersonally; as, *parcitur mihi*, 'I am spared,' literally, 'it is spared to me.' So with the gerund; as, *mihi est eundum*, 'I must go.' So also in the expression *venit mihi in mentem illius diei*, where *illius diei* seems to stand for the nominative: but perhaps *negotium* or *memoria* is to be supplied.

\* (18) Sometimes the Nominative which fails must be supplied from the preceding sentence; as, *et, in quem primum egressi sunt locum, Troja vocatur*, (Liv. i. 1.) where the nom. *hic* from the preceding *locum* is understood with *vocatur*; or better, *et locus in quem egressi sunt Troja vocatur*. Sometimes from the following; as, *vastatur agri, quod inter urbem ac Fidenas est*, 'there was so much land laid waste as was between Rome &c.; (Liv. 1. 14.) where *id* governing *agri* is nom. to *vastatur*; and *quod* is used, as elsewhere, for *quantum*.

### *Accusative before the Infinitive.*

IV. (19) The infinitive mode has an accusative before it; as,

*Gaudeo te valere,*

I am glad that you are well.

Obs. 1. (20) The particle *that* in English, is the sign of the accusative before the infinitive in Latin, when it comes between two verbs, without expressing intention or design. Sometimes the particle is omitted; as, *Aiunt regem adventare*, They say the king is coming, *that* being understood.

Obs. 2. (21) The accusative before the infinitive always depends upon some other verb, commonly on a neuter or substantive verb; but seldom on a verb taken in an active sense.

Obs. 3. (22) The infinitive, with the accusative before it, seems sometimes to supply the place of a nominative; as, *Turpe est militem fugere*, That a soldier should fly is a shameful thing.



Obs. 4. (23) The infinitive *esse* or *fuisse*, must frequently be supplied, especially after participles; as, *Hostium exercitum cæsum fusumque cognovi*, Cic. Sometimes both the accusative and infinitive are understood; as, *Pollicitus suscepturum*, scil. *me esse*, Ter.

Obs. 5. (24) The infinitive may frequently be otherwise rendered by the conjunctions, *quod*, *ut*, *ne*, or *quin*; as, *Gaudeo te valere*, i. e. *quod valeas*, or *propter tuam bonam valetudinem*: *Jubeo vos bene sperare*, or *ut bene speretis*; *Prohibeo eum exire*, or *ne exeat*: *Non dubito eum fecisse*, or much better, *quin fecerit*. *Scio quod filius amet*, Plaut. for *filium amare*. *Miror, si potuit, for eum potuisse*. Cic. *Nemo dubitat, ut populus Romanus omnes virtute superaret*, for *populum Romanum superasse*. Nep. *Ex animi sententiâ juro, ut ego rempublicam non deseram*, for *me non deserturum esse*. Liv. xxii. 53.

\* (25) Care should be taken in using this construction not to render the meaning ambiguous, as in the famous answer of the oracle; *Aio te, Æacida, Romanos vincere posse*, in which it could not be ascertained from the mere words, which party was to prove victorious. The ambiguity might be prevented by changing the active into the passive voice.

*The same Case after a Verb as before it.*

V. (26) Any Verb may have the same Case after it as before it, *when both words refer to the same thing*; as,

*Ego sum discipulus,*  
*Tu vocaris Joannes,*  
*Illa incedit regina,*  
*Scio illum haberi sapientem,*  
*Scio vos esse discipulos,*

I am a scholar.  
You are named John.  
She walks as a queen.  
I know that he is esteemed wise.  
I know that you are scholars.

So *Redeo iratus, jaceo supplex*; *Evadent digni*, they will become worthy; *Rempublicam defendi adolescens*; *nolo esse longus*, I am unwilling to be tedious; *Malim videri timidus, quam parum prudens*. Cic. *Non licet mihi esse negligentem*. Cic. *Natura dedit omnibus esse beatis*. Claud. *Cupio me esse clementem*; *cupio non putari mendacem*; *Vult esse medium*, sc. *se*, He wishes to be neuter. Cic. *Disce esse pater*; *Hoc est esse patrem?* sc. *eum*. Ter. *Id est, dominum, non imperatorem esse*. Sallust.

Obs. 1. (27) This rule implies nothing else but the agreement of an adjective with a substantive, or of one substantive with another; for those words in a sentence which refer to the same object, must always agree together, how much soever disjoined.

Obs. 2. (28) The verbs which most frequently have the same case after them as before them, are:

1. Substantive and neuter verbs; as, *Sum, fio, forem*, and *existo*; *eo, venio, sto, sedeo, evado, jaceo, fugio*, &c.

2. The passive of verbs of naming, judging, &c. as, *Dicor, appellor, vocor, nominor, nuncupor*; to which add, *videor, existimor, creor, constitutor, salutor, designor*, &c.



(29) These and other like verbs admit after them only the nominative, accusative, or dative. When they have before them the genitive, they have after them an accusative; as, *Intērest omnium esse bonos*, scil. *se*, it is the interest of all to be good. In some cases we can use either the nom. or accus. promiscuously; as, *Cupio dici doctus* or *doctum*, sc. *me dici*; *Cupio esse clemens*, *non putari mendax*; *vult esse medius*.

Obs. 3. (30) When any of the above verbs are placed between two nominatives of different numbers, they commonly agree in number with the former; as *Dos est decem talenta*, Her dowry is ten talents. 'Ter. *Omnia pontus erunt*. Ovid. But sometimes with the latter; as, *Amantium irā amoris integratio est*, The quarrels of lovers is a renewal of love. Ter. So when an adjective is applied to two substantives of different genders, it commonly agrees in gender with that substantive which is most the subject of discourse; as, *Oppidum est appellatum Posidōnia*. Plin. Sometimes, however, the adjective agrees with the nearer substantive; as, *Non omnis error stultitia est dicenda*. Cic.

Obs. 4. (31) When the infinitive of any verb, particularly the substantive verb *esse*, has the dative before it, governed by an Impersonal verb, or any other word, it may have after it either the dative or the accusative; as, *Licet mihi esse beato*, I may be happy; or, *licet mihi esse beatum*, *me* being understood; thus, *licet mihi (me) esse beatum*. The dative before *esse* is often to be supplied; as, *Licet esse beatum*. One may be happy, scil. *alicui*, or *homīni*.

Obs. 5. (32) The poets use certain forms of expression, which are not to be imitated in prose; as, *Retulit Ajax Jovis esse pronēpos*, for *se esse pronepōtem*. Ovid. Met. xii. 141. *Cum patēris sapiens emendatusque vocāri*, for *te vocāri sapientem*, &c. Horat. Ep. 1. 16. 30. *Acceptum refēro versibus esse nocens*. Ovid. *Tutumque putāvit jam bonus esse socer*. Lucan.

## GOVERNMENT.

### I. THE GOVERNMENT OF SUBSTANTIVES.

VI. (33) One Substantive governs another in the genitive, (*when the latter Substantive signifies a different thing from the former.*)

\* (34) This rule might perhaps be better expressed, thus:

The latter of two Substantives signifying different things, is put in the Genitive, when it expresses the *Possessor*, *Cause*, or *Source* of the former; as,

*Amor Dei*, The love of God.

*Lex natūræ*, The law of nature.

*Domus Cæsāris*, The house of Cæsar, or Cæsar's house.

\* (35) The Genitive has three senses. 1. It is used *actively* or denotes an action,—that one does any thing; as, *Victoria Cæsāris*, 'the victory of Cæsar,' that is, which Cæsar gains. 2. It is used *possessively*, denoting that the thing which is put in the Genitive has or possesses something; as, *liber patris*, 'the

father's book,' 'the book which belongs to the father.' 3. It is used *objectively*, that is, denotes the object, whether person or thing, to which the action is directed ; as, *amor mei*, 'love for me.'

Obs. 1. (36) When one substantive is governed by another in the genitive, it expresses in general the relation of property or possession, and therefore is often elegantly turned into a possessive adjective ; as, *Domus patris*, or *paterna*, a father's house ; *Filius heri* or *herilis*, a master's son ; and among the poets, *Labor Hercules*, for *Herculis* ; *Ensis Evandrius*, for *Evandri*.

\* (37) The Genitive also sometimes follows substantives to denote their use or service ; as, *abaci vasa*, Cic. 'plate for the sideboard.' *Apparatus urbium expugnandarum*, Liv. 'Instruments for attacking cities.'

Obs. 2. (38) When the substantive noun in the genitive signifies a person, it may be taken either in an active or a passive sense ; thus, *Amor Dei*, the love of God, either means the love of God towards us, or our love towards him : So *caritas patris*, signifies either the affection of a father to his children, or theirs to him. But often the substantive can only be taken either in an active or in a passive sense ; thus, *Timor Dei* always implies *Deus timetur* ; and *Providentia Dei*, *Deus providet*. So, *caritas ipsius soli*, affection to the very soil. Liv. ii. 1.

Obs. 3. (39) Both the former and latter substantive are sometimes to be understood ; as, *Hectōris Andromache*, scil. *uxor* ; *Ventum est ad Vestæ*, scil. *ædem* or *templum* ; *Ventum est tria millia*, scil. *passuum* ; three miles.

\* (40) The Latins often put an adjective instead of a genitive ; as, *laus aliena*, for *alienorum*, Cic. See (36)

\* (41) Instead of a genitive, verbal substantives are sometimes followed by the case which the verb, from which they are derived, governs ; as, *Quid tibi hanc curatio est rem?* Plaut. for *hujus rei*, because *curare* governs an accusative. So in Cic. *Quodsi justitia est obtemperatio scriptis legibus institutisque populorum* ; because *obtemperare* governs a dative.

Obs. 4. (42) We find the dative often used after a verb for the genitive, particularly among the poets ; as, *cui corpus porrigitur*, whose body is extended. Virg. *Æn.* vi. 596.

Obs. 5. (43) Some substantives are joined with certain prepositions ; as, *Amicitia*, *inimicitia*, *pax*, *cum aliquo* ; *Amor in*, vel *erga*, *aliquem* ; *Gaudium de re* ; *Cura de aliquo* ; *Mentio illius*, vel *de illo* ; *Quies ab armis* ; *Fumus ex incendiis* ; *Prædator ex sociis*, for *sociorum*. Sall. &c.

Obs. 6. (44) The genitive in Latin is often rendered in English by several other particles besides *of* ; as, *Descensus Averni*, the descent to Avernus ; *Prudentia juris*, skill in the law.

(45) SUBSTANTIVE PRONOUNS are governed in the genitive like substantive nouns ; as, *pars mei*, a part of me.

(46) So also adjective pronouns, when used as substantives, or having a noun understood ; as, *Liber ejus*, *illius*, *hujus*, &c. the book of him, or his book, sc. *hominis* ; the book of her, or her book, sc. *feminae*. *Libri eorum*, or *eārum*, their books ; *Cujus liber*, the book of whom, or whose book ; *Quorum libri*, whose books, &c. But we always say, *meus liber*, not *mei* : *pater noster*, not *nostri* ; *suum jus*, not *sui*.

(47) When a passive sense is expressed, we use *mei, tui, sui, nostri, vestri, nostrum, vestrum*; but we use their possessives when an active sense is expressed; as, *Amor mei*, The love of me, that is, The love wherewith I am loved; *Amor meus*, My love, that is, the love wherewith I love. We find, however, the possessives sometimes used passively, and their primitives taken actively; as, *Odium tuum*, Hatred of thee. Ter. Phorm. v. 8. 27. *Labor mei*, My labour. Plaut.

(48) The possessives *meus, tuus, suus, noster, vester*, have sometimes nouns, pronouns, and participles after them in the genitive; as, *Pectus tuum hominis simplicis*, Cic. Phil. ii. 43. *Noster duorum eventus*. Liv. *Tuum ipsius studium*. Cic. *Mea scripta, timentis*, &c. Hor. *Solius meum peccatum corrigi non potest*. Cic. *Id maxime quemque decet, quod est cujusque suum maxime*. Id. \*The reason of this is, because the adjective pronouns are equivalent to the genitive of the personal; as, *pectus tuum hominis* is the same as *pectus tui, hominis*, &c. where *hominis* would agree in case with *tui*.

(49) The reciprocals *SUI* and *SUUS* are used, when the action of the verb is reflected, as it were, upon the nominative; as, *Cato interfecit se, Miles defendit suam vitam; Dicit se scripturum esse*. We find, however, *is* or *ille* sometimes used in examples of this kind; as, *Deum agnoscimus ex operibus ejus*. Cic. *Persuadent Rauracis, ut una cum iis proficiscantur*, for *una secum*. Cæs. See page 87.

VII. (50) If the latter Substantive have an Adjective of praise or dispraise joined with it, they may be put in the genitive or ablative; as,

*Vir summæ prudentiæ, or summâ prudentiâ,*  
*Puer probæ indolis, or probâ indole,*

A man of great wisdom.  
 A boy of a good disposition.

\* (51) This Genitive or Ablative is called the GENITIVE or ABLATIVE of QUALITY, and the rule would have been better expressed by saying 'an adjective of description' instead of *praise or dispraise*. This Genitive or Ablative is used to express—1. PROPERTY or CHARACTER; as, *puer bonæ indolis*; *adolescens summa virtute*. 2. FORM; as, *mulier formæ pulchræ, or egregia forma*. 3. WORTH, RANK; as, *homo parvi pretii*. 4. POWER; as, *homo sui juris*, 'a man at his own disposal,' 'one who is his own master.' 5. WEIGHT; as, *lapis centum librarum*. 6. TIME; as, *exilium decem annorum*, 'a banishment of ten years.' 7. LENGTH, SIZE, &c.; as, *testudo pedum sexaginta*.

Obs. 1. (52) The ablative here is not properly governed by the foregoing substantive, but by some preposition understood; as, *cum, de, ex, in*, &c. Thus, *Vir summâ prudentiâ* is the same with *vir cum summâ prudentiâ*.

Obs. 2. (53) In some phrases the genitive is only used; as, *Magni formica laboris*, the laborious ant; *Vir imi subsellii, homo minimi pretii*, a person of the lowest rank. *Homo nullius stipendii*, a man of no experience in war, Sallust. *Non multi cibi hospitem accipies, sed multi joci*. Cic. *Ager trium jugerum*. In others only the ablative; as, *Es bono animo*, Be of good courage. *Mirâ sum alacritate ad litigandum*. Cic. *Capite aperto est*, His head is bare; *obvoluto*, covered. *Capite et supercilio semper est rasis*. Id. *Mulier magno natu*. Liv. Sometimes both are used in the same sentence; as, *Adolescens, eximia spe, summæ virtutis*. Cic. The ablative more frequently occurs in prose than the genitive. *Qui nunquam ægro corpore fuerunt*, Cic.

Obs. 3. (54) Sometimes the adjective agrees in case with the former substantive, and then the latter substantive is put in the ablative: thus, we say, either, *Vir præstantis ingenii*, or *præstanti ingenio*; or *Vir præstans ingenio*, and sometimes *præstans ingenii*. Among the poets the latter substantive is frequently put in the accusative by a Greek construction, *secundum*, or *quod ad* being understood by the figure commonly called *Synecdöche*; as, *Miles fractus membra*, i. e. *fractus secundum* or *quod ad membra*, or *habens membra fracta*. Horat. *Os humerosque deo similis*. Virg.

### *Adjectives taken as Substantives.*

VIII. (55) An adjective in the neuter gender without a substantive governs the genitive; as,

*Multum pecuniæ*, Much money.

*Quid rei est?* What is the matter?

Obs. 1. (56) This manner of expression is more elegant than *Multa pecunia*, and therefore is much used by the best writers; as, *Plus eloquentiæ, minus sapientiæ, tantum fidei, id negotiû*; *Quicquid erat patrum, reos diceres*. Liv. *Id loci*; *Ad hoc ætatis*. Sallust.

Obs. 2. (57) The adjectives which thus govern the genitive like substantives, generally signify quantity; as, *multum, plus, plurimum, tantum, quantum, minus, minimum, &c.* To which add, *hoc, illud, istud, id, quid, aliquid, quidvis, quiddam, &c.* *Plus* and *quid* almost always govern the genitive, and therefore by some are thought to be substantives.

\* (58) *Tantum* with the genitive always means 'so much,' 'so many:' but when it means 'so great,' it is always an adjective, and agrees with its substantive in gender, number, and case. Thus, *tantus labor*, 'so great a labour'; *tantum labôris*, 'so much labour'; *tantum negotium*, 'so weighty a business'; *tantum negotiû*, 'so much business,' or 'trouble:' it is therefore incorrect to say that *tantum laboris* is put for *tantus labor*. So with *quantum*, 'how much'; as, *quantum negotium*, 'how great,' or 'how important a business'; *quantum negotiû*, 'how much business,' or 'trouble.'

Obs. 3. (59) *Nihil*, and these neuter pronouns *quid, aliquid, &c.* elegantly govern neuter adjectives of the first and second declension in the genitive; as, *nihil sincêri*, no sincerity; but seldom govern in this manner adjectives of the third declension, particularly those which end in *is* and *e*; as, *Nequid hostile timêrent*, not *hostilis*: we find, however, *quicquid civilis*. Liv. v. 3.

Obs. 4. (60) Plural adjectives of the neuter gender also govern the genitive, commonly the genitive plural; as, *Angusta viarum, Opæca locorum, Tellûris operta, loca* being understood. So, *Amâra curarum, acûta belli, sc. negotia*. Horat. An adjective, indeed, of any gender may have a genitive after it, with a substantive understood; as, *Amicus Cæsaris, Patria Ulyssis, &c.*

### *Opus and Usus.*

IX. (61) *Opus* and *Usus*, signifying *need*, require the ablative; as,

*Est opus pecuniâ*, There is need of money; *Usus viribus*, Need of strength.



Obs. 1. (62) *Opus* and *usus* are substantive nouns, and do not govern the ablative of themselves, but by some preposition, as *pro* or the like, understood. They sometimes also, although more rarely, govern the genitive; as, *Lectiōnis opus est*. Quinct. *Op̄eræ usus est*. Liv. *Temporis opus est*. Liv.

Obs. 2. (63) *Opus* is often construed like an indeclinable adjective; as, *Dux nobis opus est*. We need a general. Cic. *Dices nummos mihi opus esse*. Id. *Nobis exempla opus sunt*. Id.

\* (64) Hence it is seen that *opus* is used in two ways; 1. PERSONALLY, that is, it has its subject with which it agrees in the Nominative, and is found in both numbers; as, *liber est mihi opus*; *libri sunt mihi opus*; *libri mihi opus fuerunt*, &c. 2. IMPERSONALLY, with *est* like other impersonal verbs, in which case it has its subject in the Ablative; as, *Auctoritate tua nobis opus est*. In both usages the person to whom something is necessary, is put in the Dative.

Obs. 3. (65) *Opus* is elegantly joined with the perfect participle; as, *Opus maturāto*, need of haste; *Opus consulto*, Need of deliberation; *Quid facto usus est?* Ter. The participle has sometimes a substantive joined with it; as, *Mihi opus fuit Hirtio convento*, It behoved me to meet with Hirtius. Cic.

Obs. 4. (66) *Opus* is sometimes joined with the infinitive, or the subjunctive with *ut*; as, *Siquid forte, sit, quod opus sit sciri*. Cic. *Nunc tibi opus est, ægram ut te adsimiles*. Plaut. *Sive opus est imperitäre equis*. Horat. It is often placed absolutely, i. e. without depending on any other word; as, *sic opus est*; *si opus sit*, &c.

## II. THE GOVERNMENT OF ADJECTIVES.

### 1. Adjectives governing the Genitive.

X. (67) Verbal adjectives, or such as signify an affection of the mind, govern the genitive; as,

*Avidus gloriæ*, Desirous of glory.

*Ignārus fraudis*, Ignorant of fraud.

*Memor beneficiōrum*, Mindful of favours.

(68) To this rule belong, I. Verbal adjectives in AX; as, *capax*, *edax*, *ferax*, *tenax*, *pertinax*, &c. and certain participial adjectives in NS and TUS; as, *amans*, *appētens*, *cupiens*, *insolens*, *sciens*; *consultus*, *doctus*, *expertus*, *insuētus*, *insolitus*, &c. II. Adjectives expressing various affections of the mind; 1. Desire, as, *avārus*, *cupīdus*, *studiōsus*, &c. 2. Knowledge, ignorance, and doubting; as, *callidus*, *certus*, *certior*, *consciū*, *gnarus*, *perītus*, *prudens*, &c. *Ignārus*, *incertus*, *insciū*, *imprūdens*, *imperītus*, *immēmor*, *rudis*; *ambiguus*, *dubius*, *suspensus*, &c. 3. Care and diligence, and the contrary; as, *anxiū*, *curiōsus*, *solicītus*, *providus*, *diligens*; *incuriōsus*, *securus*, *negligens*, &c. 4. Fear and confidence; as, *formidolōsus*, *pavidus*, *timīdus*, *trepīdus*; *impavidus*, *interrītus*, *intrepīdus*. 5. Guilt and innocence; as, *noxius*, *reus*, *suspectus*, *compertus*; *innoxius*, *innōcens*, *insons*.



(69) To these add many adjectives of various significations; as, *æger animi*; *ardens*, *audax*, *aversus*, *diversus*, *egregius*, *erectus*, *falsus*, *felix*, *fessus*, *fürens*, *ingens*, *intëger*, *lätus*, *præstans animi*; *modicus voli*; *intëger vilæ*; *seri studiörum*. Hor. But we say, *Æger pedibus*, *ardens in cupiditatibus*, *præstans doctrinâ*, *modicus cultu*; *Lätus negotio*, *de re*, or *propter rem*, &c. and never *æger pedum*, &c.

Obs. 1. (70) Verbals in NS are used both as adjectives and participles; thus, *patiens algöris*, able to bear cold; and *patiens algörem*, actually bearing cold. So, *amans virtutis*, and *amans virtutem*; *doctus grammaticæ*, skilled in grammar; *doctus grammaticam*, one who has learned it.

Obs. 2. (71) Many of these adjectives vary their construction; as, *avidus in pecuniis*. Cic. *Avidior ad rem*. Ter. *Jure consultus* and *peritus*, or *juris*. Cic. *Rudis literarum*, *in jure civili*. Cic. *Rudis arte*, *ad mala*. Ovid. *Doctus Latine*, *Latinis literis*. Cic. *Assuetus labore*, *in Omnia*. Liv. *Mensæ herili*. Virg. *Insuetus moribus Romanis*, in the dat. Liv. *Laböris*, *ad onëra portandu*. Cæs. *Desuetus bello et triumphis*, in the dat. or abl. rather the dat. Virg. *Anxius, sollicitus, securus, de re aliquâ*; *diligens, in, ad, de*. Cic. *Negligens in aliquem, in or de re*: *Reus de vi, criminibus*. Cic. *Certior factus de re*, rather than *rei*. Cic.

Obs. 3. (72) The genitive after these adjectives is thought to be governed by *causâ*, *in re*, or *in negotio*, or some such word understood; as, *Cupidus laudis*, i. e. *causâ* or *in re laudis*, desirous of praise, that is, on account of, or in the matter of praise. But many of the adjectives themselves may be supposed to contain, in their own signification, the force of a substantive; thus, *studiosus pecuniæ*, fond of money, is the same with *habens studium pecuniæ*, having a fondness for money.

\* (73) The following Adjectives are found with the Genitive ANIMI: *Abjection*, Liv. *Æger*, Id. *Amens*, Virg. *Anxius*, Sall. *Augustior*, Apul. *Aversus*, Tac. *Cæcus*, Quintil. *Caput*, Tac. *Certus*, Liv. *Compös*, Ter. *Confidens*, Sueton. *Confirmatus*, Apul. *Confusus*, Liv. *Crëdula spes*, Hor. *Ditior*, Stat. *Diversus*, Tac. and Ter. *Dubius*, Virg. *Egregius*, Id. *Erectus*, Sil. *Exiguus*, Claud. *Eximius*, Stat. *Explëtus*, Apul. *Externatus*, Id. *Falsus*, Ter. *Fërox*, Tac. *Festinus*, Apul. *Fidens*, Virg. *Firmatus*, Sall. *Fürens*, Virg. *Illex*, Apul. *Impös*, Plaut. *Infelix*, Virg. *Ingens*, Tac. *Insanus*, Apul. *Intëger*, Hor. *Lapsus*, Plaut. *Lassus*, Id. *Macte*, Mart. *Miser*, Plaut. *Mutatus*, Apul. *Præceps*, Virg. *Præstans*, Id. *Rëcreatus*, Apul. *Stüpenles*, Liv. *Suspensus*, Apul. *Tantus*, Id. *Tënella*, Id. *Territus*, Liv. *Turbatus*, Sil. *Turbidus*, Tac. *Vägus*, Catull. *Välidus*, Tac. *Vecors*, Apul. *Versus*. Tac. *Victus*, Virg. So *Alternus animæ*, Sil.

These are followed by the Genitive INGENII: *Æmulus*, Sil. *Audax*, Stat. *Fervidus*, Sil. *Lätus*, Vell. *Versutus*, Plin.

These by MENTIS: *Dubius*, Ovid. *Intëger*, Hor. *Mutabile*, Sil. *Päres*, Id. *Pötens*, Ovid. *Sänus*, Plaut.

These by IRÆ: *Manifestus*, Sall. *Pervicax*, Tac. *Pötens*, Curt. *Pulcherimus*, Sil. *Viridissimus*, Id.

These by MILITIÆ: *Acer*, Tac. *Impiger*, Id. *Inglorius*, Id. *Lassus*, Hor. *Optimus*, Sil. *Strënuus*, Tac.

These by BELLÏ: *Expertus*, Virg. *Fessus*, Stat. *Mëdius*, Hor. *Promptus*, Tac. *Sërus*, Sil. *Rësides bellörum*, Stat.

These by **LABORIS**: *Anhēlus*, Sil. *Insuētus*, Cæs. *Invictus*, Tac. *Lætus*, Virg. *Fortunātus lābōrum*, Virg. *Laudandus lābōrum*, Sil. *Liber labōrum*, Hor.

These by **RERUM**: *Fessus*, Virg. *Imperītus*, Ter. *Instābilis*, Senec. *Sēcors*, Ter. *Trepīdi*, Liv. et Sil. *Unīcus*, Sil.

These by **FIDEI**: *Præclārus*, Tac. *Prāvus*, Sil. *Sinister*, Id.

These by **ÆVI**: *Æquāles*, Sil. *Floridior*, Id. *Matūrus*, Virg. *Maxīmus*, Sil. *Mēmor*, Virg. *Valīdus*, Aurel. Vict.

These by **TUI**: *Fidissīma*, Virg. *Similis*, Plaut.

These by **SUI**: *Mollior*, Apul. *Pēriclītābundus*, Id. *Sūpērior*, Tac.

These by **MORUM**: *Diversus*, Tac. *Exactus*, Ovid. *Fluxa*, Sil. *Grāvis*, Claud. *Spernendus*, Tac.

So, *Admirandus frūgālītātis*, Senec. *Æquus absentium*, Tac. *Aliēnus consīlii*, Sall. *Dignītātis*, Cic. *Joci*, Ovid. *Pacis*, Lucr. *Ambīgnus pudōris*, Tac. *Anxius furti*, Ovid. *Ardens Cædis*, Stat. *Argūtus faciñōrum*, Plaut. *Assuētus tumultūs*, Liv. *Atrox odii*, Tac. *Attonītus serpentis*, Sil. *Avidus laudis*, Cic. *Bēnignus vīni*, Hor. *Bibūlus*, Fālerni, Id. *Blandus prēcum*, Stat. *Cæcus fāti*, Lucan. *Fūtūri*, Stat. *Callidus tempōrum*, Tac. *Catus lēgum*, Auson. *Cāler nandi*, Sil. *Certus destinātiōnis*, Tac. *Sālūtis*, Ovid. *Clāmōsus undæ*, Sil. *Clarissīmus disciplinæ*, Vell. *Commūne omnium*, Cic. *Compōs vōti*, Liv. *Contermīnus jūgi*, Apul. : cf. Sil. v. 511. *Crēdūlus adversi*, Sil. *Cumulātissīmus scelērum*, Plaut. *Cupīdior sālūtis*, Nep. *Cupīdus rerum nōvārum*, Sall. *Damnandus facti*, Sil. *Dēformis lēti*, Id. *Degēner artis*, Ovid. *Despectus tædæ*, Sil. *Dēvius æqui*, Id. *Recti*, Id. *Disertus lēpōrum*, ac *fācētiarum*, Catull. *Dispar sortis*, Sil. *Dīvīna fūtūri*, Hor. *Dōcīlis mōdōrum*, Id. *Doctus virgæ*, Sil. *Dubius fāti*, Sil. *Sententiæ*, Ovid. *Dulcissīmus fandi*, Gell. *Durus ōris*, Liv. *Durior ōris*, Ovid. *Effusissīmus mūnīficentiæ*, Vell. *Enuntiātīvi corpōrum*, Senec. *Erectus linguæ*, Sil. *Fāti*, Stat. *Exsors culpæ*, Liv. *Sēcandi*, Hor. *Pēricūli*, Ter. *Exul patriæ*, Hor. *Mundi*, Ovid. *Dōmūs*, Quintil. *Extorris regni*, Stat. *Exūtus formæ*, Sil. *Facilis frūgum*, Claud. *Fallax amīcitiæ*, Tac. *Falsus cupīti*, Sil. *Fatigātus spei*, Apul. *Felix cērēbri*, Hor. *Opērum*, Sil. *Fessus viæ*, Stat. *Māris et viārum*, Hor. *Sālūtis*, Sil. *Fidens armōrum*, Lucan. *Firmus prōpōsīti*, Vell. *Flāvus cōmārum*, Sil. *Formīdōlōsior hostium*, Tac. *Frēquens sylvæ*, Tac. *Frustrātus spei*, Gell. *Fūgātīvus regni*, Flor. *Gaudens alti*, Stat. *Gravīda mētalli*, Ovid. *Impavidus somni*, Sil. *Imprōba connūbii*, Stat. *Incautus fūtūri*, Hor. *Indecōra formæ*, Tac. *Indocīlis pācis*, Sil. *Inexplēbilis virtūtis*, Liv. *Infirmus corpōris*, Apul. *Ingrātus sālūtis*, Virg. *Innoxius consīlii*, Q. Curt. *Insolēns infāmīæ*, Cic. *Audiendi*, Tac. *Insolītus servitīi*, Sall. *Insons sanguīnis*, Ovid. *Intēger vītæ*, Hor. *Urbis* V. Flac. *Ævi*, Virg. *Annōrum*, Stat. *Interrīta lēti*, Ovid. *Cūpīti*, Vell. *Intrēpīdus ferri*, Claud. *Invictus opēris et lābōris*, Tac. *Invidus laudis*, Cic. *Lætus frūgum*, Sall. *Lassus māris et viārum militiæque*, Hor. *Lentus cæpti*, Sil. *Lēvis opum*, Id. *Lībērālis pecūniæ*, Sall. *Lūgendus formæ*, Sil. *Mādīdus rōris*, Apul. *Mānīfestus crimīnis*, Tac. *Mēdius pācis*, Hor. *Frātris et sōrōris*, Ovid. *Mēlior fāti*, Sil. *Mōdīcus pecūniæ*, Tac. *Vōti*, Pers. *Orīgīnis*, Tac. *Dignātiōnis*, Id. *Vīrium*, Vell. *Voluptātum*, Tac. *Mūnīficus auri*, Claud. *Nīmīus impērii*, Liv. *Sermōnis*, Tac. *Nōbīlis fandi*, Auson. *Notus fūgārum*, Sil. *Nūdus arbōris*, Ovid. *Occultus odii*, Tac. *Onusta rēmīgum*, Hirt. *Otiōsi studiōrum*, Plin. *Pāres ætātis*, Sil. *Pāvīdus offensiōnum*, Tac. *Pauper āquæ*, Hor. *Perfīda pacti*, Sil. *Pērinfāmes disciplinæ*, Apul. *Pērītus jūris lēgumque*, Hor. *Pertīnax dōcendi*, Id. *Pīger pēricli*, Sil. *Pōtens lūræ*, Hor. *Ætātis*, Sil. *Vōti*, Ovid. *Māris et terræ tempestātumque*, Virg. *Præcipuus virtūtis*, Apul. *Præscia fūtūri*, Virg. *Præstans sāpientiæ*, Tac. *Prōcax ōti*, Tac. *Prōfūgus regni*, Id. *Prōpērus occā-*

sionis, Id. *Prosp̄ra fr̄gum*, Hor. *P̄rus sc̄l̄eris*, Id. *Serpentum*, Sil. *Rectus j̄dicii*, Senec. *R̄dis lit̄r̄arum*, Cic. *S̄liatus c̄dis*, Ovid. *Saucius f̄m̄æ*, Apul. *Sc̄tus v̄d̄orum*, Hor. *Segnis occ̄asionum*, Tac. *S̄ri st̄dīorum*, Hor. *S̄lers òp̄erum*, Sil. *L̄r̄æ*, Hor. *S̄l̄utus, òp̄erum*, Id. *Spr̄ta v̄ḡoris*, Sil. *St̄dīosiss̄mus mei*, Cic. *Summus s̄v̄rit̄atis*, Tac. *S̄perstes dign̄it̄atis*, Cic. *Surdus v̄rit̄atis*, Col. *Tardus f̄ḡæ*, V. Flac. *T̄nuis òpum*, Sil. *Truncus p̄dum*, Virg. *V̄fer j̄ris*, Ovid. *V̄lidus òrandi*, Tac. *V̄rium*, Id. *V̄nus v̄ri*, Virg. *V̄n̄randus s̄nect̄æ*, Sil. *V̄tus regnandi*, Tac. *V̄gil armenti*, Sil. *Uti lis m̄dendi*, Ovid.

XI. (74) Partitives, and words placed partitively, comparatives, superlatives, interrogatives, and some numerals, govern the genitive plural; as,

*Aliquis philosoph̄orum,*  
*Senior fratrum,*  
*Doctiss̄mus Roman̄orum.*  
*Quis nostrum,*  
*Una mus̄arum,*  
*Oct̄vus sapient̄um,*

Some one of the philosophers.  
 The elder of the brothers.  
 The most learned of the Romans.  
 Which of us?  
 One of the muses.  
 The eighth of the wise men.

(75) Adjectives are called *Partitives*, or are said to be placed *partitively*, when they signify a part of any number of persons or things, having after them in English, *of* or *among*; as, *alius, nullus, solus, &c. quis* and *qui*, with their compounds: also Comparatives, Superlatives, and some numerals; as, *unus, duo, tres; primus, secundus, &c.* To these add *multi, pauci, plerique, medius, neuter, quotus, nounulla*.

\* (76) If the substantive be a collective noun, the genitive singular is used; as, *totius Gr̄ciæ doctiss̄mus*.

Obs. 1. (77) Partitives, &c. agree in gender with the substantives which they have after them in the genitive; but when there are two substantives of different genders, the partitive, &c. rather agrees with the former; as, *Indus flum̄num max̄mus*. Cic. Rarely with the latter; as, *Delph̄inus animalium velociss̄mum*. Plin. The genitive here is governed by *ex num̄ero*, or by the same substantive understood in the singular number; as, *Nulla sor̄orum*, scil. *soror* or *ex num̄ero sor̄orum*.

Obs. 2. (78) Partitives, &c. are often otherwise construed with the prepositions *de, e, ex, or in*; as, *Unus de fratribus*; or by the poets, with *ante* or *inter*; as, *Pulcherr̄mus ante omnes*, for *omnium*. Virg. *Primus inter omnes*. Id.

Obs. 3. (79) Partitives, &c. govern collective nouns in the genitive singular, and are of the same gender with the individuals of which the collective noun is composed; as, *Vir fortiss̄mus nostr̄æ civit̄atis*. Cic. *Max̄mus stirpis*. Liv. *Ultimos orbis Britannos*. Horat. Od. i. 35, 29.

Obs. 4. (80) Comparatives are used when we speak of two; Superlatives when we speak of more than two; as, *Major fratrum*, The elder of the brothers, meaning *two*; *Max̄mus fratrum*, the eldest of the brothers, meaning *more*

than two. In like manner, *uter, alter, neuter*, are applied with regard to two; *quis, unus, alius, nullus*, with regard to three or more; as, *Uter vestrum*, Whether or which of you two; *Quis vestrum*, Which of you three; but these are sometimes taken promiscuously, the one for the other.

\* (81) [The Dative, when compared with the Accusative (which is the immediate object) may be defined to be THE CASE OF THE REMOTE OBJECT. It answers to the question to whom? or for whom or what? to what end? to whose advantage or disadvantage? The active Verb with the Accusative expresses the amount of the action done to the object, which object is put in the Dative. Thus in the expression, *narras fabulam surdo*, 'you are telling a story to a deaf person,' the two terms *narras fabulam* (the active Verb with the Accusative) are required to express the amount of what is done, *surdo*, 'to the deaf person.'

\* (82) But the Dative according to our English idiom must frequently be translated by FROM or OF, instead of TO or FOR. Thus, *Brutus percussit pectus Cæsari*, 'Brutus struck the breast of Cæsar;' here the two terms *percussit pectus* are requisite to express the action done to the object, which object the Latins elegantly put in the Dative, *Cæsari*, 'to Cæsar,' instead of the Genitive to be governed by *pectus*. Thus in Livy, I. 1. line 2d, the reading should be *Æneæ Antenorique*, according to all the manuscripts: but in the school editions and even in Drackenborch the reading is *Æneâ Antenoreque*, probably, because the ablative could more easily be construed after *abstinuisse* by the common rule of Syntax, "A preposition in Composition," &c. It is here stated by Livy that the Greeks *abstinuisse omne jus belli* 'withheld every right of war.' To whom did the Greeks do this? to two persons, Æneas and Antenor. The English idiom indeed states the persons FROM whom every right of war was withheld, but the Latin idiom, with no less elegance, states the persons TO whom this act of withholding was done.]

## 2. Adjectives governing the Dative.

XII. (83) Adjectives signifying profit or disprofit, likeness or unlikeness, &c. govern the dative; as,

*Utilis bello,*  
*Perniciōsus reipublicæ,*  
*Similis patri,*

Profitable for war.  
Hurtful to the commonwealth.  
Like to his father.

Or thus, Any adjective may govern the dative in Latin, which has the signs TO or FOR after it in English.



To this rule belong :

1. (84) Adjectives of profit or disprofit ; as, *Benignus, bonus, commodus, faustus, felix, fructuosus, prosper, saluber, utilis*.—*Calamitosus, damnosus, dirus, exitiosus, funestus, incommodus, malus, noxius, perniciosus pestifer*.

2. Of pleasure or pain ; as, *Acceptus, dulcis, gratus, gratioſus, jucundus, lætus, suavis*.—*Acerbus, amarus, insuavis, injucundus, ingratus, molestus, tristis*.

3. Of friendship or hatred ; as, *Addictus, æquus, amicus, benevolus, blandus, carus, deditus, fidus, fidelis, lenis, mitis, propitius*.—*Adversus, æmulus, asper, crudelis, contrarius, infensus, infestus, infidus, immis, inimicus, iniquus, invius, invidus, irritus, odiosus, suspectus, trux*.

4. Of clearness or obscurity ; as, *Apertus, certus, compertus, conspicuus, manifestus, notus, perspicuus*.—*Ambiguus, dubius, ignotus, incertus, obscurus*.

5. Of nearness ; as, *Finitimus, propior, proximus, propinquus, socius, vicinus*.

6. Of fitness or unfitness ; as, *Aptus, appositus, accommodatus, habilis, idoneus, opportunus*.—*Ineptus, inhabilis importunus, inconveniens*.

7. Of ease or difficulty ; as, *Facilis, levis, obviſus, pervius*.—*Difficilis, arduus, gravis, laboriosus, periculosus, invius*. To these add such as signify propensity or readiness ; as, *Pronus, proclivis, propensus, promptus, paratus*.

8. Of equality, or inequality ; as, *Æqualis, æquævus, par, compar, suppar*.—*Inequalis, impar, dispar, discors*. Also of likeness or unlikeness ; as, *Similis, æmulus, geminus*.—*Dissimilis, absõnus, alienus, diversus, discolor*.

9. Several adjectives compounded with CON ; as, *Cognatus, concolor, concors, confinis, congruus, consanguineus, consentaneus, consõnus, conveniens, contiguus, continuus, continens, contiguous* ; as, *Mari aer continens est*. Cic.

To these add many other adjectives of various significations ; as, *obnoxius, subjectus, supplex, credulus, absurdus, decõrus, deformis, præsto*, indecl. at hand, secundus, &c.—particularly

\* (85) Passive Participles, and Verbal Adjectives in *BILIS* govern the Dative ; as,

*Amandus* or *amabilis omnibus*,

To be loved by all men.

So *Mors est terribilis malis* ; *Optabilis omnibus pax* ; *Adhibenda est nobis diligentia*. Cic. *Semel omnibus calcanda est via lethi*. Hor. *Bella matribus delectata*, ' Wars hated by mothers.' Hor.

(86) Verbals in *DUS* are often construed with the prep. *a* ; as, *Deus est venerandus et colendus a nobis*. Cic. Perfect Participles are usually so ; as, *Mors Crassi est a multis deflêta*, rather than *multis deflêta*. Cic. *A te invitatus, rogatus, proditus*, &c. hardly ever *tibi*.

\* (87) *Exõsus Perõsus*, and *Pertæsus*, signifying actively, govern an Accusative ; as,

*Exõsus Trojãnos*, Virg. *Lucem perõsi*, Virg. *Pertæsus ignaviam suam*, Sueton.



Obs. 1. (88) The dative is properly not governed by adjectives, nor by any other part of speech; but put after them, to express the object to which their signification refers.

The particle *to* in English is often to be supplied; as, *Similis patri*, Like his father, *to* being understood.

Obs. 2. (89) Substantives have likewise sometimes a dative after them; as, *Ille est pater, dux*, or *filius mihi*, He is father, leader, or son to me; so, *Præsidium reis, decus amicis*, &c. Hor. *Exitium pecõri*. Virg. *Virtutibus hostis*, Cic. *Auctor tibi sum*, 'I advise thee.'

Obs. 3. (90) The following adjectives have sometimes the dative after them, and sometimes the genitive: *Affinis, similis, communis, par, proprius, finitimus, fidus, conterminus, superstes, conscius, æqualis, contrarius*, and *adversus*; as, *Similis tibi*, or *tui*; *Superstes patri*, or *patris*; *Conscius facinõri*, or *facinõris*. *Conscius* and some others frequently govern both the genitive and dative; as, *Mens sibi conscia recti*. We say, *Similes, dissimiles, pares, dispares, æquales, communes, inter se*: *Par* and *communis cum aliquo*. *Civitas secum ipsa discors*; *discordes ad alia*. Liv.

Obs. 4. (91) Adjectives signifying usefulness, or fitness, and the contrary, have after them the dative or the accusative with a preposition; as,

*Utilis, inutilis, aptus, ineptus, natus, commodus, vehemens, accommodatus, idoneus, habilis, inhabilis, opportunus, conveniens*, &c. *alicui rei*, or *ad aliquid*. Many other adjectives governing the dative are likewise construed with prepositions; as, *attentus quæsitis*, Hor. *Attentus ad rem*. Ter.

Obs. 5. (92) Of adjectives which denote friendship or hatred, or any other affection of the mind towards any one. I. Some are usually construed with the dative only; as, *Affabilis, arrõgans, asper, carus, difficilis, fidelis, invisus, iratus, offensus, suspectus*, ALICUI. II. Some with the preposition *in* and the accusative; as, *Acerbus, animatus, beneficus, gratiõsus, injuriõsus, liberãlis, mendax, misericors, officiõsus, pius, impius, prolixus, sevõrus, sordidus, torvus, vehẽmens*, *IN ALIQUEM*. III. Some either with the dative, or with the accus. and the preposition *in*, *ERGA*, or *ADVERSUS*, going before; as, *Contũmax, criminõsus, durus, exitiabilis, gravis, hospitãlis, implacabilis*, (and perhaps also *inexorabilis* and *intolerabilis*) *iniquus, sævus*, ALICUI OR *IN ALIQUEM*. *Benevõlus, benignus, molestus*, ALICUI OR *ERGA ALIQUEM*. *Mitis, comis*; *IN* OR *ERGA ALIQUEM* and ALICUI. *Pervicax* *ADVERSUS ALIQUEM*. *Crudõlis*, *IN ALIQUEM*, seldom ALICUI. *Amicus, æmulus, infensus, infestus*, ALICUI, seldom *IN ALIQUEM*. *Gratus* ALICUI, or *IN*, *ERGA*, *ADVERSUS ALIQUEM*. We say *aliõnus alicui* or *alicujus*; but oftener *ab aliquo*, and sometimes *aliquo* without the preposition.

(93) *AUDIENS* is construed with two datives; as, *Regi dicto audiens erat*, he was obedient to the king; not *regis*; *Dicto audiens fuit jussis magistratuum*. Nep. *Nobis dicto audientes sunt*, not *dictis*. Cic.

Obs. 6. (94) Adjectives signifying motion or tendency to a thing,

have usually after them the accusative with the preposition *ad* or *in*, seldom the dative; as,

*Pronus, propensus, proclivis, celer, tardus, piger, &c. ad iram, or in iram.*

Obs. 7. (95) *Propior* and *proximus*, in imitation of their primitive *prope*, often govern the accusative; as, *Proprior montem*, scil. *ad*. Sall. *Proximus finem*. Liv.

Obs. 8. (96) *IDEM* sometimes has the dative, chiefly in the poets; as, *Invitum qui servat, idem facit occidenti*. Hor. *Jupiter omnibus idem*. Virg. *Eadem illis censemus*. Cic. But in prose we commonly find, *idem, qui, et, ac, atque*, and also *ut, cum*; as, *Peripatetici, quondam idem erant qui Academici*. Cic. *Est animus erga te, idem ac fuit*. Ter. *Diānam et Lunam eandem esse putant*. Cic. *Idem faciunt, ut, &c. In eodem loco mecum*. Cic. But it would be improper to say of the same person or thing under different names, *idem cum*; as, *Luna eadem est cum Diāna*.

We likewise say, *alius ac, atque, or et*; and sometimes *similis* and *par*.

### 3. Adjectives governing the Ablative.

XIII. (97) These adjectives, *dignus, indignus, contentus, præditus, captus, and fretus*; also *natus, satus, ortus, editus*, and the like, govern the ablative; as,

<i>Dignus honore,</i>	Worthy of honour.	<i>Fretus viribus,</i>	Trusting to his
<i>Contentus parvo,</i>	Content with little.		strength.
<i>Præditus virtute,</i>	Endued with virtue.	<i>Ortus regibus,</i>	Descended of kings.
<i>Captus oculis,</i>	Blind.		

*So generatus, creatus, prognatus, oriundus, procreatus regibus.*

Obs. 1. (98) The ablative after these adjectives is governed by some preposition understood; as, *Contentus parvo*, scil. *cum*; *Fretus viribus*, scil. *in*, &c. Sometimes the preposition is expressed; as, *Ortus ex concubina*. Sallust. *Editus de nymphâ*. Ovid. and *extorris*.

\* Obs. 2. (99) *Dignus, indignus, contentus*, and *extorris* have sometimes the Genitive after them; as, *carmina digna deæ*, Ovid. *Indignus avorum*, Virg. *Augusti clavi contentus*, Patere. *Extorris regni*, Stat.

\* (100) *Macte*, the vocative of the adjective *mactus*, (that is, *magis auctus*, 'more increased,') and, by an Atticisin, put for the nominative, also governs an Ablative. It was anciently used in the nominative: afterwards the vocative came into general use from its denoting a wish for a person's success, and having the force of a prayer that he might be encouraged to proceed in his virtuous course. Thus, *jubèrem macte virtute esse*, Liv. 'I should wish thee success in thy valour.' It is also followed by a Genitive; as, *macte esto virtutis*, 'increase in merit,' 'go on and prosper.' When used in the plural it admits only the ablative; as, *Macti virtute milites Romani este*, Liv. It is also used without a case; as, *macte!* Cic. 'O excellent!'

4. *Adjectives governing the Genitive or Ablative.*

XIV. (101) Adjectives of plenty or want govern the genitive or ablative; as,

*Plenus iræ* or *irâ*, Full of anger, *Inops rationis* or *ratione*, Void of reason.

So *Non inopes temporis, sed prodigi sumus.* Sen. *Lentulus non verbis inops.* Cic. *Dei plena sunt omnia.* Cic. *Maxima quæque domus servis est plena superbis.* Juv. *Res est solliciti plena timoris amor.* Ovid. *Amor et melle et felle est fecundissimus.* Plaut. *Fecunda virorum paupertas fugitur.* Lucan. *Omnium consiliorum ejus particeps.* Curt. *Homo ratione particeps.* Cic. *Nihil insidiis vacuum.* Id. *Vacuas cædis habete manus.* Ovid.

(102) Some of these adjectives are construed, 1. with the genitive only; as, *Benignus, exsors, impos, impotens, irritus, liberalis, munificus, prælargus.*

2. (103) With the ablative only; *Beatus, differtus, frugifer, mutilus, tentus, distentus, tumidus, turgidus.*

3. (104) With the genitive more frequently; *Compos, consors, egenus, exhaeres, expers, fertilis, indigus, parcus, pauper, prodigus, sterilis,*

4. (105) With the ablative more frequently; *Abundans, cassus, extorris, fetus, frequens, gravis, gravidus, jejūnus, liber, locuples, nudus, oneratus, onustus, orbis, pollens, solutus, truncus, viduus, and captus.*

5. (106) With both promiscuously; *Copiōsus, dives, fecundus ferax, immūnis, inānis, inops, largus, modicus, immodicus, nimius, opulentus, plenus, potens, refertus, satur, vacuus, uber.*

6. (107) With a preposition; as, *Copiōsus, firmus, parātus, imparātus, inops, instructus, a re aliquâ*; for *quod ad rem aliquam attinet*, in or with respect to any thing. *Extorris ab solo patrio*, banished; *Orba ab optimatibus concio.* Liv. So *pauper, tenuis, fecundus, modicus, parcus, in re aliquâ. Immūnis, inānis, liber, nudus, solutus, vacuus, a re aliquâ. Potens ad rem, and in re.*

## III. THE GOVERNMENT OF VERBS.

## § 1. VERBS GOVERNING ONLY ONE CASE.

1. *Verbs which govern the Genitive.*

XV. (108) *Sum*, when it signifies possession, property, or duty, governs the genitive;\* as,

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\* *Sum* never signifies possession, property, or duty. The rule would be much better thus,

[*Est* takes a Genitive after it when the Latin word signifying *Possession, Property, Duty, Custom*, or the like, is understood between them.]

*Est regis punire rebelles*, 'It belongs to the king to punish rebels.' *Militum est suo duci parere*, 'It is the duty of soldiers to obey their general.'

\* (109) To this rule may be referred the following and similar expressions. *Suadere principi quod oporteat, multi laboris (est.)* Tac. *Grates persolvere dignas, Non opis est nostræ.* Virg. *Est hoc Gallicæ consuetudinis.* Cæs. *Moris antiqui fuit.* Plin. *Est moris*, 'it is usual or customary.' Sometimes the preceding word is to be repeated; as, *hæc mulier est (mulier) egregiæ formæ.* Nep. *Hoc pecus est (pecus) Melibœi.* Virg. To the same rule may be referred a common elliptical form of writing, according to which the participle in *dus* with its substantive is subjoined to the verb *sum*; as, *Quæ res evitendæ reipublicæ solent esse.* Cic. *Regium imperium quod initio conservandæ libertatis, et augendæ reipublicæ fuerat.* Sall. Some supply the ellipsis by *instrumentum*, others by *causâ ergo*, &c.

\* (110) These neuter nominatives *Meum, Tuum, Suum, Nortrum, Vestrum, Humanum, Romanum*, &c. are excepted; as, *tuum est*, 'it is thy duty.' *Romanum est*, 'it is the part of a Roman.' *Humanum est errare.*

Obs. 1. (111) These possessive pronouns are used in the neuter gender instead of their substantives, *mei, tui, sui, nostri, vestri*. Other possessives are also construed in this manner; as, *Est regium, est humanum*, the same with *est regis, est hominis*. *Et facere et pati fortia, Romanum est.* Liv. ii. 12.

Obs. 2. (112) Here some substantives must be understood; as, *officium, munus, res, negotium, opus*, &c. which are sometimes expressed; as, *Munus est principum*; *Tuum est hoc munus.* Cic. *Neutiquam officium libèri esse hominis puto.* Ter. In some cases the preceding substantive may be repeated; as, *Hic liber est (liber) fratris*. In like manner, some substantive must be supplied in such expressions as these: *Ea sunt modo gloriôsa, neque patrandi belli*, scil. *causâ or facta*. Sall. *Nihil tam æquandæ libertâtis est*, for *ad æquandam libertatem pertinet*. Liv.

Obs. 3. (113) We say, *Hoc est tuum munus*, or *tui munëris*; So *mos est* or *fuit*, or *moris*, or *in more*. Cic.

XVI. (114) *Miserëor, miseresco* and *satägo* govern the genitive; as,

*Miserëre civium tuörum,*

Pity your countrymen.

*Satägil rerum suärum,*

{ He has his hands full at home, or has  
enough to do about his own affairs.

Obs. 1. (115) Several other verbs among the poets govern the genitive by a Greek construction, particularly such as signify some affection of the mind; as, *Ango, decipior, desipio, discrucior, excrucio, fallo* and *fallor, fastidio, invido, lætor, miror, pendeo, studeo, vereor*; as, *Ne angas te animi*, Plaut. *Labörum decipitur.* Hor. *Discrucior animi.* Ter. *Pendet mihi animus, pendeo animi vel. animo*; but we always say, *Pendëmus animis*, not *animörum*, are in suspense. Cic. *Justitiæ prius miror.* Virg. In like manner, *Abstineo, desino, desisto, quiesco, regno*; likewise, *adipiscor, confico, credo, frustror, furo, laudo, libëro, levo, participo, prohibeo*; as, *Abstineo irarum*; *Desine querelarum*; *Regnavit populörum.* Hor. *Desistere pugnae.* Virg. *Quarum rerum condixit.* Liv.



(116) But all these verbs are for the most part differently construed; thus, *Angor, desipio, discrucior, fallor, anīmo. Hoc anīmum meum excruciat. Fastidio, miror, vereor, aliquem, or aliquid. Lator aliquā re.* Some of them are joined with the infinitive; or with *quod, ut, ne,* and the subjunctive.

(117) In like manner we usually say, *Desino aliquid,* and *ab aliquo,* to give over; *Desisto incepto, de negotio, ab illā mente; Quiesco a labōre; Regnāre in equitibus, oppōdis, sc. in. Cic. Per urbes. Virg. Adipisci id; Frustrāri in re; Furere de aliquo. Cic.*

Obs. 2. (118) The genitive after verbs, in the same manner as after adjectives, is governed by some substantive understood. This substantive is different according to the different meaning of the verbs; thus, *Misereor fratris, scil. causā; Angor anīmi, scil. dolōre or anxietate.*

## 2. Verbs governing the Dative.

XVII. (119) Any verb may govern the dative in Latin, which has the signs TO or FOR after it in English;\* as,

<i>Finis vēnit imperio,</i>	An end has come to the empire. Liv.
<i>Anīmus redit hostibus,</i>	Courage returns to the enemy. Id.
<i>Tibi seris, tibi metis,</i>	You sow for yourself, you reap for yourself. Plaut.
<i>Non omnibus dormio,</i>	I do not sleep for all, that is, to please all.

So, *Non nobis solum nati sumus. Cic. Multa malè eveniunt bonis. Id. Sol lucet etiam scelerātis. Sen. Hæret latèri lethālis arundo. Virg.*

But as the dative after verbs in Latin is not always rendered in English by *to* or *for*; nor are these particles always the sign of the dative in Latin, it will be necessary to be more particular.

1. (120) *Sum* and its compounds govern the dative (except *possum*); as,

<i>Præfuit exercitui,</i>	He commanded the army.
<i>Adfuit precibus,</i>	He was present at prayers.

\* (121) *EST* taken for *Habeo*, ‘to have,’ requires the Dative of the possessor and a nominative of the thing possessed; as,

<i>Est mihi liber,</i>	A book is to me, <i>that is,</i> I have a book.
<i>Sunt mihi libri,</i>	Books are to me, <i>i. e.</i> I have books.
<i>Dico libros esse mihi,</i>	I say that I have books.

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\* This rule might be better expressed thus:

“The Dative follows many verbs in answer to the question, *to or for whom, or what? whereunto? for whose enjoyment, advantage, injury? &c., to please whom? for whom? &c.*”



This is more frequently used than *habeo librum*; *habeo libros*. In like manner *DEEST* instead of *careo*; as, *Liber deest mihi*, I want a book; *Libri desunt mihi*; *Scio libros deesse mihi*, &c.

\* (122) To this rule may be added *suppetit*, *suppeditat*, used in a neuter sense, and *foret*, and the verbs of a contrary signification, *deest*, *deforet*, and *defit*, used for *careo*, or *non habeo*; as, *Pauper enim non est cui rerum suppetit usus*, Hor. So, *Defuit ars vobis*, Ovid. *Lac mihi non defit*, Virg.

\* (123) The dative is often understood; as, *Sit spes fallendi, miscebis sacra profanis*, Hor. that is, *sit spes tibi*.

II. (124) Verbs compounded with *SATIS*, *BENE*, and *MALE*, govern the dative; as,

*Satisfacio, satisdo, benefacio, benedico, benevölo, malefacio, maledico, tibi, &c.*

III. (125) Many verbs compounded with these eleven prepositions, *AD*, *ANTE*, *CON*, *IN*, *INTER*, *OB*, *POST*, *PRÆ*, *PRO*, *SUB*, and *SUPER*, govern the dative; as,

1. *Accëdo, accresco, accumbo, acquiesco, adno, adnãto, adequito, adhæreo, adsto, adstipulor, advolvor, affulgeo, allabor, allaböro, annuo, appareo, applaudo, appropinquo, arrideo, aspiro, assentior, assideo, assisto, assuesco, assurgo.*

2. *Antecello, anteeo, antesto, anteverto.*

3. *Collüdo, concüno, consöno, convivo.*

4. *Incumbo, indormio, indubito, inhio, ingemisco, inhæreo, insideo, insideor, insto insisto, insüdo, insulto, invigilo, illacrymo, illüdo, immineo, immorior, immöror impendeo.*

5. *Intervenio, intermico, intercëdo, intercïdo, interjaceo.*

6. *Obrëpo, obluctor, obtrecto, obstrëpo, obmurmüro, occumbo, occurro, occurso, obsto, obsisto, obvenio.*

7. *Postfëro, posthabeo, postpöno, postpüto, posteribo*; with an accusative.

8. *Præcëdo, præcurro, præeo, præsideo, præluceo, præniteo, præsto, prævaleo, præverto.*

9. *Propono, provideo, prospicio.*

10. *Succëdo, succumbo, sufficio, suffrāgor, subcreasco, suboleo, subjacio, subrëpo.*

11. *Supervenio, supercurro, supersto.* But most verbs compounded with *SUPER* govern the accusative.

IV. (126) Verbs govern the dative, which signify,

1. To profit or hurt; as,

*Proficio, prosum, placeo, commödo, prospicio, caveo, metuo, timeo, consülo*, for *prospicio*. Likewise, *Noceo, officio, incommödo, displiceo, insidior*.

2. To favour or assist, and the contrary; as,

*Faveo, gratulor, gratificor, grator, ignosco, indulgeo, parco, adülör, plaudo, blandior, lenocinor, palpor, assentor, subparasitor.* Likewise, *Auzilior, adminicü-*

*lor, subveneo, succurro, patrocīnor, medeor, medicor, opitūlor.* Likewise, *Derōgo, detrāho, invideo, æmūlor.*

3. To command and obey, to serve and resist; as,

*Impēro, præcipio, mando; modērer, for modum adhibeo.* Likewise, *Pareo, ausculto, obedio, obsēquor, obtempēro, morem gēro, morigēror, obsecundo.* Likewise, *Famūlor, servio, inservio, ministro, ancillor.* Likewise, *Repugno, obsto, reluctor, renītor, resisto, refrāgor, adversor.*

4. To threaten and to be angry; as,

*Minor, commīnor, intērmīnor, irascor, succenseo.*

5. To trust; as, *Fido, confīdo, credo, diffīdo.*

To these add *Nubo, excello, hæreo, supplico, cedo, despēro, opēror, præstōlor, prævarīcor; recipio, to promise; renuncio; respondeo, to answer or satisfy; temēro, studeo; vaco, to apply; convicior.*

Exc. (127) *Jubeo, juvo, lædo, and offendo,* govern the accusative.

Obs. 1. (128) Verbs governing the dative only, are either neuter verbs, or of a neuter signification. Active verbs governing the dative have also an accusative expressed or understood.

Obs. 2. (129) Most verbs governing the dative only have been enumerated, because there are a great many verbs compounded with prepositions, which do not govern the dative, but are otherwise construed; and still more signifying advantage or disadvantage, &c. which govern the accusative; as, *Levo, erīgo, alo, nutrio, amo, dilīgo, vexo, crucio, aversor, &c. alicui, not alicui.*

\* Obs. 3. (130) Very many verbs which govern the dative are variously construed, still preserving the same, or nearly the same significations; as,

*Abdicāre: abdicare MAGISTRATUM, 'to abdicate the magistracy;'* *abdicare se CONSULATU, Liv. 'to depose one's self from the consulship.'*

*Acquiescēre, REI, or RE, or IN RE, 'to approve of any thing,' 'to be satisfied with any thing.'*

*Adsnescēre, 'to be accustomed,' 'to accustom one's self to any thing;'* *ALICUI, Liv. 1. 19.—AD ALIQUID, Cæs.—aliqua re, Liv. 31, 35.*

*Adjacēre, 'to lie next to,' 'to adjoin.'* *Tuscus ager, ROMANO adjacet, Liv. 2. 49. adjacet mare, Nep. Timoth.*

*Adspirāre, 'to favour.'* *Adspirat primo fortuna LABORI, Virg. 2. 385. 'fortune favours the first exertion;'* *ad eum, Cels.*

*Adhærēre, 'to adhere to any thing;'* *alicui, or aliquem, or ad aliquem.*

*Adflāre, 'to breathe upon;'* *rei or rem.*

*Adferre vim alicui, 'to do violence to any one.'*

*Asideo, 'to sit by something,' with a Dative, Cic. Planc. 11. with an Accusative, Virg. Æn. 11. 304.*

Advolāre, 'to fly up to,' *ei*, or *ad eum*.

Adscribēre, 'to admit,' 'to enrol as a citizen;' *civitati*, or *in civitatem*, Cic. Arch. 4. or *in civitate*, Ibid.

Advolvi *genibus*, or *genua*, or *ad genua*, 'to fall at one's knees.'

Adversāri, 'To be against,' 'to oppose,' is always followed by a Dative. With an Accusative it occurs in Tacitus, but the best editors substitute *aversari* in all such instances.

Adspargēre *alicui aliquid*, 'to sprinkle any thing on one.'

Adnāre *navibus*, or *naves*, or *ad naves*, 'to swim to the ships.'

Adulor, 'to flatter,' 'to caress.' *Adulāri plebi*, Liv. 3. 69.—*adulari omnes*, Cic. *adulari Neronem*, Tac. Ann.

Allatrāre *alicui*, or *aliquem*, 'to bark at any one.' The Accusative is more usual.

Antecedēre, 'to excel;' *antecedēre belluis*, Cic. Off. *antecedēre eum*, Nep. Alc. 9.

Antecellēre *alicui* or *aliquem*, 'to excel any one.'

Antepollēre, 'to excel,' *alicui*, or *aliquem*.

Anteīre, 'to go before,' 'to excel.' *Virtus omnibus rebus anteit*, Plaut. *Anteīre cetēros*, Cic.

Antestāre or antistāre, 'to stand before,' 'to be more eminent,' 'to excel,' *alicui* or *aliquem*.

Antevenīre, 'to come before;' *antevenīre exercitum*, Sall. 'to excel;' *omnibus REBUS antevenīre*, Plaut.

Antevertere, 'to come before;' *miror, ubi, HUIC anteverterim*, Terent. 'I wonder how I have come before him.' *Veneno DAMNATIONEM antevertit*, 'he anticipated his condemnation by poison.'

Apparēre *consuli*, 'to attend;' *ad solium Jovis*. *Res appāret mihi*.

Appropinquāre, *Brittaniæ*, or *portam*, or *ad portam*.

Circumfundi *alicui*, 'to be put around any thing;' *circumfusa LATERI meo turba*, 'the multitude which surrounded my side,' for *turba fusa circum latus meum*. So, *circumjecta multitudine hominum totis mœnibus*, 'when a multitude of men entirely surrounded the walls,' for *multitudine hominum jacta circum tota mœnia*.

Circumdāre *aliquid alicui rei*, 'to put one thing round another;' *circumdāre aliquid re*, 'to surround one thing with another.'

Congruēre, 'to agree,' *alicui*, or *cum re aliqua*, or *inter se*.

Confidēre *rei* or *re*, 'to trust to any thing,' 'to confide in.' Also with *de* when it means about; as, *de salute urbis confidēre*, Cæs. 'to have confidence about the safety of the city.'

Curāre, 'to take care of,' 'to care for,' is commonly followed by an Accusative; as, *curo hanc REM*. Yet it is also joined to a Dative; as, *Quia tuo CIBO curas*, Plaut.

Deficēre, 'to fail,' commonly with an Accusative; as, *tempus TE deficeret*, Cic. 'time would fail thee;' sometimes also the Dative; as, *tela NOSTRIS deficērent*, Cæs. B. G. 3. 5. 'our weapons failed us.'

Desperāre, 'to despair of any thing,' 'to have no more hope.' *SIBI desperans*, Cæs. 'despairing on his own account.' Also with an Accusative; as, *ut HONOR*

REM *desperasse videatur*, Cic. We find also, *desperare de aliqua re*, Cic. The reason why *despero* governs an Accusative, seems to be, that *Spero* also governs one.

Domināri, 'to rule over;' *cunctis oris*, Virg. *in Cætera animalia*, Ovid.

Excellēre *aliis*, 'to excel others,' or *inter alios*, 'among others,' or *super alios*, 'beyond others.'

Fidēre *alicui rei*, or *aliqua re*, or *in aliqua re*.

Habitāre *in loco*, 'to dwell in a place;' *locum*, 'to inhabit a place.'

Ignosceŕe *mihi*, or *culpæ meæ*, or *mihi culpam*, 'to pardon me,' or 'pardon my fault.'

Impendēre *alicui* 'to hang over any one;' or *aliquem*, or *inaliquem*.

Imperitire, 'to impart any thing to any one;' *laudem alicui imperitiri*. *Imperitire aliquem osculo*.

Incessit *timor ei* or *eum*, 'fear seizes him.'

Illudere, 'to make sport of.' *Illudere auctoritati*, Cic. *Illudere præcepta*, Ibid. *In nos illudere*, Terent.

Insilire, 'to spring upon,' with a Dative, Ovid; an Accusative, Hor.; and also with *in* and an Accusative, Cæs.

Insultare, 'to leap upon,' hence 'to insult;' *insultare solo*, Virg. 'to stamp on the ground.' *Insultare aliquem*, Sall.

Incumbere, 'to fall upon;' *toro*; *gladium*, or *in gladium*.

Incidere, 'to engrave,' *rei*, or *in rem*, or *in re*.

Indulgere *alicui*, or *id ei*.

Inhiare, 'to gape after,' 'to desire much;' *inhiare auro*. *Inhiare bona ejus*.

Inniti *rei*, or *re*, or *in re*. *Inniti in aliquem*, 'to depend on any one.'

Latet *res mihi*, or *me*, 'the thing is unknown to me.'

Mederi *ei*. *Mederi cupiditates*.

Medicari, 'to heal,' used both with the Dative and Accusative; the same as *Mederi* above.

Moderari, 'to moderate,' 'to govern,' 'to rule,' 'to regulate.' *Moderari Fortunæ suæ*, Liv. *gaudium*, Tacit.

Nocere, 'to hurt,' *ei*, rarely *eum*.

Nubere, literally, 'to veil' one's self, as the bride did at the marriage ceremony; hence 'to marry,' always applied to the woman. *Nubere viro*. *Nupta est cum illo*, seems properly to mean, 'she is with him as a married woman.'

Occumbere *morti* and *mortem*, 'to die.' We also find, Liv. 1. 7. *occumbere morte*, 'to sink in death,' where the Ablative is governed by some preposition understood.

Obrepere, 'to creep upon,' *ei* or *eum*; also *in animos*; *ad honores*.

Obtrepere *auribus*, or *aures*.

Obtrectare *ei*, or *laudibus ejus*, 'to detract from him,' or 'his deserts.'

Obumbrare, 'to overshadow,' with the Dative or Accusative.

Præcedere, 'to go before,' 'to precede;' *præcedere agmen*. 'To excel;' *ut vestræ fortunæ meis præcedunt*.



*Præcurrere*, 'to run before,' 'to excel,' with a Dative or Accusative.

*Præstare alicui* or *aliquem*, 'to excel any one.'

*Præstolari*, 'to wait for any one;' *alicui* or *aliquem*. It is also found with the Genitive, *cohortium*, Sisenn. ap. Non.

*Pasisci*, *alicui*, or *cum aliquo*. *Pasisci vitam ab eo*, Sall.

*Procumbere*, 'to fall upon,' *terræ*; *genibus ejus*; *ad genua*.

*Temperare*, 'to moderate,' 'to tame;' also, 'to govern,' 'to guide;' *temperare linguæ*, Liv. 'to subdue his tongue.' So, *temperare lacrymis*, 'to moderate his grief;' also, *temperare iras*, Virg. 'to moderate anger.'

\* Obs. 4. (131) Many verbs when followed by different cases are used with different significations; as,

*Æmulari aliquem*, 'to imitate any one with emulation,' 'to rival.' *Studia ALICUIJUS æmulari*, Liv. 1. 18. 'to be the scholar of any one.' But *æmulari ALICUI*, 'to envy any one,' perhaps 'an envious rivalry,' better expresses the idea. In a word, with the Accusative it seems to be used in a *good* sense, with the Dative in a *bad* one.

*Accedo tibi*, 'I accede or assent to you;' but *hoc tibi accedit ad illud*, 'this comes to you in addition to that.' *Accedere AD ALIQUEM*, 'to approach to any one.'

*Auscultare alicui*, 'to listen to any one;' also, 'to obey any one.' *Auscultare ALIQUEM*, 'to hear any one;' also, 'to obey.'

*Cavere alicui*, 'to take care of any one's safety;' *Cavere sibi AB ALIQUO*, 'to take care of one's self against any one.' *Cavere ALIQUEM*, 'to beware of any one;' *Cavere ALIQUID*, 'to guard against any thing.'

*Consulere tibi*, 'to take care for thee,' (not to give counsel;) *Consulere ALIQUEM*, 'to consult any one,' 'to take any one's advice.' *Consulere crudeliter*, IN ALIQUEM, 'to proceed cruelly against any one,' Liv. 3. 36. *Consulo BONI*, 'I am satisfied,' or 'pleased therewith.'

*Cupio tibi*, 'I am devoted to thee;' *Cupio ALIQUID*, 'I am desirous after something.'

*Deficit mihi* and *me*, 'it fails me;' *Deficere AB ALIQUO*, 'to revolt from any one;' *Deficere AB AMICITIA*, 'to fall off from;' also, *Deficere AD ALIQUEM*, Liv. 22. 61, 'to go over to any one;' also, *deficere ALIQUEM*, 'to desert any one.'

*Dare ALICUI literas*, 'to give a letter to any one,' that is, 'to carry to another;' *Dare AD ALIQUEM literas*, 'to write to any one.'

*Facere aliquid*, 'to do any thing;' *quid HUIUS HOMINI facias?* Cic. 'what will you do with this man?'

*Horreo tibi*, 'I am frightened for thee,' on thy account; *Horreo ALIQUID*, 'I am frightened at any thing.'

*Imponere onus ALICUI*, 'to lay a burden on any one;' *Imponere ALICUI*, 'to impose upon any one,' 'to cheat.'

*Incumbere rei*, 'to lean upon any thing;' *ad aliquem*, 'to bend one's self down to any thing,' 'to exert great labour on any thing;' *Incumbere ad rempublicam*, 'to devote one's attention to the state.'



Interest *muris*, 'there is a wall between;' *hoc maxime interest inter*, &c. 'this is the chief difference between,' &c., also with the Dative in this sense. *Interest patris*, 'it is the concern of the father.' *Interesse rei*, 'to be present at a thing.'

*Manet tibi bellum*, 'war remains for thee;' that is, 'thou hast not yet peace,' Liv. 1. 53. *Manet me mors*, 'death awaits me.'

*Merēre sibi aliquid*, 'to merit,' or 'earn something for one's self;' *Merēre equo*, 'to serve on horseback;' *Merere* or *merēri de*, 'to deserve of another;' *bene* or *male*, 'well,' or 'ill.'

*Metuo tibi*, 'I fear for thee,' on thy account; *Metuo te*, 'I fear thee.'

*Peto mihi*, 'I seek for myself;' *Peto aliquem*, 'I aim at somebody;' *Petere aliquem gladio*, 'to attack any one with a sword;' *Petere locum*, 'to seek a place,' 'to go to.'

*Præstare alicui* or *aliquem*, 'to excel;' *præstare aliquid*, 'to be answerable for something.' *EMTORI damnum præstari oportere*, 'the loss must be made good to the buyer.' Also, *præstare alicui officia*, 'to render good offices to any one;' *Præstare se virum fortem*, 'to prove one's self a brave man.' *Præstat*, 'it is better.'

*Prospicio alicui*, 'to provide for any one;' *Prospicere aliquid*, 'to foresee any thing.'

*Quærere sibi aliquid*, 'to seek something for himself;' *quærere aliquid*, 'to inquire about any thing;' also, *de aliquo*. Sometimes, *quærere de aliquo homine*, or *de aliqua re*, means, 'to institute an inquiry by torture about any person' or 'thing.'

*Recipio tibi*, 'I give you certain assurance,' 'I pledge myself to you;' *recipio in montem*, 'I retire to the mountain.' *Recipio res amissas*, 'I recover my lost goods;' *recipere periculum in se*, 'to take the risk on himself.'

*Renuntiāre rei* 'to renounce any thing,' 'to resign,' 'to give up;' *renuntiāre vitiis*, 'to renounce one's faults;' *Renuntiāre aliquem consulem*, 'to proclaim any one as a consul.'

*Respondere alicui*, 'to answer any one;' *rei*, 'to correspond to any thing;' *exitus non respondet spei*, 'the event does not correspond to expectation.'

*Solvo tibi pecuniam*, 'I pay money to thee;' *solvo te*, 'I free thee;' *solvere naves*, 'to set sail.'

*Timeo tibi*, 'I fear for you;' *te*, 'I fear thee.'

*Vacare*, properly, 'to be at leisure;' also, 'to be without something;' *vacare a re*, or *re*, 'to be free from a thing.' But *vacare rei*, 'to turn one's whole attention to a thing,' 'to apply to a thing,' properly, 'to be free from all other affairs for that one;' *vacare literis*, 'to be devoted to letters.'

*Valere rei*, 'to be serviceable.' This construction is rare; the more usual is with the ablative; *valere eloquentia*, 'to be effective by eloquence,' 'to be strong in eloquence.' *Valere a pecunia*, Plaut. 'to be well on the side of money,' is said jestingly.

\* (132) To this rule are referred many verbs which, among the poets chiefly, are construed with a Dative, after the manner of the Greeks, but which in prose are commonly found with the

## Ablative and a Preposition, according to Latin construction ; as Verbs of—

1. **CONTENDING** ; as, *contendo, certo, bello, luctor, pugno*, **ALICUI** for *cum aliquo*. *Solus tibi certet, Amyntas, Virg.* We also find *Contendere contra* or *adversus aliquem*, Cic. *Certare inter se*, Cic. *Pugnare contra* or *adversus*, Quinct. *inter se*, Curt. *in aliquem*, Liv.

2. **DIFFERING** ; as, *distare, dissentire, discrepare, dissidere, differre* **REI ALICUI**, for *a re aliqua*. We also find *distant, dissentiunt, discrepant, dissident, differunt, inter se*. *Distare metâ, Ovid.* *Dissentire, dissidere cum aliquo*.

3. **COMING TOGETHER** ; as, *cæo, concurro, concumbo, misceo*. *Placidis coëant immitia, Hor.* *Concurrere hosti, Ovid.* *Concubuisse deâ, Propert.* *Mista Deo mulier, Virg.* instead of *cum placidis, cum hoste, &c.* We also find *Coire, concurrere, inter se, Virg.* and Liv. *Miscere vinum aquæ, or cum aquâ, or aquâ*.

4. **KEEPING, OR DRIVING AWAY** ; as, *Arcebis gravido pecori, Virg.* *Solstitium pecori defendite, Virg.* But these belong to verbs of taking away, which govern two cases, by Rule 25.

5. **PASSIVE VERBS** ; as, *Non intelligor ulli, Ovid.* for *ab ullo*. *Neque cernitur ulli, Virg.*

Obs. 5. (133) Verbs signifying *Motion* or *Tendency* to a thing, are construed with the preposition *ad* ; as,

*Eo, vado, curro, propëro, festino, pergo, fugio, tendo, vergo, inclino, &c. ad locum, rem, or hominem.* Sometimes, however, in the poets, they are construed with the dative ; as, *Il clamor cælo*, for *ad cælum*. Virg.

\* (134) The Datives *Mihi, Tibi, Sibi, Nobis, Vobis*, are very often added to verbs in a redundant manner, particularly in confidential speeches, letters, &c. This is the case in Greek, in English, and probably in all languages. E. g. *Fur MIHI es*, Plaut, ‘to me, (that is, in my opinion) thou art a thief.’ *An ille MIHI liber, cui mulier imperat*, ‘is he to me a freeman,’ that is, ‘can I think him a freeman whom a woman commands.’ These pronouns, though generally considered redundant, have usually a certain reference to the circumstances, or at least denote a participation in them by the person referred to in the Dative.

### 3. Verbs governing the Accusative.

**XVIII. (135)** A verb signifying actively governs the accusative ; as,

*Ama Deum*, Love God

*Reverere parentes*, Reverence your parents.

\* Obs. 1. (136) Neuter Verbs also govern the Accusative, when the noun after them has a signification similar to their own, or when the noun is of the same origin as the verb ; as,

*Vivere vitam, Ire iter, or viam; Pugnare pugnam, Curere cursum; Ludere ludum, Sequi sectam.* Yet generally an adjective, an adjective pronoun, or participle, is added to this substantive; as, *pugnare pugnam acerrimam*. So in English we say, 'he died the death of a hero,' 'I have fought the good fight,' 'Many live a happy life.' Many of these expressions are usual with the best writers; as, *Juravi verissimum jusjurandum*. 'I swore the truest oath.' Some suppose that these accusatives are governed by some preposition understood, but there is no evidence of this, and the expressions must be considered as belonging to the idioms of the language.

\* (137) Sometimes a Preposition may be easily understood; as, *propter, per, or ad*. E. g. *Doleo casum tuum*, that is, *propter*: so, *horrere aliquid*, sc. *propter* or *ob*: so also *ardere aliquem*, 'to be inflamed with love for,' 'to love passionately,' is probably for *propter aliquem*: *Formosum pastor Corydon ardebat Alcein*: so, *desperire aliquam*, 'to love one desperately,' 'to die in love for one.'—*Stygias juravimus undas*, sc. *per Stygias*, Ovid. *Decurrere vitam*, sc. *per*. So, *pasci sylvas*. Virg. 'to be pastured through woods;' i. e. 'they feed on.' *Ire exsequias*, sc. *ad* 'to go to a funeral.'

\* (138) But sometimes Prepositions cannot be readily understood. The simplest examples are those where *id, quid*, and similar pronouns are joined to a verb; as, *hoc dubito*, 'I doubt this,' for *de hac re*. Perhaps in such cases *ad*, 'as to,' is the most proper preposition to supply; for *quod*, mentioned by some, is not a preposition. Virg. Georg. 3. 421. *sibila colla tumentem*, (for the ablative *sibilo collo*.) properly, 'as to its hissing neck,' *ad* or *quod attinet ad* understood. So *peccare aliquid*, Cic. Particularly to these cases belong those verbs which signify 'to taste of,' 'to smell of;' as, *redolere vinum*, 'to smell of wine.' *Nihil oleant*, Cic. 'they smell of nothing.' *Gorgonius olet hircum*, Hor. So, *olere crocum*, Cic. To these seems to belong the formula *magnam partem*, 'a great part,' *maximam partem*, 'the greatest part;' as, *libros meos magnam partem amisi*, 'I have lost a great part of my books. After *Clamo, Crepo, Queror, Festino*, the Accusative is remarkable, since *aliquid clamare*, &c. seem to stand for *aliquid dicere clamando*, &c. Under this head we may place the singular expression, *Bacchanalia vivunt*, for *vivunt modo Bacchanalium*, or *vivendo Bacchanalia expriunt*.

(139) Sometimes, instead of the accusative, neuter verbs have an ablative; as, *Ire itinere, dolere dolore, vicem ejus; gaudere gaudio; mori or obire morte; vivere vita; ardet virgine*. Horat. *Ludere aleam*, or *-â*; *manare, pluere, rorare, stillare, sudare, aliquid or aliquo*. *Erubescere jura*. Virg. *origine*. Tacit. *equo vehi*. Curt.

Obs. 2. (140) Several verbs are used both in an active and neuter sense; as,

Abhorrere famam, <i>to dread infamy</i> . Liv. a litibus; ab uxore ducenda, <i>to be averse from</i> . Id. a meis moribus abhorret, <i>is inconsistent with</i> . Cic.	Degenerare animos, <i>to weaken</i> ; patri, <i>to degenerate from</i> ; a virtute majorum.
Abolere monumenta viri, <i>to abolish</i> . Virg. illis cladis Caudinæ nondum memoria aboleverat, <i>was not effaced from, they had not forgotten</i> . Liv.	Durare adolescentes labore, <i>to harden</i> ? Res durat ab breve tempus, <i>endures</i> ; In ædibus durare nequeo, <i>stay or remain</i> . Plaut.
Adolere penates, <i>to burn, to sacrifice to</i> . Virg. Ætas adolevit; adolevit ad ætatem. Plaut.	Inclinare culpam in aliquem, <i>to lay</i> ; Hos ut sequar, inclinatus animus, <i>inclines</i> ; acies inclinatus, <i>or inclinatus, gives away</i> .
Declinare ictum, <i>to avoid</i> ; loco; agmen aliquo, <i>to remove</i> .	Laborare arma, <i>to forge</i> ; morbo, <i>a do-</i>

*lōre, e renībus, to be ill; de re alī-quā, to be concerned.*  
*Morāri iter, to stop; in urbe, to stay; Hoc nihil moror, I do not mind.*  
*Properāre pecuniam hārēdi. Hor. in orbem; ad unam sedem. Ov.*  
*Quadrāre acervum, to square. Hor. alī-quid ad normam; alīcui, in aliquem, ad multa, to fit.*  
*Suppeditāre copiam dicendi, to furnish; Sumptus illi, or illi sumptibus. Ter. suppeditat æratio, is afforded; Manu-biæ in fundamenta vix suppeditarunt, were sufficient. Liv.*

Obs. 3. (141) These accusatives, *hoc, id, quid, aliquid, quicquid, nihil, idem, illud, tantum, quantum, multa, pauca, &c.* are often joined with neuter verbs, having the prepositions *circa* or *propter* understood; as, *Id lacrumat, Id succenset. Ter. Quid rides? quid clamas? Terent.*

Obs. 4. (142) The accusative is often understood; *Tum prora avertit, sc. se. Virg. Flumina præcipitant, sc. se. Id. Quocumque intendērat, sc. se, turned or directed himself. Sall. Obiit, sc. mortem. Ter. Cum faciam vitūlā, sc. sacra. Virg. Or its place supplied by an infinitive or part of a sentence; as, Reddes dulce loqui, reddes ridere decōrum; for dulcem sermōnem, decōrum risum. Hor.*

XIX. (143) *Recordor, meminī, reminiscor, and obliviscor*, govern the accusative or genitive; as,

<i>Recordor lectiōnis, or lectiōnem,</i>	I remember the lesson.
<i>Obliviscor injuriæ or injuriam,</i>	I forget an injury.

Obs. 1. (144) These verbs are often construed with the infinitive or some part of a sentence; as, *Memini vidēre virginem. Ter. Oblitus est, quid paulo ante posuisset. Cic.*

Obs. 2. (145) *Memini*, when it signifies to *make mention*, is joined with the genitive, or the ablative with the preposition *de*; as, *Memini alicujus, or de alīquo.* So, *recordor*, when it signifies to *recollect*; as, *Velim scire equid, de te recordēre. Cic.*

\* (146) The phrase *Venit mihi in mentem*, denoting remembrance, is variously construed; as, *Venit mihi in mentem hæc res, hujus rei, de hac re. Mihi solet venire in mentem illius temporis. Cic. In mentem venit de speculo.*

#### 4. Verbs governing the Ablative.

XX. (147) Verbs of plenty and scarceness for the most part govern the ablative; as,

<i>Abundat divitiis,</i>	He abounds in riches.
<i>Caret omni culpā,</i>	He has no fault.

Verbs of plenty are *Abundo, affluo, exubēro, redundo, floreo, suppedito, scateo, &c.*; of want, *Careo, egeo, indigeo, vaco, deficior, destituo, &c.*

\* Obs. 1. (148) *Egeo* and *Indigeo* frequently govern the Genitive; as, *egeo consilii, Cic. eget æris, 'he needs money.' Non tam artis indigent, quam laboris, Cic. Careo* also is used with a Genitive; as, *carendum tui, Terent. Also, scateo* and *abundo*; as, *terra scatet ferarum, Lucr. Abundans* with a Genitive in



Virg. Ecl. 2. 20. We also find *careo*, *egeo*, *indigeo*, *scateo*, with pronouns of the neuter gender; as, *id*, *quod*, &c. *nec quidquam eges*, Plaut. So, *id tuus scatet animus*, Plaut. for *ea re*.

Obs. 2. (149) The ablative after these verbs is governed by some preposition understood; and sometimes we find it expressed: as, *Vacat a culpâ*, He is free from fault. Liv.

XXI. (150) *Utor*, *abûtor*, *fruor*, *fungor*, *potior*, *vescor*, govern the ablative; as,

*Utîtur fraude*, He uses deceit.

*Abutîtur libris*, He abuses books.

\* (151) To these add, *gaudeo*, *creor*, *nascor*, *fido*, *vivo*, *victito*, *consta*; *labôro*, 'to be ill'; *pascor*, *epulor*, *nitor*, *innitor*, *glorior*, *lætor*, *delector*, *dignor*, *exulto*, *sto*, &c.; as, *Gaudere bono*, Cic. *Fortes creantur fortibus*, Hor. *Fluminibus salices nascuntur*, Virg. *Fidere prudentiâ*, Cic. *Piscibus vivere existimantur*, Cæs. *Ficis victitamus*, Plaut. *Mente vix constat*, Cic. *Laborâre podâgra*, Mart. *Cæde pascitur*, Ovid. *Filio nititur*, Cic. *Gloriari nominibus*, Cic. *Lætor tuâ dignitate*, Cic. *Delectâri re*, Cic. *Me dignor honore*, Virg. *Stare promissis*, Cic. 'to abide by one's promises.' Some, led away by our idiom, according to which we say, "To stand to an agreement," have supposed that it is the Dative which follows *Sto*: but this is not so, as might be shown by numerous examples.

Obs. 1. (152) *Potior* often governs the genitive; as, *Potîri urbis*. Sall. And we always say, *Potîri rerum*, to possess the chief command, never *rebus*; *imperio* being understood.

Obs. 2. (153) *Potior*, *fungor*, *vescor*, *epûlor*, and *pascor*, sometimes have an accusative; as, *Potîri urbem*. Cic. *Officia fungi*. Ter. *Munera fungi*. Tac. *Pascuntur silvas*. Virg. And in ancient writers *utor*, *abûtor*, and *fruor*; as, *Uti consilium*. Plaut. *Opëram abutitur*. Ter. *Depasco* and *depascor* always take an accusative; as, *Depascitur artus*. Virg.

## § 2. VERBS GOVERNING TWO CASES.

### 1. Verbs governing two Datives.

XXII. (154) *Sum* used instead of *affëro* (to bring) governs two datives, the one of a person, and the other a thing;\* as,

*Est mihi voluptâti*,

It is, or brings, a pleasure to me.

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\* This rule would be better expressed thus:

The verb *Est*, when it may be construed 'to redound to,' 'to bring,' 'to be conducive,' 'to serve for,' governs two Datives, &c.



(155) Two datives are also put after *habeo*, *do*, *verto*, *relinquo*, *venio*, *tribuo*, *fore*, *duco*, and some others; as,

*Ducitur honōri tibi*, It is reckoned an honour to you. *Id vertitur mihi vitio*, I am blamed for that. So, *Misit mihi munēri*; *Dedit mihi dono*; *Habet sibi laudi*; *Venire, occurrere auxilio alicui*. Liv.

Obs. 1. (156) Instead of the dative we often use the nominative, or the accusative; as, *Est exitium pecōri* for *exitio*; *Dare aliquid alicui donum*, or *dono*; *Dare filiam ei nuptam*, or *nuptui*. When *dare* and other active verbs have two datives after them, they likewise govern an accusative either expressed or understood; as, *Dare crimini ei*, sc. *id*.

Obs. 2. (157) The dative of the person is often to be supplied; as, *Est exemplo, indicio, præsidio, usui*, &c. scil. *mihi, alicui, hominibus*, or some such word. So, *ponere, opponere pignori*, sc. *alicui*, to pledge. *Canere receptui*, sc. *suis militibus*, to sound a retreat; *Habere curæ quæstui, odio, voluptati, religioni, studio, ludibrio, despiciatui*, &c. sc. *sibi*.

Obs. 3. (158) To this rule belong forms of naming; as, *Est mihi nomen Alexandro*, my name is Alexander; or with the nominative, *Est mihi nomen Alexander*; or more rarely with the genitive, *Est mihi nomen Alexandri*.

## 2. Verbs governing the Accusative and the Genitive.

XXIII. (159) Verbs of accusing, condemning, acquitting, and admonishing, govern the accusative of a person with the genitive of a thing; as,

*Arguit me furti,*  
*Meipsum inertiae condenno,*  
*Illum homicidii absolvunt,*  
*Monet me officii,*

He accuses me of theft.  
I condemn myself of laziness.  
They acquit him of manslaughter.  
He admonishes me of my duty.

Verbs of accusing are, *Accuso*, *ago*, *appello*, *arcesso*, *inquiro*, *capto*, *increpo*, *arguo*, *defero*, *insimulo*, *postulo*, *alligo*, *astringo*, *urgeo*, *incuso*, *interrogo*, *compello*. Of condemning, *damno*, *convinco*, *prehendo*, *judico*, *plector*, *condemno*, *infamo*, *noto*. Of acquitting, *absolvo*, *solvo*, *libero*, *purgo*. Of admonishing, *moneo*, *admoneo*, *com-monefacio*.

Obs. 1. (160) Verbs of accusing and admonishing, instead of the genitive, frequently have after them an ablative, with the preposition *de*; as, *Monere aliquem officii*, or *de officio*; *Accusare aliquem furti*, or *de furto*. *De vi condemnati sunt*. Cic.

\* (161) The crime or punishment is sometimes put in the Ablative without a preposition being expressed, after *absolvo*, *libero*, *damno*, *condemno*, &c.; as, *Consulem regni suspitione absolverunt*, Liv. *Damnabis tu votis*, Virg. *Crimen quo argui posset*, Nep. *Tenēri pænā* Cic. We also find *Damnari voti*, which signifies, 'to have gained one's wish;' properly, 'to be condemned to the discharge of

the vow which he had made for the prosperous issue of his undertaking,' which is a sign that he had gained his wish. Such a person is said to be *reus voti*. Virg. *Æn.* 5. 237.

Obs. 2. (162) *Crimen* and *caput* are put either in the genitive or ablative; but in the ablative usually without a preposition; as, *Damnāre, postulāre, absolvēre, eum criminis, or capitis*; and *crimine, or capite*; also *Absolve me peccāto*. Liv. And we always say, *Plectere, punire aliquem capite*, and not *capitis*, to punish one capitally, or with death.

Obs. 3. (163) Many verbs of accusing, &c. are not construed with the acc. of a person, and the gen. of a thing, but the contrary; thus we say, *Culpo, reprehendo, taxo, tradūco, vitupero, calumniōr, criminōr, excūso, &c. avaritiā alicujus*, and not *aliquem avaritiæ*. We sometimes also find *accūso, incūso, &c.* construed in this manner; as, *Accusare inertiam adolescentium*, for *adolescentes inertiae*. Cic. *Culpam arguo*. Liv. We say, *Agere cum aliquo furti*, rather than *aliquem*, to accuse one of theft. Cic.

Obs. 4. (164) Verbs of accusing and admonishing sometimes govern two accusatives, when joined with *hoc, illud, istud, id, unum, multa, &c.* as, *Moneo, accūso, te illud*. We seldom find, however, *Errōrem te moneo*, but *errōris* or *de errōre*; except in old writers, as Plautus.

XXIV. (165) Verbs of valuing, with the accusative, govern such genitives as these, *magni, parvi, nihili*; as,

*Æstimo te magni,*

I value you much.

(166) Verbs of valuing are, *Æstimo, existimo, duco, facio, habeo, pendo, puto, taxo*. They govern several other genitives; as, *tanti, quanti, pluris, majoris, minoris, minimi, plurimi, maximi, nauci, pili, assis, nihili, teruncii, hujus, flocci, pensi*.

Obs. 1. (167) *Æstimo* sometimes governs the ablative; as, *Æstimo te magno, permagno, parvo*, scil. *pretio*: and also *nihiilo*. We likewise say, *Pro nihilo habeo, puto, duco*.

Obs. 2. (168) *Æqui* and *boni* are put in the genitive after *facio* and *consūlo*; as, *Hoc consūlo boni, æqui bonique facio*, I take this in good part.

Obs. 3. (169) The genitive after all these verbs is governed by some substantive understood; as *Arguere aliquem furti*, scil. *de crimine furti*: *Æstimo rem magni*, scil. *pretii*, or *pro re magni pretii*; *Consūlo boni*, i. e. *statuo* or *censeo esse, factum*, or *munus boni viri, or animi*; *Monere aliquem officii*, i. e. *officii, causā, or de re* or *negotio officii*.

### 3. Verbs governing the Accusative and the Dative.

XXV. (170) Verbs of comparing, giving, declaring, and taking away, govern the accusative and dative; as,

*Compāro Virgilium Homēro,  
Suū cuique tribuīto,  
Narras fabulā surdo,  
Eripuī me morti,*

I compare Virgil to Homer.  
Give every one his own.  
You tell a story to a deaf man.  
He rescued me from death.

(171) Or,—ANY ACTIVE VERB MAY GOVERN THE ACCUSATIVE AND THE DATIVE, (when, together with the object of the action, we express the person or thing with relation to which it is exerted;) as,

*Legam lectiōnem tibi*, I will read the lesson to you. *Emit librum mihi*, He bought a book for me. *Sic vos non vobis fertis arātra boves*. Virg. *Paupertas sæpe suadet mala hominibus*, advises men to do bad things. Plaut. *Imperāre pecuniam, frumentum, naves, arma aliquibus*, to order them to furnish. Cæs.

Obs. 1. (172) Verbs of comparing and taking away, together with some others, are often construed with a preposition; as, *Comparāre unam rem cum aliā*, and *ad aliā*, or *comparāre res inter se*: *Eripuī me morti*, morte, a or *ex morte*: *Mittēre epistolā alicui*, or *ad aliquem*: *Intendēre telum alicui*, or *in aliquem*: *Incidēre æri*, *in æs*, or *in ære*; and so in many others.

Obs. 2. (173) Several verbs governing the dative and accusative, are construed differently; as,

*Circumdāre mœnia oppido*, or *oppidum, mœnibus*, to surround a city with walls.

*Intercludēre commeātum alicui*, or *aliquem commeātu*, to intercept one's provisions.

*Donāre, prohibēre rem alicui*, or *aliquem re*, to give one a present, to hinder one from a thing.

*Maclāre hostiam Deo*, or *Deum hostiā*, to sacrifice.

*Impertire salutem alicui*, or *aliquem salutē*, to salute one.

*Interdixit Galliam Romānis*, or *Romānos Galliā*, he debarred the Romans from Gaul.

*Induēre, exuēre vestem sibi*, or *se veste*, to put on, 'to put off' one's clothes.

*Levāre dolōrem alicui*; *dolōrem alicujus*; *aliquem dolōre*, to ease one's distress.

*Mināri aliquid alicui*, or sometimes *alicui aliquid*, Cic. to threaten one with any thing; *Cæsāri gladio*. Sall.

*Gratūlor tibi hanc rem, hac re, in, pro*, and *de hac re*, I congratulate you on this. *Mettus Tullo devictos hostes gratulātur*. Liv.

*Restituēre alicui sanitātem*, or *aliquem sanitāti*, to restore to health.

*Aspergēre labem alicui*, or *aliquem labe*, to put an affront on one; *aram sanguine*. *Litāre Deum sacris*, and *sacra Deo*, to sacrifice.

*Excusāre se alicui*, and *apud aliquem, de re*; *valetudinē ei*.

*Exprobrāre vitium ei*, or *in eo*, to upbraid.

*Occupāre pecuniam alicui*, and *apud aliquem*, i. e. *pecuniam fœnōri locāre*, to place at interest. Cic.

*Opponēre se morti*, and *ad mortem*. *Renunciāre id ei*, and *ad eum*, to tell.

Obs. 3. (174) Verbs signifying motion or tendency to a thing, instead of the dative, have an accusative after them, with the preposition *ad*; as,

*Porto, fero, lego, -as, præcipito, tollo, traho, duco, verto, incito, suscito*; also, *hortor*, and *invito, voco, provoco, animo, stimulo, conformo, lacesso*; thus, *Ad laudem milites hortatur*; *Ad prætorem hominem trahit*. Cic. But after several of these verbs, we also find the dative; as, *Inferre Deos Latio*, for *in Latium*. Virg. *Invitare aliquem hospitio*, or *in hospitium*. Cic.

Obs. 4. (175) The accusative is sometimes understood; as, *Nubere alicui*, scil. *se*; *Cedere alicui*, scil. *locum*; *Detrahere alicui*, scil. *laudem*; *Ignoscere alicui*, scil. *culpam*. And in English the particle *to* is often omitted; as, *Dedit mihi librum*, He gave me a book, *for to me*.

#### 4. Verbs governing two Accusatives.

XXVI. (176) Verbs of asking and teaching govern two accusatives, the one of a person and the other of a thing; as,

*Poscimus te pacem,*  
*Docuit me grammaticam,*

We beg peace of thee.  
He taught me grammar.

1. (177) Verbs of asking, which govern two accusatives, are *Rogo, oro, exoro, obsecro, precor, posco, reposco, flagito, &c.* Of teaching, *Doceo, edoceo, dedoceo, erudio*.

Obs. 1. (178) *Celo* likewise governs two accusatives; as, *Celavit me hanc rem*, He concealed this matter from me; or otherwise, *celavit hanc rem mihi*, or *celavit me de hac re*.

Obs. 2. (179) Verbs of asking and teaching are often construed with a preposition; as, *Rogare rem ab aliquo*: *Docere aliquem de re*, to inform; but we do not say, *docere aliquem de grammatica*, but *grammaticam*, to teach. And we always say with a preposition, *Peto, exigo a* or *abs te*; *Percontor, scitor, sciscitor, ex* or *a te* or *te* without the preposition; *Interrogo, consulto te de re*; *Ut facias te obsecro*; *Exorat pacem divum*, for *divos*. Virg. *Instruo, instituo, formo, informo aliquem artibus*, in the abl. without a prep. *Imbuo eum artibus*, in or *ab artibus*. Also, *instruo ad rem*, or *in re, ignorantiam alicujus*. *Erudire aliquem artes, de* or *in re, ad rem*. *Formare ad studium, mentem, studiis, studia ejus*.

Obs. 3. (180) The accusative of the thing is not properly governed by the verb, but by *quod ad* or *secundem* understood.

#### 5. Verbs governing the Accusative and the Ablative.

XXVII. (181) Verbs of loading, binding, clothing, depriving, and some others, govern the accusative and the ablative; as,

*Onerat naves auro,*

He loads the ships with gold.

(182) Verbs of loading are, *Onero, cumulo, premo, opprimo, obruo, repleo*. Of unloading, *levo, exonero, &c.* Of binding, *astringo, ligo, alligo, devincio, impedio*,



*irretio, illaqueo, &c.* Of loosing, *solvo, exsolvo, libero, laxo, expedio, &c.* Of depriving, *privo, nudo, orbo, spolio, fraudo, emungo.* Of clothing, *vestio, amicio, induo, cingo, tego, velo, corôno, and calceo.* Of unclothing, *exuo, discingo, &c.*

Obs. 1. (183) The preposition, by which the ablative is governed after these verbs, is sometimes expressed; as, *Solvère aliquem ex catēnis.* Cic. Sometimes the ablative is to be supplied; as, *Complet naves, sc. viris,* mans the ship. Virg.

\* Obs. 2. (184) *Impleo, compleo, and expleo,* sometimes take the genitive; as, *Adolescentem suæ temeritatis implet.* Liv. *Erroris illos et dementiæ complebo.* Plaut. *Animum explēsse juvabit ultricis flammæ.* Virg. And among the more ancient writers, also *saturo* and *obsaturo*; as, *Hæ res vitæ me saturant,* Plaut. *Istius obsaturabere,* Terent. Several vary their construction; as, *induit, exuit se vestibus, or vestes sibi.*

\* (185) *Muto* governs the Accusative of the thing given in exchange, and the Ablative of that which is taken in exchange; as, *Muto librum pecuniâ.* Sometimes the preposition is expressed; as, *Mutare bellum pro pace,* Sall.

## THE CONSTRUCTION OF PASSIVE VERBS.

XXVIII. (186) When a verb in the active voice governs two cases, in the passive it retains the latter case; as,

*Accūsor furti,  
Virgilius comparātur Homēro,  
Doceor grammaticam,  
Navis onerātur auro,*

I am accused of theft.  
Virgil is compared to Homer.  
I am taught grammar.  
The ship is loaded with gold.

So, *Scio homīnes accusātum iri furti*;—*Eos ereptum iri morti, morte, a* or *ex morte*;—*puēros doctum iri grammaticam*;—*rem celātum iri mihi, or me*; *me celātum iri de re, &c.*

Sometimes the active has three cases, and then the passive has the two last cases; as, *Habētur ludibrio iis.*

\* (187) When a verb in the Active voice governs an accusative with any other case, it must be carefully observed that, whatever word is in the Accusative after the Active verb, that word, and no other, must be the Nominative to it in the Passive voice, and the other case remains unchanged. Thus, 'I give you a book,' *Librum tibi do*; passively, *Liber tibi datur.* 'He told me this,' *Hoc mihi dixit*; passively, 'I was told this,' *Hoc mihi dictum est.* 'I present you with a book,' *Dono tibi librum*; passively, *Liber tibi donatur.* This rule is simple, perspicuous, and founded on the best classical authorities—that, whatever is put in the Accusative case, after the Active verb, becomes the Nominative to it, in the Passive voice, while the other case is retained under the government of the verb, by this twenty-eighth rule. Thus, 'I persuade you of this,' *Persuadeo hoc tibi.* Here the thing is ex-



pressed in the Accusative, and the *person* in the Dative. The former therefore must be the Nominative to the verb in the Passive voice; as, *hoc tibi persuadetur*, 'you are persuaded of this,' literally, 'this is persuaded to you.'

\* (188) But it does not follow that we cannot say, *Ego dicor*, *Ille dicitur*, or *Ille dictus est*. If the person be *He* to *whom* any thing is said, it must always be expressed in the Dative case, as in the preceding examples. But if the person be *He* or *whom* any thing is said, it may then be made nominative to the verb. Thus, 'He is said to be a wise man,' *Ille dicitur esse vir sapiens*. Here *Ille* is the subject spoken of, the person of *whom* the assertion is made, not the person to *whom* the thing is told. In like manner, 'I believe you,' *Credo tibi*, that is, 'I give credit to what you say,' in the passive voice, *tibi creditur*, not *tu crederis*. But the latter expression is correct if used to signify, not that credit is given to the words of the person, but that something is believed of him, as the subject of discourse; as, *Tu crederis esse vir bonus*, 'you are believed to be a good man.'

Obs. 1. (189) Passive verbs are commonly construed with the ablative and the preposition *a*; as,

*Tu laudāris a me*, which is equivalent to *Ego laudo te*. *Virtus diligitur a nobis*; *Nos diligimus virtutem*. *Gaudeo meum factum probāri a te*, or *te probāre meum factum*: And so almost all active verbs. Neuter and deponent verbs also admit this preposition; as, *Mare a sole collūcet*. Cic. *Phalāris non a paucis interiit*. Id. So, *Cadere ab hoste*; *Cessare a praeliis*; *Mori ab ense*; *Patī furāri aliquid ab aliquo*, &c. Also, *Venire ab hostibus*, to be sold; *Vapulāre ab aliquo*, *Exulāre ab urbe*. Thus likewise many active verbs; as, *Sumere, petere, tollere, pellere, expectare, emere*, &c. *ab aliquo*.

The prep. is sometimes understood after passive verbs; as, *Deseror conjūge*. Ovid. *Desertus suis sc. a*. Tacit. *Tabūllā distinguūtur undā qui navigat*. sc. *ab undā*, is kept from the water by a plank. Juvenal.

The preposition PER is also used in the same sense with A; as, *Per me defensa est respublica*, or *a me*; *Per me restitutus*; *Per me* or *a me factum est*. Cic. But PER commonly marks the instrument, and A the principal efficient cause; as, *Res agitur per creditōres, a rege*, sc. *a rege vel a legāto ejus*. Cic. Fam. i. 1.

Obs. 2. (190) Passive verbs sometimes govern the dative, especially among the poets; as,

*Neque cernitur ulli*, for *ab ullo*. Virg. *Vix audior ulli*. Ovid. *Scriberis Vario*, for *a Vario*. Hor. *Honesta bonis viris quærentur*, for *a viris*. Cic. VIDEOR, to seem, always governs the dative; as, *Vidēris mihi*, You seem to me: but we commonly say, *Vidēris a me*, You are seen by me; although not always; as, *Nulla tuarum audita mihi, neque visu sororum*, for *a me*. Virg.

Obs. 3. (191) *Induor, amicior, cingor, accingor*, also *exuor*, and *discingor*, are often construed with the accusative, particularly among the poets, though we do not find them governing two accusatives in the active voice; as *Induītur vestem*, or *veste*.

Obs. 4. (192) Neuter verbs are for the most part used impersonally in the passive voice; unless when they are joined with a noun of a similar signification to their own; as, *Pugna, pugnata est*. Cic. *Bellum militabitur*. Horat. Passive impersonal verbs are most commonly applied either to a multitude, or to an individual taken indefinitely; as, *Statur, fletur, curritur, vivitur, venit, &c. a vobis, ab illis, &c.* We are standing, weeping, &c. *Bene potest vivi a me, or ab aliquo*: I or any person may live well. *Provisum est nobis optimè a Deo*; *Reclamatum est ab omnibus*, all cried out against it. Cic.

They also govern the same cases as when used personally; as, *Ut majoribus natu assurgatur, ut supplicum misereatur*. Cic. Except the accusative: for in these phrases, *Itur Athēnas, pugnatum est biduum, dormitur totam noctem*, the accusative is not governed by the verb, but by the prepositions *ad* and *per* understood. We find, however, *Tota mihi dormitur hyems*; *Noctes vigilantur amara*; *Oceanus raris ab orbe nostro navibus aditur*. Tacit.

## THE CONSTRUCTION OF IMPERSONAL VERBS.

XXIX. (193) An Impersonal Verb governs the dative; as,

*Expedit reipublicæ,*

It is profitable for the state.

Verbs which in the active voice govern only the dative, are used impersonally in the passive, and likewise govern the dative; as,

*Favetur mihi*, I am favoured, and not *Ego faveor*. So, *Nocetur mihi, imperatur mihi, &c.* We find, however, *Hæc ego procurare impëror, Ego cur invideo, for imperatur, invidetur mihi*. Hor.

Obs. 1. (194) These verbs, *Potest, cæpit, incipit, desinit, debet, and solet*, are used impersonally, when joined with impersonal verbs; as,

*Non potest credi tibi*, You cannot be believed; *Mihi non potest noceri*, I cannot be hurt; *Negat jucundè posse vivi sine virtute*. Cic. *Per virtutem potest iri ad astra. Aliorum laudi et gloriæ invideri solet*. The praise and glory of others are accustomed to be envied. Id. *Neque a fortissimis infirmissimo genèri resisti posse*. Sallust.

Obs. 2. (195) Various verbs are used both personally and impersonally; as, *Venit in mentem mihi hæc res, or de hac re, or hujus rei, scil. memoria*; This thing came into my mind. *Est curæ mihi hæc res, or de hac re. Doleo or dolet mihi, id factum esse*.

Obs. 3. (196) The neuter pronoun *it* is always joined with impersonal verbs in English; as, *It rains, it shines*; &c. And in the Latin an infinitive is commonly subjoined to impersonal verbs, or the subjunctive with *ut*, forming a part of a sentence which may be supposed to supply the place of a nominative; as, *Nobis non licet peccare*, the same with *peccatum*; *Omnibus bonis expedit rempublicam esse salvam, i. e. Salus reipublicæ expedit omnibus bonis*. Cic. *Accidit, evenit, contigit, ut ibi essemus*. These nominatives, *hoc, illud, id, idem, quod, &c.*, are sometimes joined to impersonal verbs; as, *idem mihi licet*. Cic. *Eadem licent*. Catull.

Obs. 4. (197) The dative is often understood; as, *Faciat quod libet, sc. sibi.*  
Ter. *Stat casus renovāre omnes, sc. mihi,* I am resolved. Virg.

Exc. I. (198) *REFERT* and *INTEREST* govern the genitive; as,

*Refert patris,* It concerns my father. *Intērest omnium,* It is the interest of all.

¶ (199) But *mea, tua, sua, nostra, vestra,* are put in the accusative plural neuter; as,

*Non mea refert,*

It does not concern me.

Obs. 1. Some think *mea, tua, sua, &c.* to be in the ablat. sing. fem. We say either *cujus intērest,* and *quorum intērest;* or *cuja intērest,* from *cujus, -a, -um.*

Obs. 2. (200) *Refert* and *intērest* are often joined with these nominatives, *Id, hoc, illud, quid, quod, nihil, &c.* also with common nouns; and with these genitives, *Tanti, quanti, magni, permagni, parvi, pluris;* as, *Hoc parvi refert; Illud mea magni intērest.* Cic. *Usque adeo magni refert studium.* Lucret. *Incessus in gravidā refert.* Plin.

(201) They are frequently construed with these adverbs, *Tantum, quantum, multum, plus, plurimum, infinitum, parum, maxīmē, vehementer, minīmē, &c.* as, *Faciam, quod maxīmē reipublicæ interesse judicābo.* Cic.

(202) Sometimes instead of the genit. they take the accus. with the prep. *ad;* as, *Quid id ad me, aut ad meam rem refert. Persæ quid rerum gerant?* Of what importance is it? &c. Plaut. *Magni ad honorem nostrum intērest.* Cic.; rarely the dative; as, *Dic quid refērat intra naturæ fines viventī, &c.* Hor. Sometimes they are placed absolutely; as, *Magnopere intērest opprimi Dolabellam,* it is of great importance. Cic. *Permultum intērest, qualis primus aditus sit.* Id. *Adeōne est fundata leviter fides, ut ubi sim, quam qui sim, magis refērat.* Liv. *Plurimum enim intererit, quibus artibus, aut quibus hunc tu moribus instituas.* Juv.

Obs. 3. (203) The genitive after *refert* and *intērest,* is governed by some substantive understood, with which the possessives *mea, tua, sua, &c.* likewise agree; as, *Intērest Cicerōnis, i. e. est inter negotia Cicerōnis. Refert patris, i. e. refert se hæc res ad negotia patris.* So, *intērest mea, est inter negotia mea.*

Exc. II. (204) These five, *MISERET, PCENITET, PUDET, TÆDET,* and *PIGET,* govern the accusative of a person with the genitive of a thing; as,

<i>Miseret me tui,</i>	I pity you.	<i>Tædet me vitæ,</i>	I am weary of life.
<i>Pœnitet me peccāti,</i>	I repent of my sin.	<i>Pudet me culpæ,</i>	I am ashamed of my fault.

Obs. 1. (205) The genitive here is properly governed either by *negotium* understood, or by some other substantive of a signification similar to that of the verb with which it is joined; as, *Miseret me tui,* that is, *negotium* or *miseratio tui miseret me.*

Obs. 2. (206) An infinitive or some part of a sentence may supply the place of the genitive ; as, *Pænitet me peccasse, or quod peccavërim*. The accusative is frequently understood ; as, *Scelërum si bene pænitet, scil. nos*. Horat.

Obs. 3. (207) *Misëret, pænitet, &c.* are sometimes used personally, especially when joined with these nominatives, *hoc, id, quod, &c.* as, *Ipse sui misëret*. Lucr. *Nonne hæc te pudet*. Ter. *Nihil, quod pænitiëre possit, facias, for cujus te pænitiëre possit*. Cic.

We sometimes find *misëret* joined with two accusatives ; as, *Menedëmi vicem misëret me, scil. secundum or quod ad*. Ter.

Obs. 4. (208) The preterites of *misëret, pudet, tædet, and piget*, when used in the passive form, govern the same cases with the active ; as, *miseritum est me tuarum fortunarum*. Ter. We likewise find, *miserescit* and *miserëtur* used impersonally ; as, *Miserescit me tui*. Ter. *Misereätur te fratrum ; Neque me tui, neque tuörum liberörum miserëri potest*. Cic.

Exc. III. (209) *DECET, DELECTAT, JUVAT, and OPORTET*, govern the accusative of a person with the infinitive ; as,

*Delectat me studëre,  
Non decet te rixäri,*

It delights me to study.  
It does not become you to scold.

Obs. 1. (210) These verbs are sometimes used personally ; as, *parvum parva decent*. Hor. *Est aliquid, quod non oporteat, etiamsi liceat*. Cic. *Hæc facta ab illo oportëbant*. Ter.

Obs. 2. (211) *Decet* is sometimes construed with the dative ; as, *Ita nobis decet*. Ter.

Obs. 3. (212) *Oportet* is elegantly joined with the subjunctive mode, *ut* being understood ; as,

*Sibi quisque consulat oportet*. Cic. Or with the perfect participle, *esse* or *fuisse* being understood ; as, *Communicatum oportuit ; mansum oportuit ; Adolescenti morem gestum oportuit*, The young man should have been humoured. Ter.

Obs. 4. (213) *Fallit, fugit, præterit, latet*, when used impersonally, also govern the accusative with the infinitive ; as, *In lege nullâ esse ejusmodi caput, non te fallit ; De Dionysio fugit me ad te antea scribëre*. Cic.

NOTE. (214) *Attinet, pertinet, and spectat*, are construed with *ad* ; *Ad rem publicam pertinet, me conserväri*. Cic. And so personally, *Ille ad me attinet*, belongs. Ter. *Res ad arma spectat*, looks, points. Cic.

## THE CONSTRUCTION OF THE INFINITIVE.

XXX. (215) One verb governs another in the infinitive ; as,

*Cupio discëre,*

I desire to learn.

Obs. 1. (216) The infinitive is often governed by adjectives ; as, *Horatius est dignus legi*. Quinctil. And it sometimes depends on a substantive ; as, *Tempus equum fumantia solvëre colla*. Virg.



Obs. 2. (217) The word governing the infinitive is sometimes understood ; as, *Mene incepto desistere victam*, scil. *decel*, or *par est*. Virg. *Videre est*, one may see. *Dicere non est*, scil. *copia*, or *facultas*. Horat. And sometimes the infinitive itself is to be supplied ; as, *Socratem fidibus docuit*, scil. *canere*. Cic. So, *Disce*, *scire*, *fidibus*.

Obs. 3. (218) The infinitive was not improperly called by the ancients, *Nomen verbi*, the name or noun of the verb ; because it is both joined with an adjective like a substantive ; as, *Velle suum cuique est*, Every one has a will of his own : and it likewise supplies the place of a noun, not only in the nominative, but also in all the oblique cases ; as, 1. In the nominative, *Latrocinari, fraudare, urpe est*. Cic. *Didicisse fideliter artes emollit mores*. Ovid. 2. In the genitive, *Peritus cantare*, for *cantandi* or *cantus*. Virg. 3. In the dative, *Paratus servire*, for *servituti*. Sall. 4. In the accusative, *Da mihi fallere*, for *artem fallendi*. Horat. *Quod faciam sup̄erest, præter amare, nihil*. Ovid. 5. In the vocative, *O vivere nostrum, ut non sententiis effluas !* for *vita nostra*. 6. In the ablative, *Dignus amari, for amore, or qui ametur*. Virg.

Obs. 4. (219) Instead of the infinitive a different construction is often used after verbs of doubting, willing, ordering, fearing, hoping ; in short, after any verb which has a relation to futurity ; as, *Dubitāt ita facere*, or more frequently, *an, num, or utrum ita facturū sit ; Dubitāvīt an faceret necne ; Non dubito quin fecerit*. *Vis me facere*, or *ut faciam*. *Metuit tangi, or ne tangatur*. *Spero te venturum esse, or fore ut venias*. *Nunquam putavi fore ut ad te supplex venirem*. Cic. *Existimabant futurum fuisse ut oppidum amitteretur*. Cæs.

\* (220) *Dubito* and *dubium est*, are sometimes followed by the Infinitive, but oftener by the Subjunctive, with *an, num, utrum*, and (if *non* goes before) *quin* ; as, *non dubium est quin uxorem nolit filius*, Terent. It is to be observed that such phrases as *Dubito an, Haud scio an, Nescio an*, although from their very nature they imply some doubt, are, notwithstanding, generally used in a sense almost affirmative ; as, *Dubito an hunc primum omnium ponam*, Nep. ‘for aught I know he may be placed first,’ or ‘I am inclined to place him first.’

\* (221) Verbs of fearing, such as, *timeo, metuo, vereor, paveo*, are used affirmatively with *ne*, but negatively with *ut, or ne non* ; thus, *Timet ne deseras se*, Ter. ‘she is afraid that you may forsake her.’ *Paves ne ducas uxorem*, Ter. denotes, ‘you are afraid to marry.’ *Paves ut ducas*, Ter. ‘you are afraid lest you should not marry her.’

Obs. 5. (222) *To*, which in English is the sign of the infinitive, in Latin may often be rendered otherwise than by the infinitive ; as, I am sent to complain, *Mittor questum, or ut querar*, &c. Ready to hear, *Promptus ad audiendum* ; Time to read, *Tempus legendi* ; Fit to swim, *Aptus natando* ; Easy to say, *Facile dictu* ; I am to write, *Scripturus sum* ; A house to let, or more properly, to be let, *Domus locanda* ; He was left to guard the city, *Relictus est ut tueretur urbem*.

## THE CONSTRUCTION OF PARTICIPLES, GERUNDS, AND SUPINES.

XXXI. (223) Participles, Gerunds, and Supines govern the case of their own verbs ; as,

*Amans virtutem*, Loving virtue.

*Carens fraude*, Wanting guile.



Obs. 1. (224) Passive Participles often govern the dative, particularly when they are used as adjectives ; as,

*Suspectus mihi*, Suspected by me ; *Suspectiōres regibus*. Sall. *Invisus mihi*, hated by me, or hateful to me ; *In dies invisior*. Suet. *Occulta et maribus non invisā solum, sed etiam inaudita sacra*, unseen. Cic.

(225) *EXOSUS*, *PEROSUS*, and often also *PERTÆSUS*, govern the accusative ; as, *Tædas exōsa jugāles*. Ovid. *Plebs consulum nomen haud secus quā regum perōsa erat*. Liv. *Pertæsus ignaviā suā ; semet ipse*, displeased with. Suet. *vitam*, weary of. Justin. *levitātis*. Cic.

(226) Verbals in *BUNDUS* govern the case of their own verbs ; as, *Gratula-bundus patriæ*. Just. *Vitabundus castra hostium*. Liv. So sometimes also nouns ; as, *Justitia est obtemperatio scriptis legibus*. Cic. *Insidia consuli*. Sall. *Domum reditiōnis spe sublātā*. Cæs. *Spectatio ludos*. Plaut.

\* Obs. 2. (227) *Do, reddo, volo, curo, facio, habeo, comperio*, with the Accusative of a perfect participle, are often used by way of circumlocution, instead of the verb of the participle ; as, *Compertum habeo*, for *compēri*, 'I have found ;' *Effectum dabo*, for *efficiam*. *Me mittum face*, Ter. for *mitte*. In certain instances there is an evident difference between the simple tense of the verb, and the periphrasis corresponding to the manner in which it is usually interpreted in English. Thus if we say, *Gladius quem abdiderat*, or *Gladius quem abditum habebat*, the translation of either is, 'The sword which she had concealed.' The latter is the phraseology of Livy, describing the suicide of Lucretia, and implies the actual possession of the dagger at the time ; the former does not.

\* (228) Sometimes the Gerund is used with *ad* ; as, *Tradere ei gentes diripien-das*, or *ad diripiendum*, Cic. *Rogo, accipio, do aliquid utendum*, or *ad utendum* ; *Misit mihi librum legendum*, or *ad legendum*.

Obs. 3. (229) These verbs, *curo, habeo, mando, loco, condūco, do, tribuo, mitto*, &c., are elegantly construed with the participle in *dus*, instead of the infinitive ; as, *Funus faciendum curāvi*, for *fiēri*, or *ut fiēret* ; *Columnas ædificandas locāvit*. Cic.

## THE CONSTRUCTION OF GERUNDS.

XXXII. (230) Gerunds are construed like substantive nouns ; as,

<i>Studendum est mihi,</i>	I must study.	<i>Scio studendum esse mihi,</i>	I know
<i>Tempus studendi,</i>	Time of study.		that I must study.
<i>Aptus studendo,</i>	Fit for studying.		

But more particularly :

I. (231) The gerund in *DUM*, of the Nominative case, with the verb *est* governs the dative ; as,

*Legendum est mihi,* I must read. *Moriendum est omnibus,* All must die.  
So, *Scio legendum esse mihi ; moriendum esse omnibus*, &c.,

Obs. 1. (232) This gerund always imports obligation or necessity; and may be resolved into *oportet, necesse est*, or the like, and the infinitive or the subjunctive, with the conjunction *ut*; as, *Omnibus est moriendum*, or *Omnibus necesse est mori*, or *ut moriantur*; or *Necesse est ut omnes moriantur*. *Consulendum est tibi a me*, I must consult for your good; for *Oportet ut consulam tibi*. Cic.

Obs. 2. (233) The dative is often understood; as, *Orandum est, ut sit mens sana in corpore sano*, sc. *tibi*. Juv. *Hic vincendum, aut moriendum, milites, est*, sc. *vobis*. Liv. *Deliberandum est diu, quod statuendum est semel*, sc. *tibi* or *alicui*. P. Syr.

II. (234) The gerund in *DI* is governed by substantives or adjectives; as,

*Tempus legendi*, Time of reading. *Cupidus discendi*, Desirous of learning.

Obs. (235) This gerund is sometimes construed with the genitive plural; as, *Facultas agrorum condonandi* for *agros*. Cic. *Copia spectandi comædiarum*, for *comædias*. Ter. But chiefly with pronouns; as, *In castra vēnērunt sui purgandi causâ*. Cæs. *Vestri adhortandi causâ*. Liv. *Ejus videndi cupidus*, sc. *femînæ*. Ter. The gerund here is supposed to govern the genitive like a substantive noun.

III. (236) The gerund in *DO* of the Dative case is governed by adjectives signifying usefulness or fitness; as,

*Charta utilis scribendo*, Paper useful for writing.

Obs. 1. (237) Sometimes the adjective is understood; as, *Non est solvendo*, sc. *par* or *habilis*, He is not able to pay. Cic.

Obs. 2. (238) This gerund is sometimes governed also by verbs; as, *Adesse scribendo*, Cic. *Aptat habendo ensem*, for wearing. Virg. *Is finis censendo factus est*. Liv.

IV. (239) The gerund in *DUM* of the Accusative case is governed by the prepositions *ad* or *inter*; as,

*Promptus ad audiendum*, Ready to hear.  
*Attentus inter docendum*, Attentive in time of teaching.

Obs. (240) This gerund is also governed by some other prepositions; as *Ante damandum*. Virg. *Ob absolvendum*. Cic. *Circa movendum*. Quintil. Or it depends on some verb going before, and then with the verb *esse* governs the dative case; as, *Scio moriendum esse omnibus*, I know that all must die. *Esse* is often understood.

V. (241) The gerund in *DO* of the Ablative case is governed by the prepositions *a*, *ab*, *de*, *e*, *ex*, or *in*; as,

*Pœna a peccando absterret*, Punishment frightens from sinning.

(242) Or without a preposition, as the ablative of manner or cause; as,

*Memoria excolendo augētur,*  
*Dēfessus sum ambulando,*

The memory is improved by exercising it.  
 I am wearied with walking.

Obs. (243) The gerund in its nature very much resembles the infinitive.—Hence the one is frequently put for the other; as, *Est tempus legendi*, or *legere*: only the gerund is never joined with an adjective, and is sometimes taken in a passive sense; as, *Cum Tisidium vocarētur ad imperandum*, i. e. *ut ipsi imperētur*, to receive orders. Sall. *Nunc ades ad imperandum, vel ad parendum potius; sic enim antiqui loquebantur*. Cic. i. e. *ut tibi imperētur*. *Urit videndo*, i. e. *dum vidētur*. Virg.

*Gerunds turned into Participles in dus.*

XXXVI.\* (244) Gerunds governing the accusative are elegantly turned into participles in *dus*, which, like adjectives, agree with their substantives in gender, number and case; as,

By the Gerund.

By the Participle or Gerundive.

<i>Petendum est mihi pacem,</i> <i>Tempus petendi pacem,</i> <i>Ad petendum pacem,</i> <i>A petendo pacem,</i>	} or more frequently	<i>Pax est petenda mihi.</i> <i>Tempus petendæ pacis.</i> <i>Ad petendam pacem.</i> <i>A petendâ pace.</i>
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(245) Obs. 1. In changing gerunds into participles in *dus*, the participle and the substantive are always to be put in the same case in which the gerund was; as,

Genitive. *Intra sunt consilia urbis delendæ, civium trucidandorum, nominis Romani extinguendi*. Cic.

Dat. *Perpetiundo labōri idoneus*. Colum. *Capessendæ reipublicæ habilis*. Tac. *Area firma templis ac porticibus sustinendis*. Liv. *Onēri ferendo est*, sc. *aptus* or *habilis*. Ovid. *Natus miseris ferendis*. Ter. *Litēris dandis vigilāre*. Cic. *Locum oppido condendo capere*. Liv.

Acc and Abl. *Ad defendendam Romam ab oppugnandâ Capuâ duces Romanos abstrahere*. Liv. *Oratiōnem Latinam legendis nostris efficies pleniorē*. Cic.

Obs. 2. (246) The gerunds of verbs, which do not govern the accusative, are never changed into the participle, except those of *medeor*, *utor*, *abutor*, *fruo*, *fungor*, and *potior*; as, *Spes potiundi urbe*, or *potiundæ urbis*; but we always say, *Cupīdus subveniendi tibi*, and never *tui*.

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\* The Gerunds in DUM, DI, and DO, constitute Rules xxxiii. xxxiv. and xxxv.

## THE CONSTRUCTION OF SUPINES.

1. *The Supine in um.*

XXXVII. (247) The supine in *um* is put after a verb of motion; as,

*Abiit deambulātum,*

He hath gone to walk.

So, *Ducere cohortes prædātum.* Liv. *Nunc venis irrīsum domīnum? Quod in rem tuam optīmum factu arbitror, te id admonītum venio.* Plaut.

Obs. 1. (248) The supine in *um* is elegantly joined with the verb *eo*, to express the signification of any verb more strongly; as, *It se perditum*, the same with *id agit*, or *opēram dat, ut se perdat*, He is bent on his own destruction. Ter. This supine with *iri*, taken impersonally, supplies the place of the infinitive passive; as, *An credēbas illam sine tuā opērā iri deductum domum?* Which may be thus resolved; *An credēbas iri* (a te or ab aliquo) *deductum* (i. e., ad deducendum) *illam domum.* Ter. The supine here may be considered as a verbal substantive governing the accusative, like the gerund.

Obs. 2. (249) The supine in *um* is put after other verbs besides verbs of motion; as, *Dedit filiam nuptum; Cantatum provocemus.* Ter. *Revocātus defensum patriam; Divisit copias hiemātum.* Nep.

Obs. 3. (250) The meaning of this supine may be expressed by several other parts of the verb; as, *Venit orātum opem*; or, 1. *Venit opem orandi causā*, or *opis orandæ*. 2. *Venit ad orandum opem.* or *ad orandam opem.* 3. *Venit opi orandæ*. 4. *Venit opem oratūrus.* 5. *Venit qui*, or *ut opem oret.* 6. *Venit opem orāre.* But the third and the last of these are seldom used.

2. *The Supine in u.*

XXXVIII. (251) The supine in *u* is put after adjectives implying *Ease, Difficulty, Propensity, Quality, Fitness, Form, &c.*

*Facile dictu,*

Easy to tell, or to be told.

So, *Nihil dictu fœdum, visūque, hæc limīna tangat, intra quæ puer est.* Juv. *Difficilis res est inventu verus amīcus; Fas or nefas est dictu; Opus est scitu.* Cic.

Obs. 1. (252) The supine in *u*, being used in a passive sense, hardly ever governs any case. It is sometimes, especially in old writers, put after verbs of motion; as, *Nunc obsonātu redeo*, from getting provisions. Plaut. *Primus cubitu surgat* (villīcus), from bed, *postrēmus cubitum eat.* Cato.

Obs. 2. (253) This supine may be rendered by the infinitive or gerund with the preposition *ad*; as, *Difficile cognītu, cognosci*, or *ad cognoscendum; Res facilis ad credendum.* Cic.

\* Obs. 3. (254) According to the opinion of many grammarians, the Supines are nothing else but verbal nouns of the Fourth declension, used only in the Ac-



cusative and Ablative cases, and are governed in these cases by prepositions understood, the Supine in *um* by the preposition *ad* and the Supine in *u* by the preposition *in*. But this opinion will hardly bear examination; for why should the Supine in *um* govern the case of its own verb unless it be really a part of it?

\* (255) Although in the grammars and dictionaries the Supines of most verbs are given by analogy, yet they are seldom found in the classics: instead of them are used the Gerunds; Participles in *dus* and *rus*; and *ut*, with the Subjunctive mode.

## THE CONSTRUCTION OF INDECLINABLE WORDS.

### I. THE CONSTRUCTION OF ADVERBS.

XXXIX. (256.) Adverbs qualify verbs, participles, adjectives, and other adverbs; as,

<i>Benè scribit,</i>	He writes well.	<i>Fortiter pugnans,</i>	Fighting bravely.
<i>Servus egregiè fidèlis,</i>	A slave remark-	<i>Satis benè,</i>	Well enough.
ably faithful.			

Obs. 1. (257) Adverbs sometimes likewise qualify substantives; as,

*Homèrus planè orātor: plane noster, verè Metellus.* Cic. So, *Hodie mane, cras mane, heri mane*; *hodie vespèri, &c. tam mane, tam vespère.*

Obs. 2. (258) The adverb, for the most part in Latin, and always in English, is placed near to the word which it qualifies or affects.

Obs. 3. (259) Two negatives, both in Latin and English, are equivalent to an affirmative; as,

*Nec non sensērunt,* Nor did they not perceive, i. e. *et sensērunt*, and they did perceive; *Non potēram non examināri metu.* Cic. So, *non sum nescius*, i. e. *scio*. Cic. Or. 1, 11. *haud nihil est*, i. e. *est aliquid*. Ter. Eun. 4, 2, 13. *nonnulli*, i. e. *aliqui*; *nonnunquam*, i. e. *aliquando*; *non nemo* i. e. *quidam*; *nemo non*, i. e. *quilibet*, &c. Examples, however, of the contrary of this occur in good authors, both Latin and English. Thus, in imitation of the Greeks, two negatives sometimes make a stronger negation: *Neque ego haud committam, ut, si quid peccātum siet, (te) fecisse dicas de meā sententiā*, I will not cause, that, &c. Plaut. Bacch. 4, 9, 114. *Jura, te non nocitūrum homīni hāc de re nemīni*, for *nulli homīni*. Id. Mil. 5, 1, 18, cf. Epid. 4, 1, 6. & 5, 1, 57. *Nolle successum, non Patrībūs, non consulībūs*, They did not wish success either to the Patricians, or the Consuls. Liv. 2, 45. So, *nihil iste nec ausus, nec potuit*. Virg. Æ. 9, 428, add. Virg. E. 4, 53, & 5, 53. Ter. Eun. 5, 9, 47. Ileaut. 1, 1, 11. *Nullius rei neque præs, neque manceps factus est*. Nep. 25, 6.

(260) But what chiefly deserves attention in Adverbs, is the degree of comparison and the mode with which they are joined. 1. *Apprimè, admōdum, vehementer, maxīmè, perquam, valdè, oppidò*, &c. and *per* in composition, are usually joined to the positive; as, *Utrique nostrū gratum admōdum fecērīs*, You will do what is very agreeable to both of us. Cic. *perquam puerīle*, very childish; *oppidò pauci*, very few; *perfacile est*, &c. In like manner, *Parum, multum, nimium, tantum, quantum, aliquantum*; as, *In rebus apertissimis, nimium longi sunius*; pa-



*rum firmus, multum bonus.* Cic. Adverbs in *um* are sometimes also joined to comparatives; as, *Forma viri aliquantum amplior humanâ.* Liv.

(261) *QUAM* is joined to the positive or superlative in different senses; as, *Quam difficile est!* How difficult it is! *Quam crudelis, or Ut crudelis est!* How cruel he is! *Flens quam familiariter,* very familiarly. Ter. So, *quam severè,* very severely. Cic. *Quam latè,* very widely. Cæs. *Tam multa quam,* &c. as many things as, &c. *Quam maximas potest copias armat,* as great as possible. Sall. *Quam maximas gratias agit, quam primum, quam sapissimè.* Cic. *Quam quisque pessimè fecit, tam maximè tutus est.* Sall.

(262) *FACILE*, for *haud dubie*, undoubtedly, clearly, is joined to superlatives or words of a similar meaning; as, *Facile doctissimus, facilè princeps, or præcipuus.* *LONGE*, to comparatives or superlatives, rarely to the positive; as, *Longè eloquentissimus* Plato. Cic. *Pedibus longè melior Lycus.* Virg.

2. (263) *CUM*, when, is construed with the indicative or subjunctive, oftener with the latter; *DUM*, whilst, or how long, with the indicative; as, *Dum hæc aguntur; Ægrò, dum animâ est, spes esse dicitur.* Cic. *Donec eris felix, multos numerabis amicos.* Ovid. *DUM* and *DONEC*, for *usquidum*, until, sometimes with the indicative, and sometimes with the subjunctive; as, *Opperior, dum ista cognosco.* Cic. *Haud desinam donec perfecero.* Ter. So *QUOD*, for *quandiu*, *quantum*, *quatenus*, as long, as much, as far as; thus, *Quoad Catilina fuit in urbe; Quoad tibi æquum videbitur; quoad possem and liceret; quoad progrèdi potuerit amentia.* Cic. But *QUOD*, until, oftener with the subjunctive; as, *Thessaloniciæ esse statuèram, quoad aliquid ad me scriberes.* Cic. But not always; *Non faciam finem rogandi, quoad nuntiatum erit te fecisse.* Cic. The pronoun *ejus*, with *facere*, or *fieri*, is elegantly added to *quoad*; as, *quoad ejus facere poteris; Quoad ejus fieri possit.* Cic. *Èjus* is thought to be here governed by *aliquid*, or some such word understood. *Quoad corpus, quoad animam, for secundum, or quod attinet ad corpus or animam*, as to the body or soul, is esteemed by the best grammarians not to be good Latin.

3. (264) *POSTQUAM* or *POSTEAQUAM*, after, is usually joined with the indic. *ANTEQUAM*, *PRIUSQUAM*, before: *SIMUL*, *SIMULAC*, *SIMUL ATQUE*, *SIMUL UT*, as soon as; *UBI*, when, sometimes with the indic. and sometimes with the subj.; as, *Antequam dico or dicam.* Cic. *Simulac persensit.* Virg. *Simul ut vidèro Curionem.* Cic. *Hæc ubi dicta dedit.* Liv. *Ubi semel quis perjuraverit, ei credi postea non oportet.* Cic. So *NÆ*, truly, as, *Næ ego homo sum infelix.* Ter. *Næ tu, si id fecisses, melius famæ consulisses.* Cic. But *NE*, not, with the imperative, or more elegantly with the subjunctive; as, *Nè jura.* Plaut. *Nè post confèras culpam in me.* Ter. *Nè tot annòrum felicitatem in unius horæ dedèris discrimen.* Liv.

4. (265) *QUASI*, *CEU* *TANQUAM*, *PERINDE*, when they denote resemblance, are joined with the indicative; *Fuit olim, quasi ego sum, senex.* Plaut. *Adversè rupto ceu quondam turbine venti configunt.* Virg. *Hæc omnia perinde sunt, ut aguntur.* But when used ironically, they have the subjunctive; as, *Quasi de verbo, non de re laborètur.* Cic.

5. (266) *UTINAM*, or *SI*, *UT*, for *utinam*, I wish, take the subjunctive; as, *Utinam ea res ei voluptati sit.* Cic. *O mihi præteritos refèrat si Jupiter annos.* Virg. *Ut illum dii deaque perdant.* Ter.

6. (267) *UT*, when, or after, takes the indicative; as, *Ut discessit, venit.* &c. ¶ Also, for *quam*, or *quomodo*, how! as, *Ut valet! Ut falsus animi est! Ut sæpe summa ingenia in occulto latent!* Plaut. ¶ Or when it simply denotes resemblance; as, *Ut tute es, ita omnes censes esse.* Plaut. ¶ In this sense it sometimes has the subjunctive; as, *Ut sementem feceris, ita metes.* Cic.

7. (268) *QUIN*, for *CUR NON*, takes the indic. as, *Quin continētis vocem indicem stultitiæ vestræ?* Cic. ¶ For *IMO*, nay, or but, the indic. or imperat. as, *Quin est paratum argentum; quin tu hoc audi.* Ter. ¶ For *UT NON*, *QUI*, *QUÆ*, *QUOD NON*, or

QUO MINUS, the subjunctive; as, *Nulla tam facilis res, quin difficilis fiet, quum invitatus facias*. Ter. *Nemo est, quin mālīt; Facere non possum, quin ad te mittam*, I cannot help sending; *Nihil abest, quin sim miserrimus*. Cic.

## THE GOVERNMENT OF ADVERBS.

XL. (269) Some adverbs of time, place, and quantity, govern the genitive; as,

*Pridiē ejus diēi,*  
*Ubique gentium,*  
*Salis est verbōrum,*

The day before that day.  
Every where.  
There is enough of words.

1. (270) Adverbs of time governing the genit. are, *Interea, postea, inde, tunc*; as, *Interea loci*, in the meantime; *postea loci*, afterwards; *inde loci*, then; *tunc temporis*, at that time. 2. Of place, *Ubi*, and *quo*, with their compounds, *ubique, ubicunque, ubivis, ubiubi*, &c. Also, *Eo, huc, hucce, unde, usquam, nusquam, longe, ibidem*; as, *Ubi, quo, quovis*, &c. also *usquam, nusquam, unde terrarum*, or *gentium*; *longe gentium*; *ibidem loci, eō audaciæ, vecordiæ, miseriarum*, &c. to that pitch of boldness, madness, misery, &c. 3. Of quantity, *Abundē, affatim, largiter, nimis, satis, parum, minimē*; as, *Abundē gloriæ, affatim divitiarum, largiter auri, satis eloquentiæ, sapientiæ parum est illi* or *habet*, He has enough of glory, riches, &c. *Minimē gentium*, by no means.

\* (271) Some add *Ergo* and *Instar*; but these are properly indeclinable nouns. *Ergo*, (the Greek Εργον) means ‘an account of,’ ‘for the sake of,’ and is similar to *gratiā*; as, *ejus victoriæ ergo*, Nep. an account of that victory; *honoris ergo*, Cic. It may be considered in the ablative case by Rule 49. *Instar*, ‘similitude,’ ‘likeness,’ ‘worth,’ ‘shape,’ may be considered in the accusative, and governed by *ad* understood; as, *amo eum instar patris*, ‘I love him like a father;’ that is, *ad instar*, ‘according to the likeness.’ *Instar montis equum ædificant*, ‘they make a horse as great as a mountain,’ that is, *ad instar*, ‘according to the size,’ &c.

\* (272) Many adverbs of place, as, *ubi, ubinam, ubivis, quo, quovis, aliquo, usquam, nusquam*, &c. are followed by the genitives *Gentium, Terrarum, Loci, Locorum*, which are not in general superfluous, but express an emphasis, as in English we say, ‘where in the world is he?’ for ‘where is he?’ &c., of which the former is more emphatical, and implies more astonishment; as, *ubi terrarum sumus*, ‘where in the world are we?’ *Nihil est virtute amabilius, quam qui adeptus fuerit*, *ubicunque erit gentium, a nobis diligenter*, Cic. Nat. Deor. ‘Nothing is more lovely than virtue, and for him who practices it, in whatever part of the world he may be, do we feel the strongest affection.’ *Quo amentia*, Liv. ‘to what extent,’ or ‘degree of madness.’

Obs. 1. (273) These adverbs are thought to govern the genitive, because they imply in themselves the force of a substantive; as, *Potentia gloriæque abunde adeptus*, the same with *abundantiam gloriæ*; or *res, locus, or negotium*, and a preposition, may be understood; as, *Interea loci*, i. e. *inter ea negotia loci*; *Ubi terrarum*, for *in quo loco terrarum*.

Obs. 2. (274) We usually say, *pridiē, postridiē, ejus diēi*, seldom *diem*; but *pridiē, postridiē Kalendas, Nonas, Idus, ludus Apollinæres, natalem ejus, absolutiōnem ejus*, &c., rarely *Kalendarum*, &c.

Obs. 3. (275) *En* and *ecce* are construed either with the nominative or accusative; as,

*En hostis*, or *hostem*; *Ecce miserum hominem*. Cic. Sometimes a dative is

added; as, *Ecce tibi Strato*. Ter. *Ecce duas* (scil. aras,) *tibi*, *Daphni*. Virg. *En tibi*. Liv. In like manner is construed *hem* put for *ecce*; as, *Hem tibi Davum*, Ter. But in all these examples some verb must be understood.

**XLI. (276)** Some derivative adverbs govern the case of their primitives; as,

<i>Omnium optimè loquitur,</i>	He speaks the best of all.
<i>Convenienter naturæ,</i>	Agreeably to nature.
<i>Venit obviam ei,</i>	He came to meet him.
<i>Proximè castris, or castra,</i>	Next the camp.

\* (277) Thus also, by Rule XI. *Omnium optimè, Saepissimè omnium, diutissimè omnium*, although the superlative of the two last, whence the adverbs come, are not used. By Rule XII. *congruenter naturæ convenienterque vivere*. Cic. *Huic obviam civitas processerat*. Cic.

## II. THE CONSTRUCTION OF PREPOSITIONS.

### 1. PREPOSITIONS GOVERNING THE ACCUSATIVE.

\* **XLII. (278)** The Prepositions *ad, adversus, adversum, ante, apud, circa, circum, circiter, cis, citra, contra, erga, extra, infra, inter, intra, juxta, ob, penes, per, pone, post, præter, prope, propter, secundum, secus, supra, trans, ultra, usque, versus*, govern the Accusative.

### 2. PREPOSITIONS GOVERNING THE ABLATIVE.

\* **XLIII. (279)** The prepositions *a, ab, abs, absque, clam, coram, cum, de, e, ex, palam, præ, pro, sine, tenus*, govern the Ablative.

(280) To prepositions governing the ablative is commonly added **PROCUL**: as,

*Procul domo*, far from home; but here *a* is understood, which is also often expressed; as, *Procul a patriâ*, Virg. *Procul ab ostentatione*. Quinct. *Culpa est procul a me*. Ter.

### 3. PREPOSITIONS GOVERNING THE ACC. AND ABL.

**XLIV. (281)** The prepositions *in, sub, super*, and *subter*, govern the accusative, when motion to a place is signified; but when motion or rest in a place is signified, *in* and *sub* govern the ablative, *super* and *subter* either the accusative or ablative.

**IN**, when it signifies *into*, governs the accusative; when it signifies *in* or *among*, it governs the ablative.

Obs. 1. (282) When prepositions do not govern a case, they are reckoned adverbs.

Such are *Ante, circa, clam, coram, contra, infra, intra, juxta, palam, pone, post, propter, secus, subter, super, supra, ultra*. But in most of these the case seems to be implied in the sense; as, *Longo post tempore venit*, sc. *post id tempus*. *Adversus, juxta, propter, secus, secundum*, and *clam*, are by some thought to be always adverbs, having a preposition understood when they govern a case. So other adverbs also are construed with the acc. or abl.; as, *Intus cellam*, for *intra*. Liv. *Intus templo divum*, sc. *in*. Virg. *Simul his*, sc. *cum*. Hor.

Obs. 2. A and E are only put before consonants; AB and EX, usually before vowels, and sometimes also before consonants; as,

*A patre, e regione; ab initio, ab rege; ex urbe, ex parte; abs* before *q* and *t*; as, *abs te, abs quivis homine*. Ter. Some phrases are used only with *e*; as, *e longinquo, e regione, e vestigio, e re mea est*, &c. Some only with *ex*; as, *Ex compacto, ex tempore, magna ex parte*, &c.

Obs. 3. (283) Prepositions are often understood; as, *Devenire locos*, scil. *ad*; *It portis*, sc. *ex*. Virg. *Nunc id prodeo*, scil. *ob* or *propter*. Ter. *Maria aspera juro*, scil. *per*. Virg. *Ut se loco movere non possent*, scil. *e* or *de*. Cæs. *Vina promens dolio*, scil. *ex*. Hor. *Quid illo facias? Quid me fiet*, sc. *de*. Ter. And so in English, *Show me the book; Get me some paper*, that is, *to me, for me*. We sometimes find the word to which the preposition refers, suppressed; as, *Circum Concordiæ*, sc. *ædem*. Sall. *Round St. Paul's*, namely, *church*; *Campum Stellatæm divisit extra sortem ad viginti millibus, civium*, i. e. *civium millibus ad viginti millia*. Suet. But this is most frequently the case after prepositions in composition; thus, *Emittere servum*, scil. *manu*. Plaut. *Evomere virus*, scil. *ore*. Cic. *Educere copias*, scil. *castris*. Cæs.

XLV. (284) A preposition in composition often governs the same case, as when it stands by itself; as,

*Adeamus scholam,*  
*Exeamus scholâ,*

Let us go to the school.  
Let us go out of the school.

Obs. 1. (285) The preposition with which the verb is compounded, is often repeated; as, *Adire ad scholam; Exire ex scholâ; Adgrædi aliquid*, or *ad aliquid; ingredi orationem*, or *in orationem; inducere animum*, and *in animum; evadere undis* and *ex undis; decedere de suo jure, decedere viâ* or *de viâ; expellere, ejicere, exterminare, extrudere, exturbare urbe*, and *ex urbe*. Some do not repeat the preposition; as, *Affari, allôqui, allatrare aliquem*, not *ad aliquem*. So, *Alluere urbem; accollere flumen; circumvenire aliquem; præterire injuriam; abdicare se magistratui*, (also, *abdicare magistratum*;) *transducere exercitum fluvium*, &c. Others are only construed with the preposition; as, *Accurrere ad aliquem, adhortari ad aliquid, incidere in morbum, avocare a studiis, avertere ab incepto*, &c.

Some admit other prepositions; as, *Abire, demigrare loco*; and *a, de, ex loco; abstrahere aliquem, a, de, or e conspectu; Desistere sententiâ, a or de sententiâ; Excidere manibus, de or e manibus*, &c.

Obs. 2. (286) Some verbs compounded with *e* or *ex* govern either the ablative or accusative; as,



*Egrēdi urbe*, or *urbem*, sc. *extra*; *egrēdi extra vallum*. Nep. *Evadere insidiis* or *insidias*. *Patrios excedere muros*. Lucan. *Sceleratā excedere terrā*. Virg. *Elābi ex manibus*; *elābi pugnam aut vincūla*. Tac.

Obs. 3. (287) This rule does not take place, unless when the preposition may be disjoined from the verb, and put before the noun by itself; as, *Allōquor patrem*, or *loquor ad patrem*.

### III. THE CONSTRUCTION OF INTERJECTIONS.

XLVI. (288) The interjections *O*, *heu*, and *proh*, are construed with the nominative, accusative, or vocative; as,

*O vir bonus* or *bone*! O good man! *Heu me misērum*! Ah wretched me!

So, *O vir fortis atque amicus*! Ter. *Heu vanitas humanā*! Plin. *Heu miserande puer*! Virg. *O praelārum custodem ovium* (ut aiunt) *lupum*! Cic.

XLVII. (289) *Hei* and *væ* govern the dative; as,

*Hei mihi*! Ah me.

*Væ vobis*! Wo to you!

Obs. 1. (290) *Heus* and *ohe* are joined only with the vocative; as, *Heus Syre*. Ter. *Ohe libelle*! Martial. *Proh* or *pro*, *ah*, *vah*, *hem*, have generally either the accusative or vocative; as, *Proh hominum fidem*! Ter. *Proh Sancte Jupiter*! Cic. *Hem astutias*! Ter.

Obs. 2. (291) Interjections cannot, properly, have either concord or government. They are only mere sounds excited by passion, and have no just connexion with any other part of a sentence. Whatever case, therefore, is joined with them, must depend on some other word understood, except the vocative, which is always placed absolutely; thus, *Heu me misērum*! stands for *Heu! quā me misērum sentio*! *Hei mihi*! for *Hei! malum est mihi*! *Proh dolor*! for *Proh! quantus est dolor*! and so in other examples.

### THE CONSTRUCTION OF CIRCUMSTANCES.

The circumstances, which in Latin are expressed in different cases, are, 1. The *Price of a thing*. 2. The *Cause, Manner and Instrument*. 3. *Place*. 4. *Measure and Distance*. 5. *Time*.

#### 1. PRICE.

XLVIII. (292) The price of a thing is put in the ablative; as,

*Emi librum duobus assibus*,  
*Constitit talento*,

I bought a book for two shillings.  
It cost a talent.

So, *Asse carum est*; *vile viginti minis*; *auro venāle*, &c. *Nocet emptā dolōre voluptas*. Hor. *Spem pretio non emam*. Ter. *Plurimi auro veneunt honores*. Ovid.



† (293) These genitives, *tanti, quanti, pluris, minōris*, are excepted ; as,

*Quanti cōstitit*, How much cost it? *Asse et pluris*, a shilling and more.

Obs. 1. (294) When the substantive is added, they are put in the ablative ; as, *parvo pretio, impenso pretio vendēre*. Cic.

Obs. 2. (295) *Magno, permagno, parvo, paulūlo, minūmo, plurīmo*, are often used without the substantive ; as, *Permagno cōstitit*, scil. *pretio*. Cic. *Heu quanto regnis nox stetit una tuis?* Ovid. Fast. ii. 812. We also say, *Emi carē, carius, carissimē* ; *bene, melius, optimē* ; *malē, pejūs, viliūs, vilissimē* ; *valdē, carē, æstimas* : *Emit domum prope dimidio carius, quā æstimābat*. Cic.

Obs. 3. (296) The ablative of price is properly governed by the preposition *pro* understood, which is likewise sometimes expressed ; as, *Dum pro argenteis decem aureus unus valeret*. Liv.

## 2. MANNER AND CAUSE.

XLIX. (297) The cause, manner, and instrument are put in the ablative ; as,

*Paleo metu,*  
*Fecit suo more,*  
*Scribo calāmo,*

I am pale for fear.  
He did it after his own way.  
I write with a pen.

So, *Ardet dolōre* ; *palescēre culpā* ; *æstuāre dubitatōne* ; *gestire voluptāte* or *secundis rebus* : *Confectus morbo* ; *affectus beneficiis, gravissīmo supplicio* ; *insignis pietāte* ; *deterior licentiā* : *Pietāte filius, consiliis pater, amōre frater* ; hence, *Rex Dei gratiā* : *Paritur pax bello*. Nep. *Procedere lento gradu* ; *Acceptus regio apparātu* : *Nullo sono convertitur annus*. Juv. *Jam veniet tacito curva senecta pede*. Ovid. *Percutere secūri, defendere saxis, configere sagittis, &c.*

Obs. 1. (298) The ablative is here governed by some preposition understood. Before the manner and cause, the preposition is sometimes expressed ; as, *De more matrum locūta est*. Virg. *Magno cum metu* ; *Hæc de causā* ; *Præ mærore, formidine, &c.* But hardly ever before the instrument ; as, *Vulnerare aliquem gladio*, not *cum gladio* ; unless among the poets, who sometimes add *a* or *ab* ; as, *Trajectus ab ense*. Ovid.

Obs. 2. (299) When any thing is said to be in company with another, it is called the ablative of CONCOMITANCY, and has the preposition *cum* usually added ; as, *Obsedit curiam cum gladiis* : *Ingressus est cum gladio*. Cic.

Obs. 3. (300) Under this rule are comprehended several other circumstances, as the matter of which any thing is made, and what is called by grammarians the ADJUNCT, that is, a noun in the ablative joined to a verb or adjective, to express the character or quality of the person or thing spoken of ; as, *Capitolium saxo quadrato constructum*. Liv. *Floruit acuminē ingenii*. Cic. *Pollet opibus, valet armis, viget memoriā, famā nobilis, &c.* *Æger pedibus*. When we express the matter of which any thing is made, the preposition is usually added ; as, *Templum de marmore*, seldom *marmoris* ; *Poculum ex auro factum*. Cic.

## 3. PLACE.

The circumstances of place may be reduced to four particulars.—

1. The place *where*, or *in which*. 2. The place *whither*, or *to*

*which*. 3. The place *whence* or *from which*. 4. The place *by*, or *through which*.

AT or IN a place is put in the genitive; unless the noun be of the third declension, or of the plural number, and then it is expressed in the ablative.

TO a place is put in the accusative; FROM or BY a place in the ablative.

### 1. The place WHERE.

L. (301) When the place *where*, or in *which*, is spoken of, the name of a town is put in the genitive; as,

*Vixit Romæ,  
Mortuus est Londīni,*

He lived at Rome.  
He died at London.

¶ (302) But if the name of a town be of the third declension or plural number, it is expressed in the ablative; as,

*Habītat Carthagīne,  
Studuit Parisiis,*

He dwells at Carthage.  
He studied at Paris.

Obs. 1. (303) When a thing is said to be done, not in the place itself, but in its neighbourhood or near it, we always use the preposition *ad* or *apud*; as, *Ad* or *apud Trojam*, At or near Troy.

Obs. 2. (304) The name of a town, when put in the ablative, is here governed by the preposition in understood; but if it be in the genitive, we must supply in *urbe* or in *oppīdo*. Hence, when the name of a town is joined with an adjective or common noun, the preposition is generally expressed: thus, we do not say, *Natus est Romæ urbis celebri*: but either *Romæ in celebri urbe*, or in *Romæ celebri urbe*; or in *Româ celebri urbe*, or sometimes, *Romæ celebri urbe*. In like manner we usually say, *Habītat in urbe Carthagīne*, with the preposition. We likewise find *Habītat Carthagīni*, which is sometimes the termination of the ablative, when the question is made by *ubi*? Thus, *At ego aio hoc fieri in Græciâ, et Carthagīni*. Plaut. Cas. Prol. 71. *Fuere Sicyōni jamdiu Dionysia*, the feasts of Bacchus were some time ago celebrated at Sicyon. Id. Cist. 1, 3, 8, cf. Ps. 4, 2, 38. *Neglectum Anxuri præsidium*. Liv. 5, 8. *Convento Antonio Tibūri*, having met with Anthony at Tibur. Cic. Att. 16. 3. *Nulla Lacedæmōni tam est nobilis vidua, quæ non ad scenam eat mercēde conducta*. Nep. Præf. *Tibūri genitus*. Suet. Cal. 8. *add.* Id. Claud. 34. Sometimes, though more rarely, names of towns in the first and second declension are found in the ablative; as, *Rex Tyro decēdit*, for *Tyri*. Justin. 18, 4. *Eādem die, quā in Italiā pugnātum est, et Corintho, et Athēnis, et Lacedæmōne nunciāta est victoria*. Id. 20, 3, f. *Add.* Vitruv. 3, 2, 7. Præf. 8, 3.

### 2. The Place WHITHER.

LI. (305) When the place *whither*, or *to which*, is spoken of, the name of a town is put in the accusative; as,

*Venit Romam,*  
*Profectus est Athēnas,*

He came to Rome.  
He went to Athens.

Obs. 1. (306) We find the dative also used among the poets, but more seldom ; as, *Carthagīni nuncios mittam.* Horat.

Obs. 2. (307) Names of towns are sometimes put in the accusative, after verbs of telling and giving, where motion to a place is implied ; as, *Romam erat nunciātum,* The report was carried to Rome. Liv. *Hæc nunciant domum Albāni.* Id. *Messānam litēras dedit.* Cic.

### 3. The Place WHENCE.

LII. (308) When the place *whence*, or *from which*, or the place *by* or *through which*, is spoken of, the name of a town is put in the ablative ; as,

*Discessit Corintho,*  
*Laodicēā iter faciēbat,*

He departed from Corinth.  
He went through Laodicea.

When motion *by* or *through* a place is signified, the preposition *per* is commonly used ; as, *Per Thebas iter fecit.* Nep.

### *Domus* and *Rus*.

LIII. (309) *Domus* and *rus* are construed the same way as names of towns ; as,

*Manet domi,*  
*Domum revertitur,*  
*Domo arcessitus sum,*  
*Vivit rure,* or more frequently *ruri,*  
*Rediit rure,*  
*Abiit rus,*

He stays at home.  
He returns home.  
I am called from home.  
He lives in the country.  
He is returned from the country.  
He is gone to the country.

Obs. 1. (310) *Humi*, *militiæ*, and *belli*, are likewise construed in the genitive, as names of towns ; thus,

*Domi et militiæ, or belli,* At home and abroad. *Jacet humi,* He lies on the ground.

Obs. 2. (311) When *Domus* is joined with an adjective, we commonly use a preposition ; as, *In domo paternâ*, not *domi paternæ* : So *Ad domum vaternam* : *Ex domo paternâ*. Unless when it is joined with these possessives, *Meus, tuus, suus, noster, vester, regius*, and *aliēnus* ; as, *Domi meæ vixit.* Cic. Tusc. 5, 39, 4. *Apud eum sic fui, tanquam domi meæ.* Cic. Fam. 13, 69. *Nonne major sine pericūlo domi tuæ esse, quàm cum pericūlo aliēnæ* ib. 4, 7. *Me domo meâ expulistis, Cn. Pompeium domum suam compulstis.* Cis. Pis. 7. *Alius, alium domos suas invitant.* Sall. Jug. 66. add. Liv. 2, 7. *Aurum atque argentum, et alia, quæ prima ducuntur, domum regiam comportant.* Sall. Jug. 76.—*RUS* and *rure* in the singular, joined with an adj. are found without a preposition ; as, *appropinquante vespere, equum conscendit, et rus urbānum contendit*, sc. *ad.* Justin. 31, 2 ; *quartumque apud lapidem suburbāno rure substitērat.* Tac. An. 15, 60.—but never *rura* in the plural ; as, *ubi dilapsi domos, et in rura vestra eritis.* Liv. 39, 16.

Obs. 3. (312) When *domus* has another substantive in the genitive after it, the preposition is sometimes used, and sometimes not ; as, *Deprehensus est domi, domo, or in domo Cæsaris.*

LIV. (313) To names of countries, provinces, and all other places, except towns, the preposition is commonly added; as,

When the question is made by,

Ubi? *Natus in Italiâ, in Latio, in urbe, &c.*

Quo? *Abiit in Italiam, in Latium, in or ad urbem, &c.*

Unde? *Rediit ex Italiâ, e Latio, ex urbe, &c.*

Qua? *Transit per Italiam, per Latium, per urbem, &c.*

Obs. 1. (314) A preposition is often added to names of towns; as, *In Româ, for Romæ; ad Romam, ex Româ, &c.*

(315) *Peto* always governs the accusative as an active verb, without a preposition; as, *Petivit Egyptum*, He went to Egypt.

Obs. 2. (316) Names of countries, provinces, &c. are sometimes construed without the preposition, like names of towns; as, *Pompeius Cypri visus est. Cæs. Cretæ jussit considere Apollo. Virg. Non Lybiæ, for in Lybiâ, non antè Tyro, for Tyri. Id. Æn. iv. 36. Venit Sardiniam. Cic. Romæ, Numidiæque facinorâ ejus memorat, for et in Numidiâ. Sall.*

#### 4. MEASURE AND DISTANCE.

LV. (317) Measure or distance is put in the accusative, and sometimes in the ablative; as,

*Murus est decem pedes altus,*

*Urbs distat triginta millia, or triginta mil- }*

*libus passuum,*

*Iter, or itinere unius diei,*

The wall is ten feet high.

The city is thirty miles distant.

One day's journey.

Obs. 1. (318) The accusative or ablative of measure is put after adjectives and verbs of dimension; as, *Longus, latus, crassus, profundus*, and *altus*: *Patet, porrigitur, eminet, &c.* The names of measure are, *pes, cubitus, ulna, passus, digitus*, an inch; *palmus*, a span, "an hand-breadth, &c. The accusative or ablative of distance is used only after verbs which express motion or distance; as, *Eo, curro, absum, disto, &c.* The accusative is governed by *ad* or *per* understood, and the ablative by *a* or *ab*.

Obs. 2. (319) When we express the measure of more things than one, we commonly use the distributive number; as, *Muri sunt denos pedes alti*, and sometimes *denum pedum*, for *denorum*, in the genitive, *ad mensuram* being understood. But the genitive is only used to express the measure of things in the plural number.

Obs. 3. (320) When we express the distance of a place where any thing is done, we commonly use the ablative; or the accusative with the preposition *ad*; as, *Sex millibus passuum ab urba consedit, or ad sex millia passuum. Cæs. Ad quintum milliarium, or milliære, consedit. Cic. Ad quintum lapidem. Nep.*

Obs. 4. (321) The excess or difference of measure and distance is put in the ablative; as,

*Hoc lignum excēdit illud digīto. Toto vertice supra est, Virg. Britannicę longitudinē ejus latitudinē ducentis quadraginta milliaribus sup̄erat.*

## 5. TIME.

LVI. (322) Time *when* is put in the ablative ; as,

*Venit horā tertiā,*

He came at three o'clock.

¶ (323) Time *how long* is put in the accusative or ablative, but oftener in the accusative ; as,

*Mansit paucos dies,  
Sex mensibus absuit,*

He staid a few days.  
He was away six months.

Obs. 1. (324) When we speak of any precise time, it is put in the ablative ; but when continuance of time is expressed, it is put for the most part in the accusative.

Obs. 2. (325) All the circumstances of time are often expressed with a preposition ; as, *In præsentiā*, or *in præsenti*, scil. *tempore* ; *in* or *ad præsens* ; *Per decem annos* ; *Surgunt de nocte* ; *ad horam destinātam* ; *Intra annum* ; *Per idem tempus*, *ad Kalendas solutūrus ait*. Suet. The preposition *ad* or *circa* is sometimes suppressed, as in these expressions, *hoc, illud, id, isthuc, ætātis, temporis, horæ*, &c. for *hęc ætāte, hoc tempore*, &c. And *ante* or some other word ; as, *Annos natus unum & viginti*, sc. *ante*. *Siculi quotannis tributa confērun*t, sc. *tot annis*, *quot* or *quotquot sunt*. Cic. *Prope diem*, sc. *ad*, soon ; *Oppidum paucis diebus*, *quibus eō ventum est, expugnātum*, sc. *post eos dies*. Cæs. *Ante diem tertium Kalendas Maias accēpi tuas lītēras*, for *die tertio ante*. Cic. *Qui dies futūrus esset in ante diem octāvum Kalendas Novembris*. Id. *Ex ante diem quintum Kal. Octob.* Liv. *Lacedæmonii septingentos jam annos amplius unis moribus et nunquam mutātis legibus vivunt*, sc. *quām per*. Cic. We find *Primum stipendium meruit annōrum decem septemque*, sc. *Atticus* ; for *septemdecim annos natus*, seventeen years old. Nep.

Obs. 3. (326) The adverb *ABHINC*, which is commonly used with respect to past time, is joined with the accusative or ablative without a preposition ; as, *factum est abhinc biennio* or *biennium*, It was done two years ago. So likewise are *post* and *ante* ; as, *Paucos post annos* ; but here *ea* or *id* may be understood.

## COMPOUND SENTENCES.

A compound sentence is that which has more than one nominative, or one finite verb.

A compound sentence is made up of two or more simple sentences or *phrases*, and is commonly called a *Period*.

The parts of which a compound sentence consists, are called *Members* or *Clauses*.

In every compound sentence there are either several subjects and one attribute, or several attributes and one subject, or both several subjects and several



attributes; that is, there are either several nominatives applied to the same verb, or several verbs applied to the same nominative, or both.

Every verb marks a judgment, or attribute, and every attribute must have a subject. There must, therefore, be in every sentence or period, as many propositions as there are verbs of a finite mode.

Sentences are compounded by means of relatives and conjunctions; as,

*Happy is the man who loveth religion, and practiseth virtue.*

### THE CONSTRUCTION OF RELATIVES.

LVII. (327) The relative *Qui, Quæ, Quod*, agrees with the antecedent in gender, number and person; and is construed through all the cases, as the antecedent would be in its place; as,

<i>Singular.</i>		<i>Plural.</i>
<i>Vir qui,</i>	The man who.	<i>Viri qui.</i>
<i>Femina quæ,</i>	The woman who.	<i>Feminae quæ.</i>
<i>Negotium quod,</i>	The thing which.	<i>Negotia quæ.</i>
<i>Ego qui scribo,</i>	I who write.	<i>Nos qui scribimus.</i>
<i>Tu qui scribis,</i>	Thou who writest.	<i>Vos qui scribitis.</i>
<i>Vir qui scribit,</i>	The man who writes.	<i>Viri qui scribunt.</i>
<i>Mulier quæ scribit,</i>	The woman who writes.	<i>Mulières quæ scribunt.</i>
<i>Animal quod currit,</i>	The animal which runs.	<i>Animalia quæ currunt.</i>
<i>Vir quem vidi,</i>	The man whom I saw.	<i>Viri quos vidi.</i>
<i>Mulier quam vidi,</i>	The woman whom I saw.	<i>Mulières quas vidi.</i>
<i>Animal quod vidi,</i>	The animal which I saw.	<i>Animalia quæ vidi.</i>
<i>Vir cui paret,</i>	The man whom he obeys.	<i>Viri quibus paret.</i>
<i>Vir cui est similis,</i>	The man to whom he is like.	<i>Viri quibus est similis.</i>
<i>Vir a quo,</i>	The man by whom.	<i>Viri a quibus.</i>
<i>Mulier ad quam,</i>	The woman to whom.	<i>Mulières ad quas.</i>
<i>Vir cujus opus est,</i>	The man whose work it is.	<i>Viri quorum opus est.</i>
<i>Vir quem misereor,</i>	} The man whom I pity.	
<i>cujus misereor, or miseresco,</i>		
<i>cujus me miseret,</i>		
<i>cujus or cuja interest, &amp;c.</i>		whose interest it is, &c.

(328) If no nominative come between the relative and the verb, the relative will be the nominative to the verb.

(329) But if a nominative come between the relative and the verb, the relative will be of that case, which the verb or noun following, or the preposition going before, usually govern.

Thus the construction of the relative requires an acquaintance with most of the foregoing rules of syntax, and may serve as an exercise on all of them.

Obs. 1. (330) The relative must always have an antecedent expressed or understood, and therefore may be considered as an adjective

placed between two cases of the same substantive, of which the one is always expressed, generally the former ; as,

*Vir qui (vir) legit ; vir quem (virum) amo:* Sometimes the latter ; as, *Quam quisque nōrit artem, in hāc (arte) se exerceat.* Cic. *Eunūchum, quem dedisti nobis, quas turbas dedit.* Ter. sc. *Eunūchus.* Sometimes both cases are expressed ; as, *Erant omnino duo itinēra, quibus itineribus domo exire possent.* Cæs. Sometimes, though more rarely, both cases are omitted ; as, *Sunt, quos genus hoc minimè juvat, for sunt homīnes, quos homīnes, &c.* Hor.

Obs. 2. (331) When the relative is placed between two substantives of different genders, it may agree in gender with either of them, though most commonly with the former ; as,

*Vultus quem dixere chaos.* Ovid. *Est locus in carcēre, quod Tullianum appellatur.* Sall. *Animal, quem vocāmus homīnem.* Cic. *Cogito id quod res est.* Ter. If a part of a sentence be the antecedent, the relative is always put in the neuter gender ; as, *Pompeius se afflixit, quod mihi est summo dōlōri,* scil. *Pompeium se affligere.* Cic. Sometimes the relative does not agree in gender with the antecedent, but with some synonymous word implied ; as, *Scelus qui,* for *scelestus.* Ter. *Abundantia eārum rerum, quæ mortāles prima putant,* scil. *negotia.* Sall. *Vel virtus tua me vel vicinītas, quod ego in aliquā parte amicitiae puto, facit ut te moneam,* scil. *negotium.* Ter. *In omni Africā, qui agēbant ; for in omnibus Afris.* Sallust. Jug. 89. *Non diffidentia futūri, quæ imperavisset for quod.* Ib. 100.

Obs. 3. (332) When the relative comes after two words of different persons, it agrees with the first or second person rather than the third ; as, *Ego sum vir, qui facio,* scarcely *facit.* In English it sometimes agrees with either ; as, *I am the man, who make, or maketh.* But when once the person of the relative is fixed, it ought to be continued through the rest of the sentence ; thus it is proper to say, “I am the man who takes care of your interest,” but if I add, “at the expense of my own,” it would be improper. It ought either to be, “his own,” or “who take.” In like manner, we may say, “I thank you who gave, who did love,” &c. But it is improper to say, “I thank thee, who gave, who did love ;” it should be “who gavest, who didst love.” In no part of English syntax are inaccuracies committed more frequently than in this. Beginners are particularly apt to fall into them, in turning Latin into English. The reason of it seems to be our applying *thou* or *you, thy* or *your*, promiscuously, to express the second person singular, whereas the Latins almost always expressed it by *tu* and *tuus*.

Obs. 4. (333) The antecedent is often implied in a possessive adjective ; as,

*Omnes laudare fortūnas meas, qui habērem gnatum tali ingenio præditum.* Ter. Sometimes the antecedent must be drawn from the sense of the foregoing words ; as, *Carne pluit, quem imbrem aves rapuisse feruntur ; i. e. pluit imbrem carne, quem imbrem, &c.* Liv. *Si tempus est ullum jure hominis necandi, quæ multa sunt ;* scil. *tempōra.* Cic.

Obs. 5. (334) The relative is sometimes entirely omitted ; as, *Urbs antiqua fuit : Tyrii tenuere colōni,* scil. *quam or eam.* Virg. Or, if once expressed, is afterwards omitted, so that it must be supplied in a different case ; as, *Bocchus*

*cum peditibus, quos filius ejus adduxerat, neque in priore pugna adfuërant, Romānos invadunt*: for *quique in priore pugna non adfuërant*. Sall. In English the relative is often omitted, where in Latin it must be expressed; as, *The letter I wrote*, for *the letter which I wrote*; *The man I love*, to wit, *whom*. But this omission of the relative is generally improper, particularly in serious discourse.

Obs. 6. (335) The case of the relative sometimes seems to depend on that of the antecedent; as, *Cum aliquid agas eorum, quorum consuësti*, for *quæ uconsuësti agere, or quorum aliquid agere consuësti*. Cic. *Restitue in quem me accepisti locum*, for *in locum, in quo*. Ter. And. iv. 1. 58. But such examples rarely occur.

Obs. 7. (336) The adjective pronouns, *ille, ipse, iste, hic, is*, and *idem*, in their construction, resemble that of the relative *qui*; as, *Liber ejus*, His or her book; *Vita eorum*, Their life, when applied to men; *Vita earum*, Their life, when applied to women. By the improper use of these pronouns in English, the meaning of sentences is often rendered obscure.

Obs. 8. (337) The interrogative or indefinite adjectives, *qualis, quantus, quotus*, &c. are also sometimes construed like relatives; as, *Facies est, qualem decet esse sororum*. Ovid. But these have commonly other adjectives either expressed or understood, which answer to them; as, *Tanta est multitudo, quantam urbs capere potest*: and are often applied to different substantives; as, *Quales sunt cives, talis est civitas*. Cic.

Obs. 9. (338) The relative *who* in English is applied only to persons, and *which* to things and irrational animals; but formerly *which* was likewise applied to persons; as, *Our father, which art in heaven*; and *whose*, the genitive of *who*, is also used sometimes, though perhaps improperly, for *of which*. *That* is used indifferently for persons and things. *What*, when not joined with a substantive, is only applied to things, and includes both the antecedent and the relative, being the same with *that which, or the thing which*; as, *That is what he wanted*; that is, *the thing which he wanted*.

Obs. 10. (339) The Latin relative often cannot be translated literally into English, on account of the different idioms of the two languages; as, *Quod cum ita esset*. When that was so; not, *which when it was so*, because then there would be two nominatives to the verb *was*, which is improper. Sometimes the accusative of the relative in Latin must be rendered by the nominative in English; as, *Quem dicunt me esse*? Who do they say that I am? not *whom*. *Quem dicunt adventare*, Who do they say is coming?

Obs. 11. (340) As the relative is always connected with a different verb from the antecedent, it is usually construed with the subjunctive mode, unless when the meaning of the verb is expressed positively; as, *Audire cupio, quæ legëris*, I want to hear, what you have read; that is, what perhaps or probably you may have read; *Audire cupio, quæ legisti*, I want to hear, what you (*actually or in fact*) have read.

(341) To the construction of the Relative may be subjoined that of the ANSWER TO A QUESTION.

The answer is commonly put in the same case with the question; as,

*Qui vocare?* Geta, sc. *vocor*. *Quid queris?* Librum, sc. *quæro*. *Quotâ horâ venisti?* Sextâ. Sometimes the construction is varied; as, *Cujus est liber?* Meus, not *mei*. *Quanti emptus est?* Decem assibus. *Damnatusne es furti?* Imo alio crimine. Often the answer is made by other parts of speech than nouns;

as, *Quid agitur?* *Statur*, sc. *a me, a nobis.* *Quis fecit?* *Nescio: Aiunt Petrum fecisse.* *Quomodo vales?* *Benè, malè.* *Scriptistine?* *Scripti, ita, etiam, immo, &c.* *An vidisti?* *Non vidi, non, minime, &c.* *Chærea tuam vestem detraxit tibi?* *Factum.* *Et eà est indutus?* *Factum.* Ter. Most of the Rules of Syntax may thus be exemplified in the form of questions and answers.

\* THE RELATIVE WITH THE SUBJUNCTIVE.

To ascertain when the Relative pronoun should be joined to the Indicative and when to the Subjunctive mode, is one of the greatest difficulties which the Latin language presents to the student of the classics. The following Rules will be found, it is believed, to embrace every thing important upon the subject.

\* Rule 1. (342) When the Relative clause expresses no sentiment of the writer's, but refers that sentiment, directly or indirectly, to the persons of whom he is speaking, the Relative must be joined with the Subjunctive mode. Thus: *Quoniam gemini essent, nec ætatis verecundia discrimen facere posset, ut Dii quorum tutelæ ea loca essent, auguriis legerent, qui nomen novæ urbi daret*, Liv. 1. 6. The relative clause expresses a sentiment of the founders of the city, and is much the same as if the historian had said, 'That the gods, under whose protection *they conceived*, those places were,' &c. The following passage will still further illustrate this distinction. "Thus born and thus elected king, he has favoured the meanest sort of mankind, whence he himself is sprung; and the burdens, which were formerly common, he has laid on the principal citizens." These, supposed to be the very words of Tarquin, addressed to the Senators, would be thus rendered, "*Ita natus, ita creatus rex, fautor infimi generis hominum, ex quo EST ipse, omnia onera, quæ communia quondam FUERUNT, in primores civitatis inclinavit.*" But as the historian (Liv. 1. 47.) has not introduced Tarquin as addressing the senate in his own words, but has merely detailed the sentiments which he expressed, the passage reads thus,—the verbs being in the subjunctive mode—*Ita natum, ita creatum regem, fautorem infimi generis hominum, ex quo ipse SIT, onera, quæ communia quondam FUERINT, inclinasse in primores civitatis*, He said, "that being thus born," &c.

\* Rule 2. (343) The Relative pronoun is joined to the Subjunctive mode, when the relative clause expresses *the reason*, or *cause* of the action, state, or event, and may generally be rendered in English by the preposition *In*, and the imperfect participle. Thus, 'Hannibal did wrong in wintering at Capua,' that is, 'because he wintered,' *Male fecit, Hannibal, qui Capuæ HIEMARIT*. If we should say, *Male fecit, qui hiemavit*, we impute error to the person who wintered, but do not express the error as consisting in his wintering.

\* Rule 3. (344) When the Relative pronoun follows an interrogative clause, in which the interrogative is equivalent to an affirmation or negation, the relative is joined with the Subjunctive mode. Thus, *Quis*



*est enim, cui non perspicua sint illa?* Cic. 'Who is there to whom these things are not clear? So also after a negation which expresses an affirmation; as, *nemo est, qui haud intelligat*, 'there is no man who does not understand.' But when a sentence implies a question put for information, the Relative takes the Indicative mode; as, *Quis est qui Æsculapium salutat*, Plaut. *Quis est qui salutet* would signify 'who is there that salutes,' implying 'nobody salutes.' Again, if we say, *Nemo est qui ita existimat*, it strictly means, 'he who thinks so is nobody,' that is, 'a person of no consequence;' here *nemo est* is the predicate, and the relative clause, *qui ita existimat*, the subject. If we say, *nemo est qui ita existimet*, it means, 'there is no one who thinks so,' where *nemo* is the subject, and the other clause the predicate.

\* Rule 4. (345) The Relative is joined to the Subjunctive mode, when, in order to impart greater emphasis, a periphrasis with the verb *Sum* is employed instead of simply the nominative with the principal verb. Thus, instead of saying, *Nonnulli dicunt*, we say, *Sunt qui dicant*, Cic. 'there are persons who say.' This phraseology is employed to excite the particular attention of the reader, as the word *there* is frequently employed in English. *Fuerint qui censerent*, 'there have been persons who thought.'

\* Rule 5. (346) When *Is qui*, *Ille qui*, *Hic qui*, are used for 'such,' 'that,' or in other words, when *Qui* is used for *Ut ego*, *Ut tu*, *Ut ille*, it is joined with the Subjunctive mode. *Atque illæ dissentiones erant hujus modi, Quirites, quæ . . . pertinerent*. Cic. 'The dissensions were such that,' or 'of that kind that,' &c.

## THE CONSTRUCTION OF CONJUNCTIONS.

LVIII. (347) The conjunctions, *et*, *ac*, *atque*, *nec*, *neque*, *aut*, *vel*, and some others, couple similar cases and modes; as,

*Honōra patrem et matrem,  
Nec legīt nec scribit,*

Honour father and mother.  
He neither reads nor writes.

Obs. 1. (348) To this rule belong particularly the copulative and disjunctive conjunctions; as likewise, *quām*, *nisi*, *præterquam*, *an*; and also adverbs of likeness; as, *ceu*, *tanquam*, *quasi*, *ut*, &c. as,

*Nullum præmium a vobis postūlo, præterquam hujus diēi memoriam*. Cic. *Gloria virtutem tanquam umbra sequitur*. Id.

Obs. 2. (349) These conjunctions properly connect the different members of a sentence together, and are hardly ever applied to single words, unless when some other word is understood. Hence, if the



construction of the sentence be varied, different cases and modes may be coupled together ; as,

*Intērest mea et reipublicæ ; Constītit asse et pluris ; Sive es Romæ, sive in Epīro ; Decius cum se devovēret, et in mediam aciem irruēbat.* Cic. *Vir magni ingenii summæque industriâ ; Neque per vim, neque insidiis.* Sall. *Tecum habita, et nôris, quàm sit tibi curta supellex.* Pers.

Obs. 3. (350) When *et, aut, vel, sive, or nec,* are joined to different members of the same sentence, without connecting it particularly to any former sentence, the first *et* is rendered in English by *both* or *likewise* ; *aut* or *vel,* by *either* ; the first *sive,* by *whether* ; and the first *nec,* by *neither* ; as,

*Et legit, et scribit ;* so, *tum legit, tum scribit ;* or *cum legit, tum scribit,* He both reads and writes ; *Sive legit, sive scribit,* Whether he reads or writes ; *Jacere quâ vera, quâ falsa ;* *Increpâre quâ consules ipsos, quâ exercitum,* To upbraid both the consuls and the army. Liv.

LIX. (351) Two or more substantives singular coupled by a conjunction, (as, *et, ac, atque, &c.*) have an adjective, verb, or relative plural ; as,

*Petrus et Joannes, qui sunt docti,* Peter and John, who are learned.

Obs. 1. (352) If the substantives be of different persons, the verb plural must agree with the first person rather than the second, and with the second rather than the third ; as, *Si tu et Tullia valētis, ego et Cicēro valēmus,* If you and Tullia are well, I and Cicero are well. Cic. In English, the person speaking usually puts himself last ; thus, *You and I read ; Cicero and I are well ;* but in Latin the person who speaks is generally put first ; thus, *Ego et tu legimus.*

Obs. 2. (353) If the substantives are of different genders, the adjective or relative plural must agree with the masculine rather than the feminine or neuter ; as, *Pater et mater, qui sunt mortui ;* but this is only applicable to beings which may have life. The person is sometimes implied ; as, *Athenârum et Cratippi, ad quos, &c. Propter summam doctōris auctoritatē et urbis, quorum alter, &c.* Cic. Where *Athēnæ* and *urbs* are put for *the learned men* of Athens. So in substantives ; as, *Ad Ptolemæum Cleopatramque reges legāti missi,* i. e. the king and queen. Liv.

Obs. 3. (354) If the substantives signify things without life, the adjective or relative plural must be put in the neuter gender ; as, *Divitiæ, decus, gloria, in oculis sita sunt.* Sall.

The same holds, if any of the substantives signify a thing without life ; because when we apply a quality or join an adjective to several substantives of different genders, we must reduce the substantives to some certain class, under which they may all be comprehended, that is, to what is called their *Genus*. Now, the *Genus* or class, which comprehends under it both persons and things, is that of substantives or beings in general, which are neither masculine nor feminine. To express this, the Latin grammarians use the word *Negotia*.

Obs. 4. (355) The adjective or verb frequently agrees with the nearest substantive or nominative, and is understood to the rest ; this is by the figure called *Zeugma*.

*Et ego et Cicero meus flagitabit.* Cic. *Sociis et rege recepto.* Virg. *Et ego in culpâ sum, et tu,* Both I am in the fault, and you ; or, *Et ego et tu es in culpâ,* Both I and you are in the fault. *Nihil hic nisi carmina, desunt ;* or *nihil hic deest nisi carmina.* *Omnia, quibus turbâri solita erat civitas, domi discordia, foris bellum exortum ; Duo millia et quadringenti cæsti.* Liv. This construction is most usual when the different substantives resemble one another in sense ; as, *Mens, ratio, et consilium, in senibus est,* Understanding, reason, and prudence, is in old men. *Quibus ipse meique ante Larem proprium vescor, for vescimur.* Horat.

Obs. 5. (356) The plural is sometimes used after the preposition *cum* put for *et* ; as,

*Remo cum fratre Quirinus jura dabunt.* Virg. The conjunction is frequently understood ; as, *dum ætas, metus, magister prohibebant.* Ter. *Frons, oculi, vultus sæpe mentiuntur.* Cic.

The different examples comprehended under this rule are commonly referred to the figure *Syllepsis*.

LX. (357) The conjunctions *ut, quo, licet, ne, utinam,* and *dummodo,* are for the most part joined to the subjunctive mode ; as,

*Lego ut discam,*  
*Utinam saperes,*

I read that I may learn.  
I wish you were wise.

Obs. 1. (358) All interrogatives, when placed indefinitely, have after them the subjunctive mode.

Whether they be adjectives, as, *Quantus, qualis, quotus, quotuplex, uter* ; Pronouns, as, *quis & cujus* ; Adverbs, as, *Ubi, quo, unde, qua, quorsum, quamdiu, quamdiudum, quampridem, quoties, cur, quare, quamobrem, dum, utrum, quomodo, quâ, ut, quàm, quantopere* ; or Conjunctions, as, *ne, an, anne, annon* : Thus, *Quis est ?* Who is it ? *Nescio quis sit,* I do not know who it is. *An venturus est ?* *Nescio, dubito, an venturus sit.* *Vides ut alta stet nive candidum Soracte ?* Hor. But these words are sometimes joined with the indicative ; as, *Scio quid ego.* Plaut. *Haud scio, an amat.* Ter. *Vide avaritia quid facit.* Id. *Vides quam turpe est.* Cic.

¶ (359) In like manner the relative *QUI* in a continued discourse ; as, *Nihil est quod Deus efficere non possit.* *Quis est, qui utilia fugiat ?* Cic. Or when joined with *QUIPPE* or *UTPOTE* ; *Neque Antonius procul aberat, utpote qui sequeretur,*

&c. Sall. But these are sometimes, although more rarely, joined with the indicative. So, *est qui, erant qui, est quando* or *ubi*, &c. are joined with the indicative or subjunctive.

NOTE. *Haud scio an recte dixërim* is the same with *dico, affirmo*. Cic.

Obs. 2. (360) When any thing doubtful or contingent is signified, conjunctions and indefinites are usually construed with the subjunctive; but when a more absolute or determinate sense is expressed, with the indicative mode; as, *If he is to do it; Although he was rich*, &c.

Obs. 3. (361) *ETSI, TAMETSI* and *TAMENETSI, QUANQUAM*, in the beginning of a sentence, have the indicative; but elsewhere they also take the subjunctive; *ETIAMSI* and *QUAMVIS* commonly have the subjunctive, and *UT*, although, always has it; as, *Ut quæras, non reperies*. Cic. *QUONIAM, QUANDO, QUANDOQUIDEM*, are usually construed with the indicative: *SI, SIN, NE, NISI, SIQUIDEM, QUOD*, and *QUIA*, sometimes with the indicative, and sometimes with the subjunctive. *Dum*, for *dummôdo*, provided, has always the subjunctive; as, *Odërint dum metuant*. Cic. And *QUIPPE*, for *nam*, always the indicative; as, *Quippe velor fatis*.

Obs. 4. (362) Some conjunctions have their correspondent conjunctions belonging to them; so that, in the following member of the sentence, the latter answers to the former: thus, when *etsi, tametsi*, or *quamvis*, although, are used in the former member of a sentence, *tamen*, yet or nevertheless, generally answers to them in the latter. In like manner, *Tam,—quam; Adeo* or *ita,—ut*: In English, *As,—as, or so; as, Etsi sit liberalis tamen non est profusus*, Although he be liberal, yet he is not profuse. So *prius* or *antè,—quàm*. In some of these, however, we find the latter conjunction sometimes omitted, particularly in English.

Obs. 5. (363) The conjunction *ut* is elegantly omitted after these verbs, *Volo, nolo, malo, rogo, precor, censeo, suadeo, licet, oportet, necesse est*, and the like; and likewise after these imperatives, *Sine, fac, or facito*; as, *Ducas volo hodie uxorem; Nolo mentiâre; Fac cogites*. Ter. In like manner *ne* is commonly omitted after *cave*; as, *Cave facias*. Cic. *Post* is also sometimes understood; thus, *Die octâvo, quam creâtus erat*. Liv. 4, 47, scil. *post*. And so in English, *See you do it; I beg you would come to me*, scil. *that*.

Obs. 6. (364) *Ut* and *quòd* are thus distinguished: *ut* denotes the final cause, and is commonly used with regard to something future; *quòd* marks the efficient or impulsive cause, and is generally used concerning the event or thing done; as, *Lego ut discam*, I read that I may learn; *Gaudeo quòd legi*, I am glad that or because I have read. *Ut* is likewise used after these intensive words, as they are called, *Adeo, ita, sic, tam, talis, tantus, tot*, &c.

Obs. 7. (365) After the verbs *timeo, vereor*, and the like, *ut* is taken in a negative sense for *ne non*, and *ne* in an affirmative sense; as,

*Timeo ne faciat*, I fear he will do it; *Timeo ut faciat*, I fear he will not do it. *Id paves ne ducas tu illam, tu autem ut ducas*. Ter. *Ut sis vitâlis, metuo*. Hor.

*Timeo ut frater vivat*, will not live;—*ne frater moriātur*, will die. But in some few examples they seem to have a contrary meaning.

## THE CONSTRUCTION OF COMPARATIVES.

LXI. (366) The comparative degree governs the ablative, (when *Quam* is omitted); as,

*Dulcior melle*, sweeter than honey. *Præstantior auro*, better than gold.

Obs. 1. (367) The positive with the adverb *magis*, likewise governs the ablative; as, *Magis dilecta luce*. Virg.

The ablative is here governed by the preposition *præ* understood, which is sometimes expressed; as, *Fortior præ cæteris*. We find the comparative also construed with other prepositions; as, *immanior ante omnes*. Virg.

Obs. 2. (368) The comparative degree may likewise be construed with the conjunction *quàm*, and then, instead of the ablative, the noun is to be put in whatever case the sense requires; as,

*Dulcior quàm mel*, scil. *est*. *Amo te magis quàm illum*, I love you more than him, that is, *quàm amo illum*, than I love him. *Amo te magis quàm ille*, I love you more than he, i. e. *quàm ille amat*, than he loves. *Plus datur a me quàm illo*, sc. *ab*.

Obs. 3. (369) The conjunction *quàm* is often elegantly suppressed after *amplius* and *plus*; as,

*Vulnerantur amplius sexcenti*, scil. *quàm*. Cæs. *Plus quingentos colāphos infrēgit mihi*, He has laid on me more than five hundred blows. Ter. *Castra ab urbe haud plus quinque millia passuum locant*, sc. *quàm*. Liv.

(370) *Quàm* is sometimes elegantly placed between two comparatives; as,

*Triumphus clarior quàm gratior*, Liv. Or the prep. *pro* is added; as, *Prælium atrocius, quàm pro numēro pugnantium edūtur*. Liv.

(371) The comparative is sometimes joined with these ablatives, *opiniōe*, *spe*, *æquo*, *justo*, *dicto*; as,

*Credibili opiniōe major*. Cic. *Credibili fortior*. Ovid. Fast. iii. 618. *Gravius æquo*. Sall. *Dicto citius*. Virg. *Majōra credibili tulimus*. Liv. They are often understood; as, *Liberius vivēbat*, sc. *justo*, too freely. Nepos. 2, 1.

(372) *Nihil* is sometimes elegantly used for *nemo* or *nulli*; as,

*Nihil vidi quidquam lætius*, for *neminem*. Ter. *Crasso nihil perfectius*. Cic. *Asperius nihil est humili, cum surgit in altum*. So, *quid nobis laboriosius*, for *quis*, &c. Cic. We say, *inferior patre nullā re*, or *quàm pater*. The comparative is sometimes repeated, or joined with an adverb; as, *Magis magisque, plus plusque, minus minusque, carior cariorque*; *Quotidie plus, indies magis, semper candidior candidiorque*, &c.



Obs. 4. (373) The relation of equality or sameness is likewise expressed by conjunctions; as, *Est tam doctus quàm ego*, He is as learned as I. *Animus erga te idem est ac fuit*. *Ac* and *atque* are sometimes, though more rarely, used after comparatives; as, *Nihil est magis verum atque hoc*. Ter.

Obs. 5. (374) The excess or defect of measure is put in the ablative after comparatives; and the sign in English is *by*, expressed or understood; (*or more shortly*, the difference of measure is put in the ablative;) as,

*Est decem digitis alior quàm frater*, He is ten inches taller than his brother, or by ten inches. *Altèro tanto major est fratre*, i. e. *duplo major*, He is as big again as his brother, or twice as big. *Sesquipèle minor*, a foot and a half less; *Altèro tanto, aut sesquimajor*, as big again, or a half bigger. Cic. *Ter tanto peior est*; *Bis tanto amici sunt inter se, quàm priùs*. Plaut. *Quinquies tanto amplius, quàm quantum licitum sit, civitatibus imperavit*, five times more. Cic. To this may be added many other ablatives, which are joined with the comparative, to increase its force; as, *Tanto, quanto, quo, eo, hoc, multo, paulo, nimio*, &c. thus, *Quo plus habent, eo plus cupiunt*, The more they have, the more they desire. *Quanto melior, tanto felicior*, The better, the happier. *Quoque minor spes est, hoc magis ille cupit*. Ovid. Fast. ii. 766. We frequently find *multo, tanto, quanto*, also joined with superlatives; *Multo pulcherrimam eam haberemus*. Sall. *Multoque id maximum fuit*. Liv.

## THE ABLATIVE ABSOLUTE.

LXII. (375) A Substantive and a Participle are put in the Ablative, when their case depends on no other word; as,

<i>Sole oriente, fugiunt tenebræ,</i>	{ 'The sun rising, or while the sun riseth, darkness
	flies away.
<i>Opère peracto, ludemus,</i>	{ Our work being finished, or when our work is
	finished, we will play.

So, *Dominante libidine, temperantiæ nullus est locus*; *Nihil amicitia præstabilis est, excepta virtute*; *Oppressa libertate patriæ, nihil est quod speremus amplius*; *Nobilium vitâ victuque mutato, mores mutari civitatum puto*. Cic. *Parumper silentium et quies fuit, nec Etruscis, nisi cogerentur, pugnam inituris, et dictatore arcem Romanam respectante, ac ab auguribus, simul aves ritè admisissent, ex composito tolleretur signum*. Liv. *Bellicæ, depositis clypeo paulisper et hastâ, Mars ades*. Ovid. Fast. iii. 1.

Obs. 1. (376) This ablative is called *Absolute*, because it does not depend upon any other word in the sentence.

For if the substantive with which the participle is joined, be either the nominative to some following verb, or be governed by any word going before, then this rule does not take place; the ablative absolute is never used, unless when different persons or things are spoken of; as, *Milites, hostibus victis, redierunt*. The soldiers, having conquered the enemy, returned. *Hostibus victis*, may be rendered in English several different ways, according to the meaning of the sen-



tence with which it is joined; thus, 1. *The enemy conquered, or being conquered.* 2. *When or after the enemy is or was conquered.* 3. *By conquering the enemy.* 4. *Upon the defeat of the enemy, &c.*

\* (377) Though an independent substantive, joined to a participle, be generally put in the ablative in Latin, it is sometimes with peculiar elegance and precision, put under the government of the verb in the succeeding clause. Thus, 'Having taken Regulus prisoner they send him to Carthage.' *Regulum captum Carthaginem miserunt.* Here *Regulum* is governed by *miserunt*. There are not wanting examples, however, to justify another phraseology, namely, *Regulo capto, eum Carthaginem miserunt.* But the latter form of expression is much less precise, for it does not so clearly signify, that the person taken was the person sent; as the pronoun *eum* might refer to some other person.

Obs. 2. (378) The perfect participles of deponent verbs are not used in the ablative absolute; as, *Cicëro locutus hæc consedit*, never, *his locutis*. The participles of common verbs may either agree in case with the substantive before them, like the participles of deponent verbs, or may be put in the ablative absolute, like the participles of passive verbs; as, *Romani adepti libertatem floruerunt*; or *Romani, libertate adepti, floruerunt*. But as the participles of common verbs are seldom taken in a passive sense, we therefore rarely find them used in the ablative absolute.

Obs. 3. (379) The participle *existente* or *existentibus* is frequently understood; as, *Cæsare duce*, scil. *existente*. *His consulibus*, scil. *existentibus*. *Invitâ Minervâ*, sc. *existente*, against the grain; *Crassâ Minervâ*, without learning. Hor. *Magistrâ ac duce naturâ*; *vivis fratribus*; *te hortatore*; *Cæsare impulsore*, &c. Sometimes the substantive must be supplied; as, *Nondum comperto, quam regionem hostes petissent*, i. e. *cum nondum compertum esset*. Liv. *Tum demum palam facto*, sc. *negotio*. Id. *Excepto quod non simul esses, cetera lætus*. Hor. *Parto quod avēbas*. Id. In such examples *negotio* must be understood, or the rest of the sentence considered as the substantive, which perhaps is more proper. Thus we find a verb supply the place of a substantive; as, *Vale dicto*, having said farewell. Ovid.

Obs. 4. (380) We sometimes find a substantive plural joined with a participle singular; as, *Nobis presente*. Plaut. *Absente nobis*. Ter. We also find the ablative absolute, when it refers to the same person with the nominative to the verb; as, *me duce, ad hunc voti finem, me milite, veni*. Ovid. Amor. ii. 12. 12. *Lætos fecit se consule fastos*. Lucan. v. 384. *Populo spectante fieri credam, quicquid me conscio faciam*. Senec. de Vit. Beat. c. 20. But examples of this construction rarely occur.

Obs. 5. (381) The ablative called *absolute* is governed by some preposition understood; as, *a, ab, cum, sub, or in*. We find the preposition sometimes expressed; as, *Cum diis juvantibus*. Liv. The nominative likewise seems sometimes to be used absolutely; as, *Perniciôsâ libidine paulisper usus, infirmitas naturæ accusatur*. Sall. Jug. 1.

Obs. 6. (382) The ablative absolute may be rendered several different ways; thus, *Superbo regnante*, is the same with *cum*, *dum*, or *quando Superbus regnābat*. *Opère peracto*, is the same with *Post opus peractum*, or *Cum opus est peractum*. The present participle, when used in the ablative absolute, commonly ends in *e*.

Obs. 7. (383) When a substantive is joined with a participle, in English, independent of the rest of the sentence, it is expressed in the nominative; as, *Illo descendente*, He descending. But this manner of speech is seldom used except in poetry.

## II. FIGURES OF SYNTAX.

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A figure is a manner of speaking different from the ordinary and plain way, used for the sake of beauty or force.

The Figures of Syntax may be reduced to four kinds, *Ellipsis*, *Pleonasm*, *Enallage*, and *Hyperbaton*.

### 1. ELLIPSIS.

\* (384) ELLIPSIS is the omission of some word or words necessary to complete the regular Syntax. When the word to be supplied is not to be found in any part of the sentence, the Ellipsis is termed *strict*. It affects all the parts of speech; thus,

\* (385) 1. The Noun; as, *Aiunt*, supply *homines*. 2. The Adjective; as, *Non est oneri ferendo*, supply *aptus*. 3. The Pronoun; as, *Studendum est*, supply *mihi*. 4. The Verb; as, *Quid multa*, [supply *dicam*]. 5. The Participle; as, *Saturno rege*, supply *ente* or *existente*. 6. The Adverb; as, *Vulnerantur amplius sexcenti*, Cæs. supply *quàm*. 7. The Interjection; as, *Me miserum*, supply *O* or *heu*. 8. The Conjunction; as will be seen under *Asyndeton*.

\* (386) The Ellipsis is termed *lax* or *loose* when the word omitted may be supplied from some part of the sentence; as, *Virtus* (cogebat) *et honestas*, (cogebat) *et pudor cum consulibus esse cogebat*. Cic. Under *strict* Ellipsis are contained the figures, *Apposition*, *Synecdoche* and *Asyndeton*. Under *loose* Ellipsis, the figures *Zeugma*, *Syllipsis* and *Prolipsis*.

\* (387) APPPOSITION is, when, in putting two substantives together in the same case, *existens*, or the obsolete *ens*, or some other part of the verb *Sum* with a relative, is understood: as, *Urbs Roma*, i. e. *urbs existens* or *ens*, or *quæ est Roma*.

\* (388) SYNECDOCHE is, when, instead of an Ablative of the part, or of the adjunct, an Accusative is used, the Greek *κατα*, *secundum*, or *quod attinet ad*, being understood: as, *Expleri* (quod attinet ad, or secundum) *mentem nequit*. Virg.

\* (389) **ASYNDETON** is the omission of a conjunction: as, *Abiit, excessit, evasit, eripit*, Cic. scil. *et*.

\* (390) **ZEUGMA** is, when an Adjective or Verb referring to different substantives, is expressed to the last only, with which it agrees, being understood to the rest: as, *Et genus, et virtus, nisi cum re, vilior algâ est*. Hor.

\* (391) **SYLLEPSIS** is, when the adjective or verb, joined to different substantives, agrees with the more worthy. In *gender* the Masculine is the more worthy: as, *Ut templi tetigêre gradus, procumbit uterque pronus, humi*, Ovid. i. e. *Deucalion et Pyrrha*. In *person* the First is the more worthy: as, *Sustulimus manus et ego et Balbus*, Cic.

\* (392) **PROLEPSIS** is, when the parts, differing in number or in person from the whole, are placed after it, the verb or the adjective not being repeated; as, *Boni quoniam convenimus ambo, tu calamos inflare leves, ego dicere versus*, Virg. i. e. *tu convenisti bonus calamos inflare, ego conveni*, &c.

## 2. PLEONASM.

\* (393) **PLEONASM** adds unnecessary words; as, *Video oculis*, 'I see with my eyes;' *Sic ore locuta est*, Virg. 'Thus she spoke with her mouth.' Under Pleonasm are comprehended, *Parelcon*, *Polysyndeton*, *Hendiadys*, and *Periphrasis*.

\* (394) **PARELCON** is the addition of an unnecessary syllable or particle, to Pronouns, Verbs, and Adverbs, chiefly, perhaps, for the sake of emphasis: as, *egomet, agedum, fortassean*.

\* (395) **POLYSYNDETON**, is a redundancy of conjunctions: as, *Und, Eurusque Notusque ruunt, creberque procellis*, Virg.

\* (396) **HENDIADYS** expresses one thing as if it were two: as, *Pateris libamus et auro*, Virg. for *aureis pateris*.

\* (397) **PERIPHRAISIS** is, when several words are used to express one thing: as, *Urbs Trojæ*, for *Troja*. *Teneri fætus ovium*, for *agni*.

\* (398) *Quod si* often occurs at the beginning of a period for *Si*. In such cases, however, *quod* seems to refer to what precedes, to confirm the connexion and to promote perspicuity: it cannot, therefore be strictly redundant. It is an accusative with *propter* or *ad* or *quod* *attinet ad* understood, and may often be translated 'thence,' 'because.'

## 3. ENALLAGE.

\* (399) **ENALLAGE**, in a general sense, is the change of words, or of their accidents, one for another. There are various kinds of it:

viz. *Antimeria*, *Enallage* strictly so called, *Heterosis*, and *Antiptosis*. To *Enallage* may likewise be referred *Synësis*, *Anacoluthon*, *Hellenismus*, and *Archaismus*.

\* (400) *ANTIMERIA* puts one part of speech for another: as, the noun for the pronoun; *Si quid in Flacco viri est*, Hor. for *in me*, as Horace is speaking of himself.

\* (401) *ENALLAGE*, strictly so named, is when one word is substituted for another, the part of speech not being changed; as Noun for Noun, Verb for Verb, &c.: thus, the Noun substantive for the Noun adjective; *Exercitus victor*, for *victoriosus*.

\* (402) *HETEROSIS* uses one Accident, especially of a noun, pronoun, or verb, for another: as, *nos*, *nobis*, *noster*, for *ego*, *mihi*, *meus*.

\* (403) *ANTIPTOSIS* uses one case for another: as the Nominative for the Accusative: *Uxor invicti Jovis esse nescis*, Hor. for *te esse uxorem*.

\* (404) *SYNESIS* is when the construction refers to the sense, rather than to the precise nature of a word: as, *Clamor populi, mirantium quid rei est*, Liv. for *mirantis*.

\* (405) *ANACOLUTHON* is when the Consequents do not agree with the Antecedents: as, *Nan nos omnes . . . . lucro est*, Ter. in which the author began as if he intended to say *lucro habemus*, and ended as if he had said *nobis omnibus*. As the sentence is, there is no verb to which *nos omnes* is a nominative.

\* (406) *HELLENISMUS*, or *GRÆCISMUS*, is in imitation of Greek construction; thus, *abstine irarum*. Hor. for *ab irâ*.

\* (407) *ARCHAISM* is when an obsolete construction is used. Many examples of this figure will be found in the first book of Livy: e. g. the formulas of the heralds in declaring war.

#### 4. HYPERBATON.

(408) *HYPERBATON* is the transgression of that order or arrangement of words, which is commonly used in any language. It is chiefly to be met with among the poets. The various sorts into which it is divided, are *Anaströphe*, *Hystëron protëron*, *Hypalläge*, *Synchësis*, *Tmesis*, and *Parenthësis*.

1. (409) *ANASTROPHE* is an inversion of words, or the placing of that word last which should be first; as, *Italiam contra; His accensa super; Spemque metumque inter dubii*; for *contra Italiam, super his, inter spem, &c.* Virg. *Terram sol facit are*, for *are-facit*. Lucret.



2. (410) **HYSTERON PROTERON** is the placing in the former part of the sentence that which, according to the sense, should be in the latter; as, *Valet atque vivit*, for *vivit atque valet*. Ter.

3. (411) **HYPALLAGE** is an exchanging of cases; as, *Dare classibus austros*, for *dare classes austris*. Virg.

4. (412) **SYNCHESIS** is a confused and intricate arrangement of words; as, *Saxa vocant Itāli mediis quæ in fluctibus aras*; for *Quæ saxa in mediis fluctibus Itāli vocant aras*. Virg. This occurs particularly in violent passion; as, *Per tibi ego hunc juro fortem castumque cruorem*. Ovid. Fast. ii. 841.

5. (413) **TMSIS** is the division of a compound word, and the interposing of other words betwixt its parts; as, *Septem subjecta triōni gens*, for *Septentriōni*. Virg. *Quæ meo cunque animo libitum est facere*, for *quæcunque*. Ter.

6. (414) **PARENTHESIS** is the inserting of a member into the body of a sentence, which is neither necessary to the sense, nor at all affects the construction; as, *Titÿre, dum redeo, (brevis est via,) pasce capellas*. Virg.

### III. (415) ANALYSIS AND TRANSLATION.

The difficulty of translating either from English into Latin, or from Latin into English, arises in a great measure from the different arrangement of words, which takes place in the two languages.

In Latin the various terminations of nouns, and the inflection of adjectives and verbs, point out the relation of one word to another, in whatever order they are placed. But in English the agreement and government of words can only be determined from the particular part of the sentence in which they stand. Thus in Latin, we can either say, *Alexander vicit Darium*, or *Darium vicit Alexander*, or *Alexander Darium vicit*, or *Darium Alexander vicit*; and in each instance the sense is equally obvious: but in English we can only say, *Alexander conquered Darius*. This variety of arrangement in Latin gives it a great advantage over the English, not only in point of energy and vivacity of expression, but also in point of harmony. We sometimes, indeed, for the sake of variety and force, imitate in English the inversion of words which takes place in Latin; as, *Him the Eternal hurl'd*. Milton. *Whom ye ignorantly worship, him declare I unto you*. But this is chiefly to be used in poetry.

With regard to the proper order of words to be observed in translating from English into Latin, the only certain rule which can be given is to *imitate the CLASSICS*.

The order of words in sentences is said to be either *simple* or *artificial*; or, as it is otherwise expressed, either *natural* or *oratorical*.

The *Simple* or *Natural* order is, when the words of a sentence are placed one after another, according to the natural order of Syntax.

*Artificial* or *Oratorical* order is, when words are so arranged, as to render them most striking or most agreeable to the ear.

All Latin writers use an arrangement of words, which appears to us more or less artificial, because different from our own, although to them it was as natural as ours is to us. In order, therefore, to render any Latin author into English, we must first reduce the words in Latin to the order of English, which is called the *Analýsis*, or *Resolution* of sentences. It is only practice that can teach one to do this with readiness. However, to a beginner, the observation of the following rule may be of advantage.

Take *first* the words which serve to introduce the sentence, or show its dependence on what went before; *next* the nominative, together with the words which it agrees with or governs; *then*, the verb and adverbs joined with it; and *lastly*, the cases which the verb governs, together with the circumstances subjoined, to the end of the sentence; supplying through the whole the words which are understood.

If the sentence is compound, it must be resolved into the several sentences of which it is made up; as,

*Vale igitur, mi Cicero, tibi que persuade esse te quidem mihi carissimum; sed multo fore cariorem, si talibus monumentis præceptisque lætabere.* Cic. Off. lib. 3. fin.

Farewell then, my Cicero, and assure yourself that you are indeed very dear to me; but shall be much dearer, if you shall take delight in such writings and instructions.

This compound sentence may be resolved into these five simple sentences; 1. *Igitur, mi, (fili) Cicero, (tu) vale*: 2. *et (tu) persuade tibi (ipse) te esse quidem (filium) carissimum mihi*: 3. *sed (tu) persuade tibi ipsi te fore (filium) cariorem (mihi in) multo (negotio)*: 4. *si (tu) lætabere talibus monumentis*: 5. *et (si tu lætabere talibus) præceptis*.

1. Fare (*you*) well then my (*son*) Cicero: 2. and assure (*you*) yourself that you are indeed (*a son*) very dear to me: 3. but (*assure you yourself that you*) shall be (*a son*) much dearer (*to me*): 4. if you shall take delight in such writings: 5. and (*if you shall take delight in such*) instructions.

It may not be improper here to exemplify *Analogical Analysis*, as it is called, or the analysis of words, from the foregoing sentence, *Vale igitur*, &c. thus,

*Vale*, scil. *tu*; Fare (*thou*) well: second person singular of the imperative mode, active voice, from the neuter verb, *valeo, valere, valui, valiturus*, to be in health, of the second conjugation, not used in the passive. *Vale* agrees in the second person singular with the nominative *tu*, by the third rule of syntax.

*Igitur*, then, therefore; a conjunction, importing some inference drawn from what went before.

*Mi*, voc. sing. masc. of the adjective pronoun, *meus, -a, -um*, my; derived from the substantive pronoun *Ego*, agreeing with *Cicero*, by Rule 2. *Cicero*, voc. sing. from the nominative *Cicero, -onis*, a proper noun of the third declension.

*Et*, and; a copulative conjunction, which connects the verb *persuāde* with the verb *vale*, by Rule 59. We turn *que* into *et*, because *que* never stands by itself.

*Persuāde*, scil. *tu*, persuade thou; second person singular of the imperative active, from the verb *persua-deo*, -*dēre*, -*si*, -*sum*, to persuade; compounded of the preposition *per*, and *suadeo*, -*si*, -*sus*, to advise; used impersonally in the passive; thus, *Persuadēter mihi*, I am persuaded; seldom or never *Ego persuadeor*. We say, however, in the third person, *Hoc persuadētur mihi*, I am persuaded of this.

*Tibi*, dat. sing. of the personal pronoun *tu*, thou; governed by *persuāde*, according to Rule 17. *Te*, accusative sing. of *tu*, put before *esse*, according to Rule 4.

*Esse*, present of infinitive, from the substantive verb *sum*, *esse*, *fui*, to be.

*Quidem*, indeed; an adverb, joined with *carissimum* or *esse*.

*Carissimum*, accusative sing. masc. from *carrissimus*, -*a*, -*um*, very dear, dearest, superlative degree of the adjective *carus*, -*a*, -*um*, dear: Comparative degree, *carior*, *carius*, dearer, more dear; agreeing with *te* or *filium* understood, by Rule 2. and put in the accusative by Rule 5.

*Mihi*, to me; dat. sing. of the substantive pronoun *Ego*, I; governed by *carissimum*, by Rule 12.

*Sed*, but; an adversative conjunction, joining *esse* and *fore*.

*Fore*, the same with *esse futurum*, to be, or to be about to be, infinitive of the defective verb *fōrem*, -*res*, -*ret*, &c. governed in the same manner with the foregoing *esse*, thus, *te fore*, Rule 4. or thus, *esse sed fore*. See Rule 59.

*Multo*, scil. *negotio*, ablat. sing. neut. of the adjective *multus*, -*a*, -*um*, much, put in the ablative, according to Observation 5. Rule 61. But *multo* here may be taken adverbially in the same manner with *much* in English.

*Cariōrem*, accus. sing. masc. from *carior*, -*us*, the comparative of *carus*, as before: agreeing with *te* or *filium* understood. Rule 2. or Rule 5.

*Si*, if; a conditional conjunction, joined either with the indicative mode, or with the subjunctive, according to the sense, but oftener with the latter. See Rule 60. Obs. 2.

*Lætābēre*, thou shalt rejoice; second person singular of the future of the indicative, from the deponent verb *lātor*, *lētātus*, *lētāri*, to rejoice. Future, *lēt-ābor*, -*ābēris* or *ābēre*, -*ābitur*, &c.

*Talibus*, ablat. plur. neut. of the adjective *talis*, *tale*, such; agreeing with *monumentis*, the ablat. plur. of the substantive noun *monumentum*, -*ti*, neut. a monument or writing; of the second declension; derived from *moneo*, -*ēre*, -*ui*, -*itum*, to admonish; here put in the ablative according to Rule 49. *Et*, a copulative conjunction, as before.

*Præceptis*, a substantive noun in the ablative plural, from the nominative *præceptum*, -*ti*, neut. a precept, an instruction; derived from *præcipio*, -*cipere*, -*cēpi*, -*ceptum*, to instruct, to order, compounded of the preposition *præ*, before, and the verb *cipio*, *cipere*, *cēpi*, *captum*, to take. The *æ* of the simple is changed into *i* short; thus, *præcipio*, *præcipis*, &c.

The learner may in like manner be taught to analyze the words in English, and, in doing so, to mark the different idioms of the two languages.

To this may be subjoined a *Praxis*, or Exercise on all the different parts of grammar, particularly with regard to the inflection of nouns and verbs in the form of questions, such as these, of Cicero? *Cicerōnis*. With Cicero? *Cicerōne*. A dear son? *Carus filius*. Of a dear son? *Cari filii*. O my dear son? *Mi* or *meus* care *fili*. Of dearer sons? *Cariōrum filiōrum*, &c.

Of thee? or of you? *Tui*. With thee or you? *Te*. Of you? *Vestrūm* or *vestri*. With you? *Vobis*.

They shall persuade? *Persuadēbunt*. I can persuade? *Persuadeam*, or much more frequently *possum persuadere*. They are persuaded? *Persuadētur* or *persuāsum est illis*; according to the time expressed. He is to persuade? *Est persuasurus*. He will be persuaded? *Persuadebitur*, or *persuāsum erit illi*. He cannot be persuaded? *Non potest persuaderi illi*. I know that he cannot be persuaded? *Scio non posse persuaderi illi*. That he will be persuaded. *Ei persuāsum iri*.

When a learner first begins to translate from the Latin, he should keep as strictly to the literal meaning of the words as the different idioms of the two languages will permit. But after he has made farther progress, something more will be requisite. He should then be accustomed, as much as possible, to transfuse the beauties of an author from the one language into the other. For this purpose it will be necessary that he be acquainted, not only with the idioms of the two languages, but also with the different kinds of style adapted to different sorts of composition, and to different subjects; together with the various turns of thought and expression which writers employ, or what are called the figures of words and of thought; or the *Figures of Rhetoric*.

#### IV. (416) DIFFERENT KINDS OF STYLE.

The kinds of Style (*genēra dicendi*) are commonly reckoned three; the low, (*humile, submissum, tenue*;) the middle, (*medium, temperatum, ornatum, floridum*;) and the sublime, (*sublime, grande*.)

But besides these, there are various other characters of style; as, the *diffuse* and *concise*; the *feeble* and *nervous*; the *simple* and *affected*, &c.

There are different kinds of style adapted to different subjects, and to different kinds of composition; the style of the Pulpit, of the Bar, and of Popular Assemblies; the style of History, and of its various branches, Annals, Memoirs or Commentaries, and Lives; the style of Philosophy, of Dialogue or Colloquial discourse, of Epistles, and Romance, &c.

There is also a style peculiar to certain writers, called their *Manner*; as the *style* of Cicero, of Livy, of Sallust, &c.

But what deserves particular attention is, the difference between the style of poetry and of prose. As the poets in a manner paint what they describe, they employ various epithets, repetitions, and turns of expression, which are not admitted in prose.

The first virtue of style (*virtus orationis*) is perspicuity; or that it be easily understood. This requires, in the choice of the words, 1. *Purity*, in opposition to barbarous, obsolete, or new-coined words, and to errors in Syntax: 2. *Propriety*, or the selection of the best expressions, in opposition to vulgarisms or low expressions: 3. *Precision*, in opposition to superfluity of words, or a *loose style*.



The things chiefly to be attended to in the structure of a sentence, or in the disposition of its parts, are, 1. *Clearness*, in opposition to *ambiguity* and *obscurity*: 2. *Unity* and *Strength*, in opposition to an *unconnected*, *intricate* and *feeble* sentence: 3. *Harmony*, or a musical arrangement, in opposition to *harshness* of sound.

The most common defects of style (*vitia orationis*) are distinguished by various names:

1. (417) A **BARBARISM** is the using of a foreign or strange word: as, *croftus*, for *agellus*; *rigorōsus*, for *rigidus* or *sevērus*; *alterāre*, for *mutāre*, &c. Or, a transgression of the rules of Orthography, Etymology, or Prosody; as, *charus*, for *carus*; *stavi*, for *steti*; *tibīcen*, for *tibicen*.

2. (418) A **SOLECISM** is a transgression of the rules of Syntax; as, *Dicit libros lectos iri*, for *lectum iri*: *We was walking*, for *we were*. A barbarism may consist in one word, but a solecism requires several words.

3. (419) An **IDIOTISM** is the using of a manner of expression peculiar to one language in another; as an *Anglicism* in Latin, thus, I am to write, *Ego sum scribēre*, for *ego sum scriptūrus*; It is I, *Est ego* for *Ego sum*: Or a *Latinism* in English, thus, *Est sapientior me*, He is wiser than me, for *than I*; *Quem dicunt me esse?* Whom do they say that I am? for *who*, &c.

4. (420) **TAUTOLOGY** is a useless repetition of the same words, or of the same sense in different words.

5. (421) **BOMBAST** is the using of high sounding words without meaning, or upon a trifling occasion.

6. (422) **AMPHIBOLÖGY** is when, by the ambiguity of the construction, the meaning may be taken in two different senses: as in the answer of the oracle to Pyrrhus, *Aio te, Æacīde, Romānos vincēre posse*. But the English is not so liable to this as the Latin.

## V. FIGURES OF RHETORIC.

Certain modes of speech are termed *Figurative*, because they convey our meaning under a borrowed form, or in a particular dress.

Figures (*figūræ* or *schemāta*) are of two kinds: figures of words (*figūræ verbōrum*,) and figures of thought (*figūræ sentiētiarum*.) The former are properly called *Tropes*; and if the word be changed, the figure is lost.

### 1. TROPES, OR FIGURES OF WORDS.

(423) A *Trope* (*conversio*) is an elegant turning of a word from its proper signification.



Tropes take their rise partly from the barrenness of language, but more from the influence of the imagination and passions. They are founded on the relation which one object bears to another, chiefly that of resemblance or similitude.

The principal tropes are the *Metäphor*, *Metonymy*, *Synecdöche*, and *Iröny*.

1. (424) **METAPHOR** (*translatio*) is when a word is transferred from that to which it properly belongs, to express something to which it is only applied from similitude or resemblance; as, a *hard* heart: a *soft* temper: he *bridles* his anger: a *joyful* crop: *ridet* ager, the field *smiles*, &c. A metaphor is nothing else but a short comparison.

We likewise call that a metaphor, when we substitute one object in the place of another on account of the close resemblance between them; as when, instead of *youth*, we say, *the morning* or *spring-time of life*; or when, in speaking of a family connected with a common parent, we use the expressions which properly belong to a tree, whose trunk and branches are connected with a common root. When this allusion is carried on through several sentences, or through a whole discourse, and the principal subject kept out of view, so that it can only be discovered by its resemblance to the subject described, it is called an **ALLEGORY**. An example of this we have in Horace, book I. ode 14. where the republic is described under the allusion of a ship.

An **ALLEGORY** is only a continued metaphor. This figure is much the same with the *Parable*, which so often occurs in the sacred scriptures; and with the *Fable*, such as those of Æsop. The *Ænigma* or *Riddle* is also considered as a species of the Allegory; as likewise are many *Proverbs* (*Proverbia* or *Adagia*;) thus, *In sylvam ligna ferre*. Horat.

Metaphors are improper when they are taken from low objects; when they are forced or far fetched; when they are mixed or too far pursued; and when they have not a natural and sensible resemblance; or are not adapted to the subject of discourse, or to the kind of composition, whether poetry or prose.

When a word is very much turned from its proper signification, the figure is called *Catachrësis* (*abusio*;) as, a leaf of *paper*, of *gold*, &c.; the empire flourished; *parricida*, for any murderer. Virg. *gregis ipse caper*. Virg. *Altum ædificant caput*. Juv. *Hunc vobis deridendum propino*, for *trado*. Ter. *Eurus per Siculas equitavit undas*. Hor.

When a word is taken in two senses in the same phrase, the one proper and the other metaphorical, it is said to be done by *Syllepsis*, (*comprehensio*;) as, *Galatæa thymo mihi dulcior Hyblæ*. Virg. *Ego Sardöis videar tibi amarior herbis*. Id.

2. (425) **METONYMY** (*mutatio nominis*) is the putting off one name for another. In which sense it includes all other tropes: but it is commonly restricted to the following particulars:—

1. When the cause is put for the effect: or the author for his works: as *Boum laböres*, for *corn*; *Mars*, for *war*; *Ceres*, for *grain* or *bread*; *Bacchus*, for *wine*. Virg. *Cicero*, *Virgil* and *Horace*, for their *works*.

2. When the effect is put for the cause: as, *Pallida mors*, *pale* death, because it makes pale: *atra cura*, &c.

3. The container for what is contained, and sometimes the con-

trary: as, *Hausit patēram*, for *vinum*. Virg. *He loves his bottle*, for *his drink*.

4. The sign for the thing signified: as, *The crown*, for *royal authority*; *palma* or *laurus*, for *victory*; *Cedant arma togæ*, that is, as Cicero himself explains it, *bellum concēdat paci*.

5. An abstract for the concrete: as, *Scelus*, for *scelestus*. Ter. *Audacia*, for *audax*. Cic. *Vires*, for *strong men*. Hor.

6. The parts of the body for certain passions or sentiments, which were supposed to reside in them: thus, *cor*, for *wisdom* or *address*; as, *habet cor*; *vir cordatus*, a man of sense. Plaut. But with us the *heart* is put for courage or affection, and the *head* for wisdom: thus, *a stout heart*, *a warm heart*.

When we put what follows to express what goes before, or the contrary, this form of expression is called *Metalepsis*, (*transmutatio*;) thus, *desiderāri*, to be desired or regretted, for *to be dead*, *lost*, or *absent*: So, *Fuimus Troes & ingens gloria Dardaniæ*, i. e. are no more. Virg. *Æn.* ii. 325.

3. (426) *SYNECDOCHE* (*comprehensio* or *conceptio*) is a trope by which a word is made to signify more or less than in its proper sense: as,

1. When a *genus* is put for a *species*, or a whole for a part, and the contrary: thus, *Mortāles*, for *homīnes*; *summa arbor*, for *summa pars arboris*; *tectum*, the roof, for the whole house. Virg.

2. When a singular is put for a plural, and the contrary: thus, *Hostis*, *miles*, *pedes*, *eques*, for *hostes*, &c..

3. When the materials are put for the things made of them: as, *Æs* or *argentum*, for money; *æra*, for vases of brass, trumpets, arms, &c.; *ferrum*, for a sword.

When a common name is put for a proper name, or the contrary, the figure is called *Antonomasia* (*pronominatio*;) as the *Philosopher*, for *Aristotle*; the *Orator*, for *Demosthenes* or *Cicero*; the *Poet*, for *Homer* or *Virgil*; the *Wise man*, for *Solomon*.

An *Antonomasia* is often made by a *Periphrasis*; as, *Pelōpis parens*, for *Tantālus*; *Anŷti reus*, for *Socrātes*; *Trojāni belli scriptor*, for *Homērus*; *Chirōnis alumnus*, for *Achilles*; *Potor Rhodāni*, for *Gallus*. Hor. sometimes with the noun added; as, *Fatālis et incestus iudex*, *famōsus hospes*, for *Paris*. Hor.

4. (427) *IRONY* is when one means the contrary of what is said: as, when we say of a bad poet, *He is a Virgil*; or of a profligate person, *Tertius e cælo cecidit Cato*.

When any thing is said by way of bitter raillery, or in an insulting manner, it is called a **SARCASM**; as, *Satia te sanguine, Cyre. Justin. Hesperiam metire jacens. Virg.*

When an affirmation is expressed in a negative form, it is called **LITOTES**: as, *He is no fool, for he is a man of sense; Non humilis mulier, for nobilis or superba.*

When a word has a meaning contrary to its original sense, this contrariety is called **ANTIPHRAISIS**: as, *auri sacra fames, for execrabilis. Virg. Pontus Euxini falso nomine dictus, i. e. hospitālis. Ovid.*

When any thing sad or offensive is expressed in more gentle terms, the figure is called **EUPHEMISMUS**; as, *Vitā functus, for mortuus; conclamāre suos, to give up for lost. Liv. Valeant, for abeant; mactāre or ferire, for occidēre; Fecērunt id servi Milōnis, quod suos quisque servos in tali re facere voluisset, i. e. Clodium interfecērunt. Cic. This figure is often the same with the Periphrāsis.*

The **PERIPHRAISIS**, or *Circumlocution*, is when several words are employed to express what might be expressed in fewer. This is done either from necessity, as in translating from one language into another: or to explain what is obscure, as in definitions: or for the sake of ornament, particularly in poetry, as in the descriptions of evening and morning, &c.

When, after explaining an obscure word or sentence by a periphrasis, one enlarges on the thought of the author, the figure is called a *Paraphrase*.

When a word imitates the sound of the thing signified, this imitation is called *Onomatopœia*, (*nominis fictio*;) as, the *whistling* of winds, *purling* of streams, *buzz* and *hum* of insects, *hiss* of serpents, &c. But this figure is not properly a trope.

It is sometimes difficult to ascertain to which of the above mentioned tropes certain expressions ought to be referred. But in such cases minute exactness is needless. It is sufficient to know, in general, that the expression is figurative.

There are a great many tropes peculiar to every language, which cannot be literally expressed in any other. These, therefore, if possible, must be rendered by other figurative expressions equivalent: and if this cannot be done, their meaning should be conveyed in simple language; thus, *Interiōre notā Falerni*, with a glass of *old Falernian wine*: *Ad umbilicum ducere*, to bring to a conclusion. Horat. These, and other such figurative expressions, cannot be properly explained without understanding the particular customs to which they refer.

## 2. (428) REPETITION OF WORDS.

Various repetitions of words are employed for the sake of elegance or force, and are therefore also called *Figures of words*. Rhetoricians have distinguished them by different names, according to the part of the sentence in which they take place.

When the same word is repeated in the beginning of any member of a sentence, it is called ANAPHORA; as, *Nihilne te nocturnum præsidium palatii, nihil urbis vigiliæ, &c. Cic. Te dulcis conjux, te solo in littore secum, Te veniente die, te decedente canēbat. Virg.*

When the repetition is made in the end of the member, it is called EPISTROPHE, or *Conversio*; as, *Pænos Populus Romānus justitiā vicit, armis vicit, libertatē vicit. Cic.* Sometimes both the former occur in the same sentence, and then it is called SYMPOCE, or *Complexio*; as, *Quis legem tulit? Rullus. Quis, &c. Rullus. Cic.*

When the same word is repeated in the beginning of the first clause of a sentence, and in the end of the latter, it is called EPANALEPSIS; as, *Vidimus victoriam tuam præliorum exitu terminatum; gladium vaginā vacuum in urbe non vidimus. Cic. pro Marcello.*

The reverse of the former is called ANADIPLOSIS, or *Reduplicatio*; as, *Hic tamen vivit: vivit! imo in senatum venit. Cic.*

When that which is placed first in the foregoing member, is repeated last in the following, and the contrary, it is called EPANODOS, or *Regressio*; as, *Crudelis tu quoque mater; Crudelis mater magis an puer improbus ille? Improbus ille puer, crudelis tu quoque mater. Virg.*

The passionate repetition of the same word in any part of a sentence is called EPIZEUXIS; as, *Excitāte, excitāte eum ab infēris. Cic. Fuit, fuit ista virtus, &c. Id. Me, me, adsum qui feci, in me convertite ferrum. Virg. Bella, horrida bella. Id. Ibimus, ibimus. Hor.*

When we proceed from one thing to another, so as to connect by the same word the subsequent part of a sentence with the preceding, it is called CLIMAX, or *Gradatio*; as, *Africāno virtutem industria, virtus gloriam, gloria æmulos comparavit. Cic.*

When the same word is repeated in various cases, moods, genders, numbers, &c. it is called POLYPTOTON; as, *Pleni sunt omnes libri, plenæ sapientium voces, plena exemplorum vetustas. Cic. Littora littoribus contraria, fluctibus undas impræcor, arma armis. Virg.*

To this is usually referred what is called SYNONYMIA, or the using of words of the same import, to express a thing more strongly; as, *Non feram, non patiar, non sinam. Cic. Promitto, recipio, spondeo. Id.* And also EXPOSITIO, which repeats the same thought in different lights.

When a word is repeated the same in sound, but not in sense, it is called ANTANACLASIS; as, *Amāri jucundum est, si curētur ne quid insit amāri. Cic.* But this is reckoned a defect in style, rather than a beauty. Nearly allied to this figure is the PARONOMASIA, or *Agnominatio*, when the words only resemble one another in sound; as, *Civem bonarum artium, bonarum partium; Consul pravo animo and parvo: de oratore arator factus. Cic. Amantes sunt amentes. Ter.* This is also called a PUN.

When two or more words are joined in any part of a sentence in the same cases or tenses, it is called HOMOIOTOTON, i. e. *similiter cadens*, as, *Pollet aucto-*



*ritâte, circumfluit opibus, abundat amicis.* Cic. If the words have only a similar termination, it is called *HOMOIOTELEUTON*, i. e. *similiter desinens*; as, *Non ejusdem est facere fortiter, and vivere turpiter.* Cic.

### 3. (429) FIGURES OF THOUGHT.

It is not easy to reduce figures of thought to distinct classes, because the same figure is employed for several different purposes.—The principal are the *Hyperbôle*, *Prosopopœia*, *Apostrôphe*, *Simile*, *Antithêsis*, &c.

1. *HYPERBÔLE* is the magnifying of a thing above the truth; as, when Virgil, speaking of *Polyphêmus*, says, *Ipse arduus, altaque pulsat sidêra.* So, *Contracta pisces æquora sentiunt.* Hor. When an object is diminished below the truth, it is called *Tapeinôsis*. The use of extravagant Hyperboles forms what is called *Bombast*.

2. *PROSOPOPŒIA*, or *Personification*, is a figure by which we ascribe life, sentiments, or actions, to inanimate beings, or to abstract qualities; as, *Quæ (patria) tecum. Catilina, sic agit, &c.* Cic. *Virtus sumit aut ponit secures.* Hor. *Arbore nunc aquas culpante.* Id.

3. *APOSTRÔPHE*, or *Address*, is when the speaker breaks off from the series of his discourse, and addresses himself to some person present or absent, living or dead, or to inanimate nature, as if endowed with sense and reason. This figure is nearly allied to the former, and therefore often joined with it: as, *Trojâque nunc stares, Priamique arx alta manêres.* Virg.

4. *SIMILE*, or *Comparison*, is a figure by which one thing is illustrated or heightened by comparing it to another: as, *Alexander was as bold as a lion.*

5. *ANTITHESIS*, or *Opposition*, is a figure by which things contrary or different are contrasted, to make them appear in the most striking light; as, *Hannibal was cunning, but Fabius was cautious. Cæsar beneficiis ac munificentia magnus habebatur, integritate vitæ Cato,* &c. Sall. Cat. 54.

6. *INTERROGATION*, (Græc. *Erotêsis*), is a figure whereby we do not simply ask a question, but express some strong feeling or affection of the mind in that form: as, *Quousque tandem, &c.* Cic. *Creditis avectos hostes?* Virg. *Heu! quæ me æquora possunt accipere.* Id. Sometimes an answer is returned, in which case it is called *Subjectio*; as, *Quid ergo? audacissimus ego ex omnibus? minime.* Cic. Nearly allied to this is *Expostulation*, when a person pleads with offenders to return to their duty.

7. *EXCLAMATION* (*Ecphonêsis*) is a sudden expression of some passion or emotion; as, *O nomen dulce libertatis, &c.* Cic. *O tempora, O mores!* Id. *O patria! O Divum domus Ilium!* &c. Virg.



8. DESCRIPTION, or *Imagery*, (*Hypotypōsis*) is the painting of any thing in a lively manner, as if done before our eyes. Hence it is also called *Vision*; as, *Videor mihi hanc urbem vidēre*, &c. Cic. in Cat. iv. 6. *Vidēre magnos jam videor duces, Non indecōro pulvĕre sortidos*. Hor. Here a change of tense is often used, as the present for the past, and conjunctions omitted, &c. Virg. xi. 637, &c.

9. EMPHASIS is a particular stress of voice laid on some word in a sentence; as, Hannibal *peto pacem*. Liv. *Proh! Jupiter ibit hic!* i. e. Æneas. Virg.

10. EPANORTHŌSIS, or *Correction*, is the recalling or correcting by the speaker of what he last said; as, *Filium habui, ah! quid dixi habēre me? imō habui*. Ter.

11. PARALEPSIS, or *Omission*, is the pretending to omit, or pass by, what one at the same time declares.

12. APARITHMESIS, or *Enumeration*, is the branching out into several parts of what might be expressed in fewer words.

13. SYNATHROISMUS, or *Coacervatio*, is the crowding of many particulars together; as,

—————*Faces in castra tulissem,  
Implēssemque foros flammis, nutumque, patremque  
Cum genere extinxēm, memet super ipsa dedissem.* Virg.

14. *Incrementum*, or CLIMAX in sense, is the rising of one member above another to the highest; as, *Facinus est vincire civem Romanum, scelus verberare, parricidium necare*. Cic.

When all the circumstances of an object or action are artfully exaggerated, it is called AUXESIS, or *Amplification*. But this is properly not one figure, but the skilful employment of several, chiefly of the Simile and the Climax.

15. TRANSITION (*Metabasis*) is an abrupt introduction of a speech; or the passing of a writer suddenly from one subject to another; as, Hor. Od. ii. 13. 13. In strong passion, a *change of person* is sometimes used; as, Virg. Æn. iv. 365, &c. xi. 406, &c.

16. SUSPENSIO, or *Sustentatio*, is the keeping of the mind of the hearer long in suspense; to which the Latin inversion of words is often made subservient.

17. CONCESSIO is the yielding of one thing to obtain another; as, *Sit fur, sit sacrilēgus, &c. at est bonus imperator*. Cic. in Verrem, v. 1.

PROLEPSIS, *Prevention* or *Anticipation*, is the starting and answering of an objection.

ANACOINŌSIS, or *Communication*, is when the speaker deliberates with the judges or hearers; which is also called *Diaporēsis* or *Ad-dubitatio*.

LICENTIA, or the pretending to assume more *freedom* than is proper, is used for the sake of admonishing, rebuking, and also flattering; as, *Vide quam non reformīdem*, &c. Cic. pro Ligario.

APOSIOPESES, or *Concealment*, leaves the sense incomplete; as, *Quos ego — sed præstat motos componēre fluctus*. Virg.

18. SENTENTIA (*Gnome*) a sentiment, is a general maxim concerning life or manners, which is expressed in various forms; as, *Otium sine litēis mors est*. Seneca. *Adeò in tenēris assuescēre multum est*. Virg. *Probitas laudātur et alget; Misēra est magni custodia censūs; Nobilitas sola est atque unīca virtus*. Juv.

As most of these figures are used by orators, and some of them only in certain parts of their speeches, it will be proper for the learner to know the parts into which a regular, formal oration is commonly divided. These are, 1. The *Introduction*, the *Exordium*, or *Proœmium*, to gain the good will and attention of the hearers: 2. The *Narration* or *Explication*: 3. The argumentative part, which includes *Confirmation* or proof, and *Confutation*, or refuting the objections and arguments of an adversary. The sources from which arguments are drawn are called *Loci*, 'topics;' and are either intrinsic or extrinsic; common or peculiar. 4. The *Peroration*, *Epilogue*, or *Conclusion*.

## PROSODY.

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1. **PROSODY** is that part of grammar which teaches the proper *accent* and *quantity* of syllables, the right *pronunciation* of words, and the structure of verses.

2. *Accent* is a peculiar stress of the voice on some syllable in a word, to distinguish it from the others.

3. The *quantity* of a syllable is the space of time used in pronouncing it.

4. Syllables, with respect to their *quantity*, are either *long*, *short*, or *common*.

5. A *long* syllable in pronouncing requires double the time of a *short* one; as, *tēndĕrĕ*.

6. A syllable that is sometimes long, and sometimes short, is *common*; as the second syllable in *volucris*.

7. A vowel is said to be long or short by nature, which is always so by custom, or by the use of the poets.

8. In polysyllables, or long words, the last syllable except one is called the *Penultima*, or, by contraction, the *Penult*; and the last syllable except two, the *Antepenultima*, or *Antepenult*.

9. When the quantity of a syllable is not fixed by some particular rule, it is said to be long or short by *authority*; that is, according to the usage of the poets. Thus *le* in *lēgo* is said to be short by authority, because it is always made short by the Latin poets.

In most Latin words of one or two syllables, according to our manner of pronouncing, we can hardly distinguish by the ear a long syllable from a short. Thus *le* in *lēgo* and *lēgi* seem to be sounded equally long; but when we pronounce them in composition the difference is obvious; thus, *perlēgo*, *perlēgi*; *relēgo*, *-ĕre*; *relēgo*, *-āre*, &c.

### RULES FOR THE QUANTITY.

The rules of quantity are either *General* or *Special*. The former apply to all syllables, the latter only to some certain syllables.

## GENERAL RULES.

I. (10) A vowel before another vowel is short; as, *Mēus*, *alius*: so *nihil*; *h* in verse being considered only as a breathing. In like manner in English, *create*, *bēhave*.

Exc. 1. (11) *I* is long in *fīo*, *fīēbam*, &c. unless when followed by *e* and *r*; as, *fīēri*, *fīērem*; thus,

Omnia jam fīent, fīēri quæ posse negābam. *Ovid.*

Exc. 2. (12) *E*, having an *i* before and after it, in the fifth declension, is long: as, *speciēi*. So is the first syllable in *āer*, *dīus*, *ēheu*, and the penultima in *aulāi*, *terrāi*, &c. in *Pompēi*, *Cāi*, and such like words; but we sometimes find *Pompei* in two syllables. Hor. Od. ii. 7. 5.

Exc. 3. (13) The first syllable in *ohe* and *Diāna* is common; so likewise is the penult of genitives in *ius*; as, *illius*, *unius*, *ullius*, *nullius*, &c. to be read long in prose. *Alius*, in the genit. is always long, as being contracted for *alius*; *alterius*, short.

(14) In Greek words, when a vowel comes before another, no certain rule concerning its quantity can be given.

*Sometimes it is short*; as, *Danæ*, *Idæa*, *Sophia*, *Symphonia*, *Simois*, *Hýades*, *Phaon*, *Deucalion*, *Pygmalion*, *Thebais*, &c.

*Often it is long*; as, *Lycæon*, *Machæon*, *Didymæon*; *Amphion*, *Arion*, *Ixion*, *Pandion*; *Nais*, *Lais*, *Achæia*; *Briséis*, *Cadméis*; *Latous* and *Latôis*, *Myrtous*, *Nerëius*, *Priamëius*; *Achelôius*, *Minôius*; *Archelâus*, *Menelâus*, *Amphiarâus*; *Ænéas*, *Penëus*, *Epëus*, *Acrisionëus*, *Adamantëus*, *Phœbëus*, *Gigantëus*; *Darius*, *Basilus*, *Eugenius*, *Bacchius*; *Cassiopëa*, *Cæsarëa*, *Chæronëa*, *Cytherëa*, *Galatëa*, *Laodicëa*, *Medëa*, *Panthëa*, *Penelopëa*; *Clîo*, *Enyô*, *Elegia*, *Iphigenia*, *Alexandria*, *Thalia*, *Antiochia*, *idolatria*, *litania*, *politia*, &c. *Læertes*, *Dêiphobus*, *Dêianira*, *Trôes*, *herôes*, &c.

*Sometimes it is common*; as, *Chorea*, *platea*, *Maiea*, *Nereides*, *canopeum*, *Orion*, *Geryon*, *Eos*, *eous*, &c. So in Foreign words, *Michael*, *Israel*, *Raphael*, *Abraham*, &c.

(15) The accusative of nouns in *eus* is usually short; as, *Orphëa*, *Salmonëa*, *Capharëa*, &c. but sometimes long; as, *Idomenëa*, *Ilionëa*. Virg. Instead of *Elegia*, *Cytherëa*, we find *Elegëia*, *Cythërëia*. Ovid. But the quantity of Greek words cannot properly be understood without the knowledge of Greek.

In English, a vowel before another is also sometimes lengthened; as, *science*, *idëa*.

\* II. (16) A vowel before two consonants, or before the double consonants *j*, *x*, *z*, is long (by position, as it is called;) as, *arma*, *fallo*, *axis*, *gaza*, *māior*; the compounds of *jugum* excepted; as, *bijugus*, *quadrijugus*, &c.

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\* In reality, in such cases *j* is a vowel, and with the preceding vowel constitutes a diphthong, as, *māioribus*. In the same manner arises the quantity of such words as *ëjus*, *pëjus*, which, according to Priscian, the ancients write *ëius*, *pëius*.

When the foregoing word ends in a short vowel, and the following begins with two consonants or a double one, that vowel is sometimes lengthened by position ; as,

*Ferte citi flammas, date telā, scandite muros.* Virg.

\* (17) A vowel naturally short, when followed by *sc*, *sr*, *sq*, *st*, (with or without the addition of a third consonant, as *SCRIPTA*,) may either remain short, or be made long at the poet's option.

¶ (18) A vowel before a mute and a liquid is common ; as the middle syllable in *volucris*, *tenebræ* ; thus,

Et primò similis volūcri, mox vera volūcris. *Ovid.*  
Nox tenēbras profert, Phæbus fugat inde tenēbras. *Id.*

But in prose these words are pronounced short. So *peragro*, *pharetra*, *podagra*, *chiragra*, *celebris*, *latebræ*, &c.

To make this rule hold, three things are requisite. 1. The vowel must be naturally short ; 2. the mute must go before the liquid ; and, 3. be in the same syllable with it. Thus *a* in *patris* is made common in verse, because *a* in *pater* is naturally short, or always so by custom : but *a* in *matris*, *acris*, is always long, because long by nature or custom in *mater* and *acer*. In like manner the penult in *salūbris*, *ambulācrum*, is always long ; because they are derived from *salus*, *salūtis*, and *ambulātum*. So *a* in *arte*, *ablus*, &c. is long by position, because the mute and the liquid are in different syllables.

*L* and *r* only are considered as liquids in Latin words ; *m* and *n* do not take place except in Greek words.

III. (19) A contracted syllable is long ; as,  
*Nil*, for *nihil* ; *mî*, for *mihi* ; *cōgo*, for *coāgo* ; *alius*, for *alius* ; *tibīcen*, for *tibiicen* ; *ît*, for *iit* ; *sōdes*, for *si audes* ; *nōlo*, for *non volo* ; *bigæ*, for *bijūgæ* ; *scīlicet*, for *scire licet*, &c.

IV. (20) A diphthong is always long ; as,  
*Aurum*, *Cæsar*, *Eubæa*, &c. Only *præ* in composition before a vowel is commonly short ; as, *præire*, *præustus* ; thus,

Nec totâ tamen ille prior præeunte carinâ. *Virg. Æ.* 5, 186.  
Stipitibus duris agitur sudibusque præustis. *Ib.* 7, 524.

But it is sometimes lengthened ; as,

—cùm vacuus domīno præiret Arīon. *Theb.* 6, 519.

\* (21) A Diphthong is once short in a line of Virgil, out of composition : thus, *Insulæ* Ionio in magno, quas dira Celæno. This seems to be in imitation of Greek Hexameter.

## SPECIAL RULES.

### I. FIRST AND MIDDLE SYLLABLES.

*Preterites and Supines of two Syllables.*

V. (22) Preterites of two syllables lengthen the former syllable ; as, *Vēni*, *vīdi*, *vīci*.



Except *bibi*, *scīdi* from *scindo*, *fīdi* from *findo*, *tūli*, *dēdi*, and *stēti*, which are shortened.

VI. (23) Supines of two syllables lengthen the former syllable; as, *Visum*, *cāsum*, *mōtum*.

Except *sātum*, from *sēro*; *cītum*, from *cieo*; *lītum*, from *lino*; *sītum*, from *sīno*; *stātum*, from *sisto*; *ītum*, from *eo*; *dātum*, from *do*; *rūtum*, from the compounds of *ruo*; *quītum*, from *queo*; *rātus*, from *reor*.

*Preterites which double the first Syllable.*

VII. (24) Preterites which double the first syllable, have both the first syllables short; as,

*Cēcīdi*, *tētīgi*, *pēpūli*, *pēpēri*, *didīci*, *tūtūdi*; except *cēcīdi*, from *cædo*; *pēpēdi*, from *pēdo*: and when two consonants intervene; as, *fēfelli*, *tētendi*, *pēpendi*, *mōmordi*, &c.

Other verbs of two syllables in the preterite and supine retain the quantity of the present; except *pōsui*, *pōsitum*, from *pōno*; *pōtui*, from *possum*; *sōlūtum* and *vōlūtum*, from *solvo* and *volvo*.

## INCREASE OF NOUNS.

(25) A noun is said to increase, when it has more syllables in any of the oblique cases than in the nominative; as, *rex*, *rēgis*; *sermo*, *sermōnis*; *interpres*, *interpretis*. Here *re*, *mo*, *pre*, is each called the *increase* or *crement*, and so through all the other cases. The last syllable is never esteemed a *crement*.

Some nouns have a double increase, that is, increase by more syllables than one; as, *iter*, *itinēris*; *anceps*, *ancīpītis*.

A noun in the plural is said to increase, when in any case it has more syllables than the genitive singular; as, *gener*, *genērī*; *genērōrum*; *regibus*, *sermonibus*, &c.

Except nouns of the *first*, *fourth*, and *fifth* declensions, which do not increase in the singular number, unless when one vowel comes before another; as, *fructus*, *fructūi*; *res*, *rēi*; and falls under Rule I. These nouns are considered as increasing in the plural, and come under Rule IX.

(26) Nouns of the second declension which increase, shorten the crement; as, *tener*, *tenēri*; *vir*, *vīri*; *duumvir*, *-vīri*; *satur*, *satūri*; except *Iber*, a Spaniard, *Ibēri*; and its compound *Celtibēri*.

## CREMENTS OF THE THIRD DECLENSION.

VIII. (27) Nouns of the third declension which increase, make *a* and *o* long; *e*, *i*, and *u* short: as,

*Pietātis, honōris; muliēris, lapīdis, murmūris.*

The chief exceptions from this rule are marked under the formation of the genitive of the third declension. But here perhaps it may be proper to be more particular.

A.

(28) Nouns in A shorten *ātis*, in the genitive; as, *dogma, -ātis; poēma, -ātis.*

O.

(29) O shortens *īnis*, but lengthens *ēnis* and *ōnis*; as, *Cardo, -īnis; Virgo, īnis; Anio, -ēnis; Cicero, -ōnis.*

(30) Gentile or patrial nouns vary their quantity. Most of them shorten the genitive; as, *Macēdo, -ōnis; Saxo, -ōnis.* So, *Lingōnes, Senōnes, Teutōnes*, or *-ōni, Vangīōnes, Vascōnes.* Some are long; as, *Suessiōnes, Vettōnes.* *Brittones* is common; it is shortened by Juvenal, 15, 124, and lengthened by Martial, 11, 21, 9.

I. C. D. L.

(31) I shortens *itis*; as, *Hydromēli, -itis.* *Ec* lengthens *ecis*; as, *Halec, -ēcis.*

(32) Nouns in D shorten the crement; as, *David, -īdis; Bogud, -ūdis.* Ecclesiastical poets often lengthen *Davidis.*

(33) Masculines in AL shorten *alis*; as, *Sal, sālis; Hannībal, -ālis; Hasdrūbal, -ālis;* but neuters lengthen it; as, *anīmal, -ālis.*

(34) *Sōlis* from *sol* is long; also Hebrew words in *el*; as, *Michael, -ēlis.* Other nouns in L shorten the crement; as, *Vigil, -ilis; consul, -ūlis.*

N.

(35) Nouns in ON vary the crement. Some lengthen it; as, *Helicon, -ōnis; Chiron, -ōnis.* Some shorten it; as, *Memnon, -ōnis; Actæon, -ōnis.*

(36) EN shortens *inis*; as, *flumen, -īnis; tibicen, -īnis.* Other nouns in N lengthen the penult. AN *ānis*; as, *Titan, -ānis:* EN *ēnis*; as, *Siren, -ēnis:* IN *īnis*; as, *Delphin, -īnis:* YN *īnis*; as, *Phorcyn, -īnis.*

R.

1. (37) Neuters in AR lengthen *aris*; as, *calcar, -āris.* Except the following; *bacchar, -āris; jubar, -āris; hepar, -ātis; nectar, -āris:* Also the adjective *par pāris*, and its compounds, *impar, -āris, dispar, -āris, &c.*

2. (38) The following nouns in R lengthen the genitive; *Nar, Nāris*, the name of a river; *fur, fūris; ver, vēris:* Also *Recimer, -ēris; Byzer, -ēris*, proper names; and *Ser, Sēris; Iber, -ēris*, names of people or states.

3. (39) Greek nouns in TER lengthen *teris*; as, *crater, -ēris; character, -ēris.* Except *æther, -ēris.*

4. (40) OR lengthens *oris*; as, *amor, -ōris.* Except neuter nouns; as, *marmor, -ōris; æquor, -ōris:* Greek nouns in *tor*; as, *Hector, -ōris; Actor, -ōris; rhetor, -ōris.* Also, *arbor, -ōris*, and *memor, -ōris.*

5. (41) Other nouns in R shorten the genitive; AR *āris*, masc.; as, *Cæsar, -āris; Hamilcar, -āris; lar, lāris.* ER *ēris* of any gender; as, *aēr, aēris; mulier, -ēris; cadāver, -ēris; iter*, anciently *itūner, itinēris; verbēris*, from the obsolete *verber.* UR *ūris*; as, *vultur, -ūris; murmur, -ūris.* YR *īris*; as, *Martyr, -īris.*

AS.

1. (42) Nouns in AS, which have *atis*, lengthen the crement; as, *pietas, -ātis; Macēnas, -ātis.* Except *anas, -ātis.*

2. (43) Other nouns in AS shorten the crement ; as Greek nouns having the genitive in *ādis*, *ātis*, and *ānis* ; thus *Pallas*, -*ādis* ; *artocreas*, -*eātis* ; *Melas*, -*ānis*, the name of a river. So *vas*, *vādis* ; *mas*, *māris*. But *vas*, *vāsis* is long.

## ES.

(44) ES shortens the crement ; as, *miles*, -*itis* ; *Ceres*, -*ēris* ; *pes*, *pēdis*.

(45) Except *locūples*, -*ētis* ; *quies*, -*ētis* ; *mansues*, -*ētis* ; *hæres*, -*ēdis* ; *merces*, -*ēdis* : also Greek nouns ; as, *lebes*, -*ētis* ; *Thales*, -*ētis*.

## IS.

(46) Nouns in IS shorten the crement ; as, *lapis*, -*idis* ; *sanguis*, -*inis* ; *Phyllis*, -*idis* ; *cinis*, *cinēris*.

(47) Except *Glis*, *glīris* ; and Latin nouns which have *itis* ; as, *lis*, *litis* ; *dis*, *dūtis* ; *Quiris*, -*itis* ; *Samnis*, -*itis*. But *Charis*, a Greek noun, has *Charitis*.

(48) The following also lengthen the crement ; *Crenis*, -*idis*, *Psophis*, -*idis*, *Nesis*, -*idis*, proper names. And Greek nouns in *is*, which have also *in* ; as, *Salamis* or -*in*, *Salaminis*.

## OS.

(49) Nouns in OS lengthen the cements ; as, *nepos*, -*ōtis* ; *flos*, *flōris*.

Except *Bos*, *bōvis* ; *compos*, -*ōtis* ; and *impos*, -*ōtis*.

## US.

(50) US shortens the crement ; as, *tempus*, -*ōris* ; *vellus*, -*ēris* ; *tripus*, -*ōdis*.

(51) Except nouns which have *ūdis*, *ūris*, and *ūtis* ; as, *incus*, -*ūdis* ; *jus*, *jūris* ; *salus*, -*ūtis*. But *Ligus* has *Ligūris* ; the obsolete *pecus*, *pecūdīs* ; and *intercus*, -*ūtis*.

(51½) The neuter of the comparative has *ōris* ; as, *melius*, -*ōris*.

## YS.

(52) YS shortens *ȳdis* or *ȳdos* ; as, *chlamys*, -*ȳdis* or *ȳdos* ; and lengthens *ȳnis* ; as, *Trachys*, -*ȳnis*.

## BS. PS. MS.

(53) Nouns in S, with a consonant going before, shorten the penult of the genitive ; as, *cælebs*, -*ibis* ; *inops*, -*ōpis* ; *hiems*, *hiēmis auceps*, *aucūpis* ; *Dolops*, -*ōpis* ; also *anceps*, *ancipītis* ; *biceps*, *bicipītis* ; and similar compounds of *caput*.

Except *Cyclops*, -*ōpis* ; *seps*, *sēpis* ; *gryps*, *grȳphis* ; *Cercops*, -*ōpis* ; *plebs*, *plēbis* ; *hydrops*, -*ōpis*.

## T.

(54) T shortens the crement ; as, *caput*, -*itis* : so, *sinciput*, -*itis*.

## X.

1. (55) Nouns in X, which have the genitive in *gis*, shorten the crement ; as, *conjux*, -*ūgis* ; *remex*, -*igis* ; *Allobrox*, -*ōgis* ; *Phryx*, *Phrȳgis*. But *lex*, *lēgis*, and *rex*, *rēgis*, are long ; and likewise *frūgis*.

2. (56) EX shortens *icis* ; *vertex*, -*icis* : Except *vibex* or *vibix*, -*icis*.

3. (57) Other nouns in X lengthen the crement ; as, *pax*, *pācis* ; *radix*, -*icis* ; *vox*, *vōcis* ; *lux*, *lūcis* ; *Pollux*, -*ūcis*, &c.

(58) Except *fācis*, *nēcis*, *vīcis*, *prēcis*, *calīcis*, *cilīcis*, *pīcis*, *fornīcis*, *nīvis*, *Capadōcis*, *dūcis*, *nūcis*, *crūcis*, *trūcis*, *onȳchis*, *Erȳcis*, *mastyx*, -*ȳchis*, the resin of the *lentiscus*, or *mastich tree* ; and many others, the quantity of which can only be ascertained by authority.

4. (59) Some nouns vary the crement; as, *Syphax*, -ācis, or -ācis; *Sandyx*, -īcis, or -īcis; *Bebryx*, -ŷcis, or -ŷcis.

### *Increase of the Plural Number.*

IX. (60) Nouns of the plural number which increase, make *A*, *E*, and *O*; long; but shorten *I* and *U*; as,

*musārum*, *rērum*, *dominōrum*; *rēgibus*, *portibus*; except *bōbus* or *būbus*, contracted for *bōvibus*.

## INCREASE OF VERBS.

A verb is said to increase, when any part has more syllables than the second person singular of the present of the indicative active; as, *amas*, *amāmus*, where the second syllable *ma* is the *increase* or *crement*: for the last syllable is never called by that name.

A verb often increases by several syllables; as, *amas*, *amābāmīni*; in which case it is said to have a *first*, *second*, or *third increase*.

X. (61) In the increase of verbs, *a*, *e*, and *o*, are long; *i* and *u* short; as,

*Amāre*, *docēre*, *amātōte*; *legimus*, *sūmus*, *volūmus*.

### EXCEPTIONS.

\* (62) *Do* and its compounds of the first conjugation have *a* short in their first increment; as, *dāmus*, *dābunt*, but not in the second, as, *dābāmus*, where the second *a* is long.

\* (63) *Bēris* and *bēre* are every where short; as, *amabēris*; excepting where the *b* belongs to the termination of the present; *scribēris* and *scribēre*, of the future passive being long by the first rule.

\* (64) *E* before *ram*, *rim*, *ro*, and the persons formed from them, is short. By Systole the poets sometimes shorten *e* before *runt*.

\* (65) These have *i* long: *sīmus*, *velīmus*, *nolīmus*, with the other persons coming from them and their compounds.

\* (66) *I* before *vi* in preterites is always long; as, *petīvi*.

(67) The first or middle syllables of words which do not come under any of the foregoing rules, are said to be long or short by *authority*; and their quantity can only be discovered from the usage of the poets, which is the most certain of all rules.

### *Remarks on the Quantity of the Penult and Antepenult of Words.*

1. (68) Patronymics in *IDES* or *ADES* usually shorten the penult; as, *Priamīdes*, *Atlantiādes*, &c. Unless they come from nouns in *eus*: as, *Pelīdes*, *Tydidēs*, &c.

2. (69) Patronymics, and similar words, in *AIS*, *EIS*, *ITIS*, *OIS*, *OTIS*, *INE*, and *ONE* commonly lengthen the penult; as, *Achāis*, *Ptolemāis*, *Chrysēis*,

*Ænëis, Memphitis, Latôis, Icarîotis, Nerîne, Acrisiône.* Except *Thebais*, and *Phocais* : and *Nereis*, which is common.

3. (70) Adjectives in *ACUS, ICUS, IDUS*, and *IMUS*, for the most part shorten the penult; as, *Ægyptiâcus, academicus, lepidus, legitimus* : also, superlatives; as, *fortissimus*, &c. Except *merâcus, opâcus, amicus, apricus, pudicus, mendicus, anticus, posticus, fidus, infidus*, (but *perfidus*, of *per* and *fides*, is short,) *bimus, quadrîmus, patrîmus, matrîmus, opîmus* : and two superlatives, *îmus, prîmus*.

4. (71) Adjectives in *ALIS, ANUS, ARUS, IVUS, ORUS, OSUS*, lengthen the penult; as, *dotâlis, urbânus, avârus, æstîvus, decôrûs, arenôsus*. Except *barbârus, opipârus*, and *ovipârus*.

5. (72) Verbal adjectives in *ILIS* shorten the penult; as, *agîlis, facîlis*, &c. But derivatives from nouns usually lengthen it; as, *anîlis, civîlis, herîlis*, &c. To these add, *exîlis, subtîlis*; and names of months, *Aprîlis, Quinctîlis, Sextîlis* : Except *humîlis, parîlis*; and also *simîlis*. But all adjectives in *atilis* are short; as, *versâtîlis, volatîlis, umbratîlis, plicatîlis, fluviatîlis, saxatîlis*, &c.

6. (73) Adjectives in *INUS*, derived from inanimate things, as plants, stones, &c., also from adverbs of time, commonly shorten the penult; as, *amaracînus, crocînus, cedrînus, fagînus, oleagînus; adamantînus, crystallînus, crastînus, pristînus, perendînus, carînus, annotînus*, &c.

(74) Other adjectives in *INUS* are long; as, *agnînus, canînus, leporînus, bînus, trînus, quînus, austrînus, clandestînus, Latînus, marinînus, supînus, vesperînus*, &c.

7. (75) Diminutives in *OLUS, OLA, OLUM*; and *ULUS, ULA, ULUM*, always shorten the penult; as, *urceolus, filiôla, muscûlum; lectûlus, ratiuncûla, corcûlum*, &c.

\* (76) Latin denominatives in *aceus, aneus, arius, aticus, orius*; also verbals in *abilis* and words in *atilis* lengthen the Antepenult; as, *testaceus, amâbalis, pluviatîlis*.

\* (77) Adjectives in *icius*, derived from nouns, shorten the *i* of the antepenult; as, *gentilicius*; except *novicius*. But those which come from supines or participles, lengthen the *i*.

8. (78) Adverbs in *TIM* lengthen the penult; as, *oppidâtîm, virîtîm, tribûtîm*. Except *affâtîm, perpêtîm*, and *stâtîm*.

9. (79) Desideratives in *URIO* shorten the antepenultima, which in the second and third person is the penult; as, *esûrio, esûris, esûrit*. But other verbs in *urio* lengthen that syllable; as, *ligûrio, ligûris; scatûrio, scatûris*, &c.

\* (80) Frequentative Verbs, formed from the supine of the first conjugation, by changing *âtu* into *îto*, have the *i* short.

## PENULT OF PROPER NAMES.

(81) *The following proper names lengthen the penult* : Abdêra, Abÿdus, Adônis, Æsôpus, Ætôlus, Ahâla, Alarîcus, Alcîdes, Amÿclæ, Andronîcus, Anûbis, Archimêdes, Ariarâthes, Ariobarzânes, Aristîdes, Aristobûlus, Aristogîton, Arpînum, Artabânus; Brachmânes, Busîris, Buthrôtus; Cethêgus, Chalcêdon, Cleobûlus, Cyrêne, Cythêra, Curêtes; Darîci, Demonîcus, Diomêdes, Diôres, Dioscûri; Ebûdes, Eriphÿle, Eubûlus, Euclîdes, Euphrâtes, Eumêdes, Eurîpus, Euxînus; Gargânus, Gætûlus, Granîcus; Heliogabâlus, Henricus, Heraclîdes, Heraclîtus, Hippônax, Hispânus; Irêne; Lacÿdas, Latôna, Leucâta, Lugdûnum, Lycôras; Mandâne, Mausôlus, Maximînus, Meleâger, Messâla, Messâna, Milêtus; Nasîca, Nicânor, Nicêtas; Pachÿnus, Pandôra, Pelôris & -us, Pharsâlus, Phœnice, Polîtes, Polyclêtus, Polynîces, Priâpus; Sardanapâlus, Sarpêdon, Serâpis, Sinôpe, Stratonice, Suffêtes; Tigrânes, Thessalonîca; Verôna, Veronîca.



(82.) *The following are short:* Amāthus, Amphipōlis, Anabāsis, Anticŷra, Antigōnus & -ne, Antilōchus, Antiōchus, Antiōpa, Antipas, Antipāter, Antiphānes, Antiphātes, Antiphīla, Antiphon, Anŷtus, Apūlus, Areopāgus, Arimīnum, Armēnus, Athēsis, Attālus, Attīca; Bitūrix, Bructēri; Calāber, Callicrātes, Callistrātus, Candāce, Cantāber, Carneādes, Cherilus, Chrysostōmus, Cleombrōtus, Cleomēnes, Corŷcos, Constantinopōlis, Cratērus, Cratylus, Cremēra, Crustumēri, Cybēle, Cyclādes, Cyzicus; Dalmātæ, Damōcles, Dardānus, Dejōces, Dejotārus, Democritus, Demīpho, Didŷmus, Dīogēnes, Drepānum, Dumnōrix; Empedōcles, Ephēsus, Evērgētes, Eumēnes, Eurymēdon, Euripŷlus; Fucīnus; Geryōæes, Gyārus; Hecŷra, Heliopōlis, Hermiōne, Herodōtus, Hesiōdus, Hesiōne, Hippocrātes, Hippotāmos, Hypāta Hypānis; Icārus, Icētas, Illŷris, Iphŷtus, Ismārus, Ithāca; Laodīce, Laomēdon, Lampsācus, Lamŷrus, Lapīthæ, Lucretīlis, Libānus, Lipāre or -a, Lysimāchus, Longimānus; Marāthon, Mēnālus, Marmārica, Massagētæ, Matrōna, Megāra, Melītus & -ta, Metropōlis, Mutīna, Mycōnus; Neōcles, Nerītos, Noricum; Omphāle; Patāra, Pegāsus, Pharnāces, Pisis-trātus, Polydāmus, Polyxēna, Porsēna or Porsenna, Praxitēles, Puteōli, Pylādes, Pythagōras; Sarmātae, Sarsīna, Semēle, Semirāmis, Sequāni & -a, Sisŷphus, Sicōris, Socrātes, Sodōma, Sotādes, Spartācus, Sporādes, Strongŷle, Stymphālus, Sybāris; Taygētus, Telegōnus, Telemāchus, Tenēdos, Tarrāco, Theophānes, Theophilus, Tomŷris; Urbicus; Venēti, Vologēsus, Volūsus; Xenocrātes; Zoīlus, Zopŷrus.

(83) The penult of several words is doubtful; thus, *Batāvi*. Lucan. *Batāvi*. Juv. and Mart. *Fortuitus*. Hor. *Fortuitas*. Martial. Some make *fortuitus* of three syllables, but it may be shortened like *gratuitus*. Stat. *Patrimus, matrimus, prætolor*, &c. are by some lengthened, and by some shortened; but for their quantity there is no certain authority.

## II. FINAL SYLLABLES.

### A.

XI. (84) *A* in the end of a word declined by cases is short; as, *Musā, templā, Tydeā, lampādā*.

Exc. (85) The ablative of the first declension is long; as, *Musā Ænēā*: and the vocative of Greek nouns in *as*; as, *O Ænēā, O Pallā*.

(86) *A* in the end of a word not declined by cases is long; as, *A mā, frustrā, prætereā, ergā, intrā*.

Exc. (87) *Itā, quiā, ejā, posteā, putā*, (adv.) are short; and sometimes, though more rarely, the prepositions *contrā, ultrā*, and the compounds of *ginta*; as, *trigintā*, &c. *Contra* and *ultra*, when adverbs, are always long.

### E.

XII. (88) *E* in the end of a word is short; as, *Natē, sedilē, ipsē, currē, possē, nempē, antē*.

Exc. 1. (89) Monosyllables are long; as, *mē, tē, sē*; except these enclitic conjunctions, *quē, vē, nē*; and these syllabical adjections, *ptē, cē, tē*; as, *suaptē, hujuscē, tutē*; but these may be comprehended under the general rule, as they never stand by themselves.

Exc. 2. (90) Nouns of the first and fifth declensions are long; as, *Calliōpē*, *Anchīsē*, *fidē*. So *rē* and *diē*, with their compounds, *quarē*, *hodiē*, *pridiē*, *postridiē*, *quotidiē*: Also Greek nouns which want the singular, *Cetē*, *melē*, *Tempē*; and the second person singular of the imperative of the second conjugation; as, *Docē*, *manē*; but *cave*, *vale*, and *vide*, are sometimes short.

Exc. 3. (91) Adverbs derived from adjectives of the first and second declension are long; as, *placīdē*, *pulchrē*, *valdē*, contracted for *validē*: To these add *fermē*, *ferē*, and *ohē*; also all adverbs of the superlative degree; as, *doctissimē*, *fortissimē*: But *benē* and *malē*, *infernē*, *supernē*, are short. Also the adverbs *herē*, and *Herculē*.

## I.

XIII. (92) *I* final is long; as, *Domīnī*, *patrī*, *docērī*.

Exc. 1. (93) Greek vocatives are short; as, *Alexī*, *Amaryllī*.

Exc. 2. (94) The dative of Greek nouns of the third declension, which increase, is common; as, *Pallādi*, *Minoīdi*: short.

(95) *Mihi*, *tibi*, *sibi*, are also common: So likewise are *ibi*, *nisi*, *ubi*, *quasi*; and *cui*, when a dissyllable, which is seldom the case. *Sicūtī*, *sicūbī*, and *necūbī*, are always short.

\* (96) Datives and Ablatives plural of Greek nouns in *si* are short; as, *heroasī*, *Troasī*.

## O.

XIV. (97) *O* final is common; as, *Virgo*, *amo*, *quando*.

Exc. 1. (98) Monosyllables in *O* are long; as, *ō*, *dō*, *stō*, *prō*. The dative and ablative singular of the second declensions are long; as, *librō*, *domīnō*: Also Greek nouns, as *Didō*, *Sapphō*, and *Athō* the genitive of *Athos*; and adverbs derived from nouns; as, *certō*, *falsō*, *paulō*. To these add *quō*, *eō*, and their compounds, *quōvis*, *quōcunque*, *adeō*, *ideō*; likewise *illō*, *idcircō*, *citrō*, *retrō*, *ultrō*.

Exc. 2. (99) The following words are short: *Egō*, *sciō*, *putō*, *cedō*, a defective verb, *homō*, *citō*, *illīco*, *immō*, *duō*, *ambō*, *modō*, with its compounds, *quomōdō*, *dummōdō*, *postmōdō*: but some of these are also found long.

Exc. 3. (100) The gerund in *DO* in Virgil is long; in other poets it is short. *Ergō*, on account of, is long; *ergo*, therefore, is doubtful.

## U and Y.

XV. (101) *U* final is long; *Y* final is short; as, *Vultū*; *Molŷ*.

## B, D, L, M, R, T.

XVI. (102) *B*, *D*, *L*, *R*, and *T*, in the end of a word, are short; as, *āb*, *apūd*, *semēl*, *precōr*, *capūt*.

(103) The following words are long; *sāl, sōl, nīl, pār* and its compounds, *impār, dispār, &c.*; *fūr, lār, Nār, cūr, fūr*; also nouns in *er* which have *ēris* in the genitive; as, *Cratēr, vēr, Ibēr*; likewise *aēr, æthēr*; to which add Hebrew names: as, *Jōb, Daniël*; but *David, Bogud, &c.* are common.

(104) *M* final anciently made the foregoing vowel short; as, *Militūm octo*. Ennius. But, by later poets, *m* in the end of a word is always cut off when the next word begins with a vowel; thus, *milit' octo*; except in compound words; as, *circūmāgo, circūmeo*.

### C, N.

XVII. (105) *C* and *N*, in the end of a word, are long: as, *āc, sic, illūc; splēn, ēn, nōn, &c.*

So Greek nouns in *n*; as, *Titān, Sirēn, Salāmīn; Ænēān, Anchīsēn, Circēn; Lacedæmōn, &c.*

(106) The following words are short: *nēc* and *donēc; Forsitān, in, forsān, tamēn, ān, vidēn*; likewise nouns in *en* which have *īnis* in the genitive: as, *carmēn, crimēn*; also the nom. and accus. sing. of Greek nouns in *on*, when written with a small *o* (*ο μικρον*), as, *Ilīōn, Pylōn, Erotiōn*; and the accusative, if the termination of the nominative be short: as, *Maīān, Ægīnān, Orpheōn, Alēxīn, Ibīn, chelīn*; so the dative plural in *sin*; as, *Arcāsīn, Troāsīn*.

(107) The pronoun *hic* and the verb *fac* are common.

### AS, ES, OS.

XVIII. (108) *AS, ES, and OS*, in the end of a word, are long: as, *Mās, quīēs, bonōs*.

(109) The following words are short: *anās, ēs*, from *sum*, and *penēs; ōs*, having *ossis* in the genitive, *compōs*, and *impōs*; also a great many Greek nouns of all these three terminations: as, *Arcās* and *Arcādās, herōās, Phrygēs, Arcādōs, Tenēdōs, Mēlōs, &c.* and Latin nouns in *es*, having the penult of the genitive increasing short: as, *Alēs, hebēs, obsēs*. But *Cerēs, parīēs, ariēs, abiēs*, and *pēs* with its compounds, are long.

### IS, US, YS.

XIX. (110) *IS, US, and YS*, in the end of a word, are short: as, *Turrīs, legīs, legīmūs, annūs, Capīs*.

Exc. 1. (111) Plural cases in *is* and *us* are long; as, *Pennīs, librīs, nobīs, omnīs*, for *omnes, fructūs, manūs*; also the genitive singular of the fourth declension; as, *portūs*. But *bus* in the dat. and abl. plur. is short: as, *florībūs, fructībūs, rebūs*.

Exc. 2. (112) Nouns in *is* are long, which have the genitive in  
d d

*itis*, *inis*, or *entis*; as, *lis*, *Samnis*, *Salāmis*, *Simōis*: To these add the adverbs *gratis* and *foris*; the noun *glis*, and *vis*, whether it be a noun or a verb; also *is* in the second person singular, when the plural has *itis*; as, *audis*, *abīs*, *possis*. *Ris* in the future of the subjunctive is lengthened by Ovid, *Fast.* 1, 17, but it is always shortened by Horace, *Od.* 4, 7, 20. *Sat.* 1, 4, 41. 2, 3, 220. 2, 6, 39. *Art.* 47.

Exc. 3. (113) Monosyllables in *us* are long: as, *grūs*, *sūs*: also nouns which in the genitive have *ūris*, *ūdis*, *ūtis*, *untis*, or *ōdis*: as, *tellūs*, *incūs*, *virtūs*, *Amāthūs*, *tripūs*. To these add the genitive of Greek nouns of the third declension ending in *o*; as, *Cliūs*, *Sapphūs*, *Mantūs*; also nouns which have *u* in the vocative: as, *Panthūs*:—so *Iēsūs*.

Exc. 4. (114) *Tethys* is sometimes long, and nouns in *ys*, which have likewise *yn* in the nominative: as, *Phorcȳs* or *Phorcȳn*, and *Trachȳs* or *Trachȳn*.

¶ (115) The last syllable of every verse is common;

Or, as some think, necessarily long, on account of the pause or suspension of the voice, which usually follows it in pronunciation.

## THE QUANTITY OF DERIVATIVE AND COMPOUND WORDS.

### I. DERIVATIVES.

XX. (116) Derivatives follow the quantity of their primitives; as,

Amīcus,	from	āmo.	Decōro,	from	decus, -ōris.
Auctiōnor,		auctio, -ōnis.	Exūlo,		exul, -ūlis.
Auctōro,		auctor, -ōris.	Pāvidus,		pāveo.
Audītor,		audītum.	Quirīto,		Quiris, -ītis.
Auspīcor,		auspex, -īcis.	Radīcītus,		radix, -īcis.
Caupōnor,		caupo, -ōnis.	Sospīto,		sospes, -ītis.
Compētītor,		compētītum.	Nātūra,		nātus.
Cornīcor,		cornix, -īcis.	Māternus,		māter.
Custōdio,		custos, -ōdis.	Lēgēbam, &c.		lēgo.
Decōrus,		decor, -ōris.	Lēgēram, &c.		lēgi.

### EXCEPTIONS.

#### 1. Long from short.

Dēni, from	dēcem.	Suspīcio, from	suspīcor.	Mōbīlis, from	mōveo.
Fōmes,	fōveo.	Sēdes,	sēdeo.	Hūmor,	hūmus.
Hūmānus,	hōmo.	Sēcīus,	sēcus.	Jūmentum,	jūvo.
Regūla,	rēgo.	Pēnūria,	pēnus.	Vox, vōcis,	vōco, &c.

#### 2. Short from long.

Arēna and ārista, from	āreo.	Lūcerna, from	lūceo.
Nōta and nōto,	nōtus.	Dux, ūcis,	dūco.
Vādum,	vādo.	Stābīlis,	stābam.
Fīdes,	fīdo.	Dītio,	dis, dītis.
Sōpor,	sōpio.	Quāsillus,	quālus, &c.

## II. COMPOUNDS.

XXI. (117) Compounds follow the quantity of the simple words which compose them; as,

*Dēduco*, of *dē* and *dūco*. So *prōfēro*, *antēfēro*, *consōlor*, *dēnōto*, *dēpecūlor*, *deprāvo*, *despēro*, *despūmo*, *desquāmo*, *ēnōdo*, *ērūdio*, *exsūdo*, *exāro*, *expāveo*, *incēro*, *inhūmo*, *investigo*, *prægrāvo*, *prænāto*, *rēgēlo*, *appāro*, *appāreo*, *concāvus*, *prægravis*, *dēsōlo*, *suffōco* and *suffōco*; *diffīdit* from *diffīndo*, and *diffīdit* from *diffīdo*; *indīco*, *-āre*, and *indīco*, *-ēre*; *permānet* from *permāneo*, and *permānet* from *permāno*; *effōdit* in the present, and *effōdit* in the perfect; so, *exēdit* and *exēdit*; *devēnit* and *devēnit*; *devēnimus* and *devēnimus*; *reperimus* and *reperimus*; *effūgit* and *effūgit*, &c.

(118) The change of a vowel or diphthong in the compound does not alter the quantity; as,

*Incīdo* from *in* and *cādo*; *incūdo* from *in* and *cædo*; *suffōco* from *sub* and *faux*, *faucis*. Unless the letter following make it fall under some general rule; as, *ādmitto*, *percēllo*, *dēoscūlor*, *prōhibeo*.

Exc. (119.) *Agnitum*, *cognitum*, *dējēro*, *pējēro*, *innūba*, *pronūba*, *maledīcus*, *veridīcus*, *nīhilum*, *semisōpītus*; from *nōtus*, *jūro*, *nūbo*, *dīco*, *hīlum*, and *sōpio*; *ambītus*, a participle from *ambio*, is long; but the substantives *ambītus* and *ambītio* are short. *Connubium* has the second syllable common.

\* (120) Prepositions have generally the same quantity in composition as out of it: thus *āmitto* and *dēduco* have the first syllable long because *a* and *de* are long. *Aboleo* and *pērimo* have the first short, because *ab* and *per* are short.

Obs. 1. (121) The preposition *PRO* in Greek words, for *ante*, before, is short; as,

*Prōphēta*, *prōlōgus*: *PRO* in Latin words is long; as, *prōdo*, *prōmitto*, &c. but it is short in the following words: *prōfundus*, *prōfugio*, *prōfūgus*, *prōnēpos*, *prōneptis*, *prōfestus*, *prōfari*, *prōfiteor*, *prōfānus*, *prōfecto*, *prōcella*, *prōtervus*, and *prōpāgo*, a lineage; *pro* in *prōpāgo*, a vine-stock, or shoot, is long. *Pro* in the following words is doubtful; *propāgo*, to propagate; *propīno*, *profundo*, *propello*, *propulso*, *procūro*, and *Proserpīna*.

Obs. 2. (122) The inseparable prepositions *SE* and *DI* are long; as,

*Sēpāro*, *dīvello*; except *dīrimo*, *dīsertus*. *Re* is short; as, *rēmīto*, *rēfēro*; except in the impersonal verb *rēfert*, compounded of *res* and *fero*.

Obs. 3. (123) *I* and *O*, in the end of the former compounding word, are usually shortened; as,

*Capricornus*, *omnīpōtens*, *agrīcōla*, *signīfīco*, *bīformis*, *alīger*, *Trīvia*, *Tubīcen*, *vaticīnor*, *archītectus*, *bīmēter*, *trīmēter*, &c. *duōdēcīm*, *hōdie*, *sacrōsanctus*, *Arctōphīlar*, *Argōnauta*, *bībliōthēca*, *philōsōphus*, &c. But from each of these there are many exceptions. Thus *i* is long when it is varied by cases; as, *quīdam*, *quīvis*, *tantīdem*, *ēīdem*, &c. And when the compounding words may be taken separately; as, *ludīmagister*, *lucrīfacio*, *sīquis*, &c.—or when a contraction is made by *Crasis* or *Syncōpe*; as, *trīgæ*, for *trījūgæ*; *īlicet*, for *īre licet*, &c.—So in the compounds of *dies*, as, *bīdūum*, *trīdūum*, *merīdies*, *prīdie*, *postrīdie*; but the second syllable is sometimes shortened in *quotīdie* and *quotīdīānus*. *Idem* in the masc. is long, (in the neuter short); also *ubīque*, *ībīdem*. But in *ubīvis* and *ubīcunq̄ue*, the *i* is doubtful.



(124) *O* is lengthened in the compounds of *intro*, *retro*, *contro*, and *quando* ; as,

*Intrōdūco*, *intrōmitto*, *retrocēdo*, *retrogrādus*, *contrōversus*, *contrōversia*, *quandōque* ; but *quandōquidem* has the second syllable short. *O* is also long in *aliōquin*, *cæterōquin*, *utrōbique* : So likewise in Greek words, written with a large *o*, or  $\omega$   $\mu\epsilon\gamma\alpha$  ; as, *geōmetra*, *Minōtaurus*, *lagōpus*.

Obs. 4. (125) *A* in the former compounding part of a word is long ; as, *quāre*, *quāpropter*, *quācunque* ; So, *trādo*, *trādūco*, *trāno*, for *transno*, &c. *Eādem* is short, except in the abl. sing. *eādē*.

(126) *E* is short ; as, *nēfas*, *nēfastus*, *nēfandus*, *nēfarius*, *nēque*, *nēqueo* ; *trēdēcim*, *trēcēti*, *ēquidem*, *sēlibra*, *valēdico*, *madēfacio*, *tepēfacio*, *patēfacio*, &c. *hujuscēmōdi*, *ejuscēmōdi*—Except *sēdēcim*, *sēmōdius*, *nēquis*, *nēquam*, *nēquitia*, *nēquando*, *nēmo*, *crēdo*, *mēmet*, *mēcum*, *sēcum* ; *venēficus*, *vidēlicet*.

(127) *U* also is short ; as, *dūcenti*, *dūpondium* ; *quadrūpes*, *centūplum*, *Trojūgēna*, *cornūpēta* ; but *jūdico* is long. *Y* likewise in Greek words is short ; as, *Polýdōrus*, *Polýdāmas*, *Polýphēmus*, *Dorýphōrus*.

## VERSE.

(128) A Verse is a certain number of long and short syllables disposed according to rule.

It is so called, because when the number of syllables requisite is completed, we always *turn* back to the beginning of a new line.

The parts into which we divide a verse, to see if it have its just number of syllables, are called *Feet*.

A verse is divided into different feet, both to ascertain its measure or number of syllables, and to regulate its pronunciation.

## FEET.

Poetic feet are either of two, three, or four syllables. When a single syllable is taken by itself, it is called a *Cæsūra*, which is commonly a long syllable.

### 1. Feet of two Syllables.

<i>Spondēus</i> , consists of two long ; as, <i>ōmnēs</i> ,	
<i>Pyrhichius</i> ,	two short ; as, <i>dēūs</i> .
<i>Iambus</i> ,	a short and a long ; as, <i>āmāns</i> .
<i>Trochæus</i> or <i>Chorēus</i> ,	a long and a short ; as, <i>sērvūs</i> .

### 2. Feet of three Syllables.

<i>Dactylus</i> ,	a long and two short ; as, <i>scribērē</i> .
<i>Anapæstus</i> ,	two short and a long ; as, <i>pīētās</i> .
<i>Amphimæcer</i> ,	a long, a short, and a long ; as, <i>chārītās</i> .
<i>Tribrächys</i> ,	three short ; as, <i>dōmīnūs</i> .

The following are not so much used :

Molossus,	<i>dēlēctānt.</i>	Antispastus,	<i>Alēxāndēr.</i>
Amphibrāchys,	<i>hōnōrē.</i>	Ionīcus minor,	<i>prōpērābānt.</i>
Bacchius,	<i>dōlōrēs.</i>	Ionīcus major,	<i>cālcārībūs.</i>
Antibacchīus,	<i>pēlūntūr.</i>	Pæon primus,	<i>tēmpōrībūs.</i>
3. Feet of four Syllables.		Pæon secundus,	<i>pōtēntiā.</i>
Proceleusmaticus,	<i>hōmīnībūs.</i>	Pæon tertius,	<i>ānīmātūs.</i>
Dispondēus,	<i>ōrātōrēs.</i>	Pæon quartus,	<i>cēlērītūs.</i>
Dijambus,	<i>āmœnītūs.</i>	Epitritus primus,	<i>vōlūptātēs.</i>
Choriambus,	<i>pōntīfīcēs.</i>	Epitritus secundus,	<i>pænītēntēs.</i>
Dichorēus,	<i>Cāntilēnā.</i>	Epitritus tertius,	<i>discōrdiās.</i>
		Epitritus quartus,	<i>fōrtūnātūs.</i>

## SCANNING.

(129) The measuring of verse, or the resolving of it into the several feet of which it is composed, is called *Scanning*.

When a verse has just the number of feet requisite, it is called *Versus Acatalectus* or *Acatalecticus*, an Acatalectic verse : if a syllable be wanting, it is called *Catalecticus* : if there be a syllable too much, *Hypercatalecticus*, or *Hypermeter*.

The ascertaining whether the verse be complete, defective, or redundant, is called *Depositiō* or *Clausula*.

## DIFFERENT KINDS OF VERSE.

### No. 1. HEXAMETER.

(130) The Hexameter or heroic verse consists of six feet. Of these the fifth is a dactyle, and the sixth a spondee ; all the rest may be either dactyles or spondees : as,

1	2	3	4	5	6
— — —	— — —	— — —	— — —	— — —	— —
Lūdērē	quæ vėl-	lēm cālā-	mō pēr-	mīsīt ā-	grēstī. Virg.
Infān-	dūm Re-	gīnā jū-	bēs rēnō-	vārē dō-	lōrēm. Id.

A regular Hexameter line cannot have more than seventeen syllables, or fewer than thirteen.

(131) Sometimes a spondee is found in the fifth place, whence the verse is called *Spondaić* ; as,

Cārā Dē- | ūm sōbō- | lēs mā- | gnūm Jōvīs | īncrē- | mēntūm. Virg.

This verse is used when any thing grave, slow, large, sad, or the like, is expressed. It commonly has a dactyle in the fourth place, and a word of four syllables in the end.

(132) Sometimes there remains a superfluous syllable at the end. But this syllable must either terminate in a vowel, or in the consonant *m*, with a vowel before

it ; so as to be joined with the following verse, which in the present case must always begin with a vowel ; as,

Omnĭā | Mērcūrĭ- | ō sĭmĭ- | līs vō- | cēmquē cō- | lōrēmque.  
Et flavos crines—

Those Hexameter verses sound best, which have dactyles and spondees alternately : as,

Ludere, quæ vellem, calamo permisit agresti. *Virg.*  
Pinguis et ingrata premeretur caseus urbi. *Id.*

Or which have more dactyles than spondees : as,

Tityre, tu patulæ recubans sub tegmine fagi. *Virg.*

It is esteemed a great beauty in a hexameter verse, when, by the use of dactyles and spondees, the sound is adapted to the sense : as,

Quadrupedante putrem sonitu quatit ungula campum. *Virg.*  
Illi inter sese magnâ vi brachia tollunt. *Id.*  
Monstrum horrendum, informe, ingens, cui lumen ademptum. *Id.*  
Accipiunt inimicum, imbrem, rimisque fatiscunt. *Id.*

But what deserves particular attention, in scanning hexameter verse, is the CÆSURA.

(133) *Cæsūra* is when, after a foot is completed, there remains a syllable at the end of a word to begin a new foot ; as,

At rē-gīnă gră-vī jām-dudum, &c.

The *cæsura* is variously named, according to the different parts of the hexameter verse in which it is found. When it comes after the first foot, or falls on the third half-foot, it is called by a Greek name, *Triemimēris*. when on the fifth half-foot, or the syllable after the second foot, it is called *Penthemimēris* : when it happens on the first syllable of the fourth foot, or the seventh half-foot, it is called *Hepthemimēris* : and when on the ninth half-foot, or the first syllable of the fifth foot, it is called *Enneēmimēris*.

All these different species of the *cæsura* sometimes occur in the same verse : as,

Illē lă-tūs nĭvĕ-ŭm mōl-lī fŭl-tūs hŷă-cĭnthō. *Virg.*

But the most common and beautiful *cæsura* is the *penthemim* ; on which some lay a particular accent or stress of the voice, in reading a hexameter verse thus composed : whence they call it the *cæsural pause* : as,

Tityre, dum rede-O, brevis est via, pasce capellas. *Virg.*

When the *cæsura* falls on a syllable naturally short, it renders it long : as, the last syllable of *fultus* in the foregoing example.

The chief melody of a hexameter verse in a great measure depends on the proper disposition of the *cæsura*. Without this, a line consist-

ing of the number of feet requisite will be little else than mere prose: as,

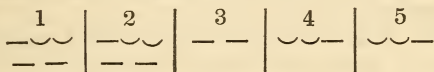
Römæ mœniā tērrūit īpīgēr, Hännībāl ārmīs. *Ennius.*

The ancient Romans, in pronouncing verse, paid a particular attention to its melody. They observed not only the quantity and accent of the several syllables, but also the different stops and pauses which the particular turn of the verse required. In modern times we do not fully perceive the melody of Latin verse, because we have now lost the just pronunciation of that language, the people of every country pronouncing it in a manner similar to their own. In reading Latin verse, therefore, we are directed by the same rules which take place with respect to English verse, as has been before observed.

The tone of the voice ought to be chiefly regulated by the sense. All the words should be pronounced fully; and the cadence of the verse ought only to be observed, so far as it corresponds with the natural expression of the words. At the end of each line there should be no fall of the voice, unless the sense requires it; but a small pause, half of that which we usually make at a comma.

## No. 2. PENTAMETER.

(134) The Pentamēter verse consists of five feet. Of these the two first are either dactyles or spondees: the third, always a spondee: and the fourth and fifth, an anapæstus: as,



Nātū- | ræ sēquī- | tūr sē- | mñā quīs- | quē sūæ. *Propert.*  
Cārmīnī- | būs vī- | vēs tēm- | pūs īn ōm- | nē mēis. *Ovid.*

But this verse is more properly divided into two hemisticks or halves: the former of which consists of two feet, either dactyles or spondees, and a cæsūra: the latter, always of two dactyles and another cæsūra: thus,

Nātū- | ræ sēquī- | tūr | sēmīnā | quīsquē sū- | æ.  
Cārmīnī- | būs vī- | vēs | tēmpūs īn | ōmnē mē- | īs.

The Pentameter usually ends with a dissyllable, but sometimes also with a polysyllable.

## No. 3. TETRAMETER A POSTERIORE.

\* (135) The *Tetrameter a Posteriore* consists of the last four feet of an Hexameter: as,

Cērtūs ē- | nīm prō- | mīsīt A- | pōllō. *Hor.*

## No. 4. TRIMETER CATALECTIC.

\* (136) The *Trimeter Catalectic* consists of two dactyles and a semi-foot or *catalectic* syllable: as,

Arbōrī- | būsquē cō- | mæ. *Hor.*

## No. 5. DACTYLIC DIMETER or ADONIC.

\* (137) The Adonic verse consists of two feet, the first a dactyle, the other a spondee: as,

Vīsērě | mōntēs. *Hor.*

The *Adonic* is usually joined to the *Sapphic* or *Trochaic Pentameter* [No. 11.] In odes, one Adonic is annexed to three Sapphics to form the stanza.

## IAMBIC.

## No. 6. IAMBIC TRIMETER.

*Iambic* verses take their name from the Iambus, which, in pure Iambics, was the only foot admitted. They are divided into two kinds. The one consists of *four* feet, and is called by a Greek name *Dimeter* (a word meaning 'two measures;') the other consists of *six* feet, and is called *Trimeter* ('six measures.') The reason of these names is, that among the Greeks two feet were considered only as one measure in Iambic verse; whereas the Latins measured it by single feet, and therefore called the *Dimeter quaternarius*, and the *Trimeter, senarius*.

\* (138) The *Trimeter Iambic* consists of three measures, or six feet, properly all Iambic; the *cæsura* commonly falling on the fifth semi-foot: as,

Phāsē- | lūs īl- | lě quēm | vīdē- | tīs hūs- | pītēs. *Catullus.*

But the pure Iambic was rarely used, and the Spondee was allowed to take the place of the Iambus in the first, third and fifth stations, for the purpose of giving to the verse a greater degree of weight and dignity. A further liberty was taken in the first, third and fifth places, that of dividing one long syllable into two short ones. The scale of the mixed *Trimeter Iambic* is as follows:—

1	2	3	4	5	6
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—

## No. 7. IAMBIC TRIMETER CATALECTIC.

\* (139) The *Catalectic Trimeter* is the common *Trimeter* [No. 6] wanting the final syllable; that is, it consists of five feet, properly all Iambi, followed by a *Catalectic* syllable; as,

Vōcā- | tūs āt- | quē nōn | vō cā- | tūs ā- | dĩt. *Hor.*



Like the common Trimeter it admits a Spondee in the first and third places, but not in the fifth, which would render the verse too heavy and prosaic.

#### No. 8. IAMBIC DIMETER.

\* (140) The Dimeter Iambic consists of two measures, or four feet, properly all Iambi; as,

Pěrun- | xīt hōc | ĭā- | sōnem. *Hor.*

But it admits the same variations in the odd feet as the Trimeter.

#### No. 9. IAMBIC DIMETER HYPERMETER.

\* (141) The *Dimeter Hypermeter*, called also *Archilochian*, is the Iambic Dimeter [No. 8] with an additional syllable at the end; as,

Rēdē- | gīt ād | vērōs | tīmō- | rēs. *Hor.*

Horace makes frequent use of this metre in conjunction with the Alcaic [No. 19] having *always* the third foot a spondee.

#### No. 10. IAMBIC DIMETER ACEPHALUS.

\* (142) The *Acephalous Dimeter* is the Dimeter Iambic [No. 9] wanting the first syllable; as,

Nōn | ěbūr | něque āu- | rēm. *Hor.*

#### No. 11. SAPPHIC.

\* (143) The Sapphic verse (so called from the poetess Sappho, who invented it) consists of five feet, namely a Trochee, a Spondee, a Dactyle and two more Trochees; as,

Dēflū- | ĭt sāx- | ĭs āgĭ- | tātūs | hūmōr. *Hor.*

Of three such verses with the addition of one Adonic [No. 5] Sappho composed her stanza, in which practice she was followed by Catullus, Horace and others.

### CHORIAMBIC.

#### No. 12. CHORIAMBIC PENTAMETER.

\* (144) The Choriambic Pentameter consists of a Spondee, three Choriambi, and an Iambus; as,

Tū nē | quāesĭrīs | scĭrē něfās | quēm mĭhĭ quēm | tĭbĭ. *Hor.*

#### No. 13. CHORIAMBIC TETRAMETER.

\* (145) This species of verse consists of three Choriambi, and a Bacchius (i. e. an Iambus and a long syllable); as,

Jāně pătēr, | Jāně tŭēns, | dĭvē bĭcēps | bĭfōrmis. *Sep. Ser.*

Horace made an alteration, but certainly not an improvement, in this form of verse, by substituting a Spondee, instead of the Iambus in the first measure; as,

Tē dē-ōs ō- | rō, Šŷbārīn | cūr prōpērēs | āmāndō,

which must be considered as a *lame* Choriambic Tetrameter.

#### No. 14. ASCLEPIADIC TETRAMETER.

\* (146) The *Asclepiadic Tetrameter* (so called from the poet *Asclepiades*) consists of a Spondee, two Choriambi, and an Iambus; as,

Mēcē- | nās ātāvīs | ēdītē rē- | gībus. *Hor.*

As the *cæsura* takes place at the end of the first Choriambus, this metre may be scanned as a Dactylic Pentameter, wanting the last syllable; thus,

Māe cē- | nās ātā- | vīs | ēdītē | rēgībūs.

#### No. 15. CHORIAMBIC TRIMETER, OR GLYCONIC.

\* (147) The Glyconic verse (so called from the poet *Glyco*) consists of a Spondee, a Choriambus, and an Iambus; as,

Šic tē | dīvā pōtēns | Cŷprī. *Hor.*

\* (148) The first foot was sometimes an Iambus or a Trochee. Horace, however, who was very fond of the Glyconic, and has often employed it, invariably adheres to the Spondee, except in one solitary instance; viz.

Ignīs | Iliacas | domos. *Od.* 1, 13, 36.

\* (149) This species of verse, when it has a Spondee in the first place, might be scanned as a *Dactylic Trimeter*; thus,

Mīlēs | tē dūcē | gēssērīt. *Hor.*  
Grātō | Pŷrrhā sūb | āntrō. *Hor.*

#### No. 16. CHORIAMBIC TRIMETER CATALECTIC OR PHERECRATIC.

\* (150) The Pherecratic verse (so called from the poet Pherecrates,) is the Glyconic [No. 15] deprived of its final syllable. It consists of a Spondee, a Choriambus, and a Catalectic syllable; as,

Grātō | Pŷrrhā sūb ān- | trō. *Hor.*

Or it might be divided into a Spondee, a Dactyle and Spondee. See [\*149]

#### No. 17. CHORIAMBIC DIMETER.

\* (151) The Choriambic Dimeter consists of a Choriambus and a Bacchius; as,

Lŷdīā dīc | pēr ōmnēs. *Hor.*

## IONIC.

Ionic verses are of two kinds, the *Ionicus Major*, and the *Ionicus Minor*, so denominated from the feet of which they are respectively composed.

## No. 18. IONIC A MINORE.

\* (152) The *Ionic a Minore* is entirely composed of that foot or measure called the *Ionic a minore*, which consists of two short [a Pyrrhic] and two long [a Spondee,] as, *Dōcūssēnt*. It is not confined to any particular number of feet or measures, but may be extended to any length, provided only that, with due attention to Synapheia [163] the final syllable of the Spondee in each measure, be either naturally long, or made long by the concurrence of consonants, and that each sentence or period terminate with a complete measure, having the Spondee for its close. Horace's Ode 12, Book 3, may be divided into lines of four Ionics each; as,

Mīsērārum ēst | nēque āmōrī | dārē lūdūm, | nēquē dūlcī.

## No. 19. GREATER ALCAIC.

\* (153) The *Greater Alcaic* consists of an Iambic measure (that is, two feet properly both Iambi) and a long Catalectic syllable, followed by a Choriambus and an Iambus; as,

Vīdēs | ūt āl- | tā | stēt nīvē cān- | dīdūm. *Hor.*

But the first foot of the Iambic portion is, of course, alterable to a Spondee.

\* (154) The *Alcaic* is sometimes scanned so as to make two Dactyles of the latter *colon*; thus,

Vīdēs | ūt āl- | tā | stēt nīvē | cāndīdūm.

## No. 20. DACTYLICO-TROCHAIC HEPTAMETER OR ARCHILOCHIAN.

\* (155) The *Archilochian Heptameter* consists of two members; the first contains four feet from the beginning of the Hexameter—the fourth being always a Dactyle—the latter portion consists of three Trochees; thus,

Sōlvītūr | ācrīs hī- | ēms grā- | tā vīcē | vērīs | et Fā. | vōnī. *Hor.*

## No. 21. DACTYLICO-TROCHAIC TETRAMETER, OR LESSER ALCAIC.

\* (156) The *Lesser Alcaic* consists of two Dactyles followed by two Trochees; as,

Lēvīā | pērsōnū- | ērē | sāxā. *Hor.*

## FIGURES IN SCANNING.

The several changes made upon words, to adapt them to the verse, are called *Figures in Scanning*. The chief of these are the *Synalæpha*, *Ecthlipsis*, *Synæresis*, *Diæresis*, *Systôle*, and *Diastôle*.

1. (157) *SYNALÆPHA* is the cutting off of a vowel or diphthong, when the next word begins with a vowel; as,

Conticuere omnes, intentique ora tenebant. *Virg.*

to be scanned thus,

Cōntīcū- | ēr' ōm- | nēs īn- | tēntī- | qu' ōrā tē- | nēbānt.

The *Synalæpha* is sometimes neglected: and seldom takes place in the interjections, *ô*, *heu*, *ah*, *proh*, *væ*, *vah*, *hei*; as,

O pater, ô hominum, Divûmque æterna potestas. *Virg.*

Long vowels and diphthongs, when not cut off, are sometimes shortened; as,

Insulæ Ionio in magno, quas dira Celæno. *Virg.*  
Credimus? an, qui amant, ipsi sibi somnia fingunt. *Id.*  
Victor apud rapidum Simoënta sub Ilio alto. *Id.*  
Ter sunt conati imponere Pelio Ossam. *Id.*  
Glaucō et Panopææ, et Inoo Melicertæ. *Id.*

2. (158) *ECTHLIPSIS* is the cutting off of *m*, with the vowel before it, in the end of a word, because the following word begins with a vowel; as,

O curos hominum! O quantum est in rebus inane! *Pers.*

thus,

O cū- | rās hōmī- | n', ō quān- | t' ēst īn | rēbūs īn- | ānē.

Sometimes the *Synalæpha* and *Ecthlipsis* are found at the end of the verse; as,

Sternitur infelix alieno vulnere, cælumque  
Adspicit, et dulces moriens reminiscitur Argos. *Virg.*  
Jamque iter emensi, turres ac tecta Latinorum  
Ardua cernebant juvenes, murosque subibant. *Id.*

These verses are called *Hypermetri*, because a syllable remains to be carried to the beginning of the next line; thus, *qu' Adspicit: r' Ardua*.

3. (159) *SYNÆRESIS* is the contraction of two syllables into one, which is likewise called *Crasis*; as, *Phæthon* for *Phaëthon*. So *eī* in *Thesei*, *Orphei*, *deinde*, *Pompei*: *uī* in *huic*, *cui*: *oī* in *proinde*: *ēā* in *aureā*: thus,

Notus amor Phædræ, nota est injuria Thesei. *Ovid.*  
Proinde tona eloquio, solitum tibi—*Virg.*  
Filius huic contrā, torquet qui sidera mundi. *Id.*  
Aurēā percussum virgā, versumque venenis. *Id.*

So in *antēhac*, *eadem*, *alvearia*, *deest*, *deērit*, *vehēmens*, *anteit*, *eōdem*, *alveo*, *graveolentis*, *omnia*, *semianimis*, *semihōmo*, *fluviōrum*, *totius*, *promontorium*, &c. as,

Unā eādemque viā sanguis animusque sequuntur. *Virg.*  
 Seu lento fuerint alvearia vimine texta. *Id.*  
 Vilis amicorum est annona, bonis ubi quid deest. *Hor.*  
 Divitis uber agri, Trojæque opulentia deerit. *Virg.*  
 Vehemens et liquidus puroque simillimus amni. *Hor.*  
 Te semper anteit dira necessitas. *Alcaic. Hor. Od. 1, 35, 17.*  
 Uno eodemque igni, sic nostro Daphnis amore. *Virg.*  
 Cum refluit campis, et jam se condidit alveo. *Virg.*  
 Inde ubi venēre ad fauces graveolentis Averni. *Id.*  
 Bis patriæ cecidēre manus: quin protinus omnia. *Id.*  
 Cædit semianimis Rutulorum calcibus arva. *Id.*  
 Semihominis Caci faciēs quam dira tenebat. *Id.*  
 Fluviorum rex Eridanus, camposque per omnes. *Id.*  
 Magnanimosque duces totiusque ex ordine gentis. *Id.*  
 Inde legit Capreas, promontoriumque Minervæ. *Ovid.*

To this figure may be referred the changing of *i* and *u* into *j* and *v*, or pronouncing them in the same syllable with the following vowel; as, in *genva*, *tēvis*, *arjēlat*, *tēvia*, *abjēte*, *pitvīta*, *parjetibus*, *Nasidjēnus*; for *genua*, *tēvis*, &c. as,

Propterea quia corpus aquæ naturaque tēvis. *Lucr.*  
 Genva labant, gelido concrevit frigore sanguis. *Virg.*  
 Arjetat in portas et duros objice postes. *Id.*  
 Velleraque ut foliis depectant tēvia Seres. *Id.*  
 Ædificant, sectæque intexunt abjete costas. *Id.*  
 Præcipuē sanus, nisi cum pitvita molesta est. *Hor.*  
 Parjetibusque premunt arctis, et quatuor addunt. *Virg.*  
 Ut Nasidjeni juvit te cœna beati? *Hor.*

4. (160) **DIÆRESIS** divides one syllable into two; as, *aulāi*, for *aulæ*: *Troïæ*, for *Trojæ*: *Persēus*, for *Perseus*: *milūus*, for *milvus*: *solūit*, for *solvit*: *volūit*, for *volvit*: *aqūæ*, *sūetus*, *sūasit*, *Sūevos*, *relangūit*, *reliqūas*, for *aquæ*, *suetus*, &c.; as,

Aulāi in medio libabant pocula Bacchi. *Virg.*  
 Stamina non ulli dissolūenda Deo. *Pentam. Tibullus.*  
 Debuerant fusos evolūisse suos. *Id. Ovid.*  
 Quæ calidum faciunt aqūæ tactum atque vaporem. *Lucr.*  
 Cum mihi non tantum furesque feræque sūetæ. *Hor.*  
 Atque alios alii inrident, Veneremque sūadent. *Lucr.*  
 Fundat ab extremo flavos Aquilone Sūevos. *Lucan.*  
 Imposito fratri moribunda relangūit ore. *Ovid.*  
 Reliqūas tamen esse vias in mente patenteis. *Lucr.*

5. (161) **SYSTOLE** makes a long syllable short; as, the penult in *tulērunt*; thus,

Matri longa decem tulērunt fastidia menses. *Virg. E. 4. 61.*



6. (162) *DIASTOLE* makes a short syllable long; as, the last syllable of *amor* in the following verse:

Considant, si tantus amōr, et mœnia condant. *Virg. Æ.* 11, 323.

To the above may be added the following, which, though chiefly used by the poets, often occur in prose; and are called

### FIGURES OF DICTION.

\* (163) *SYNAPHEIA* is the connexion or linking of verses together, so as to make them run on in continuation, as if the matter were not divided into separate verses. This figure obtains chiefly in the *Ionic*, *a minore* measure.

1. (164) *Prosthesis*\* prefixes a letter or syllable; as, *gnavus* for *navus*. In Latin there are but few examples of this, but in Greek they abound; as, *ἐπιτε* for *εἰπε*, *ὄρωγα* for *ὤρα*.

2. (165) *Epenthesis*† inserts something in the middle; as, *rettūlit* for *retūlit*, *μαχισσάμενος* for *μαχισάμενος*.

3. (166) *Paragoge*‡ adds to the end; as, *dicier* for *dici*, *τὸν τὸν* for *τὸν τὸν*.

4. (167) *Aphæresis*§ takes away from the beginning; as, *conia* for *ciconia*. Of this, also, examples are rare in Latin, but frequent in Greek; as, *η* for *εφη*. *Il.* 1. 219.

5. (168) *Syncope*|| takes out something from the middle; as, *pec-câsse* for *peccavisse*, *εβαν* for *εβισαν*.

6. (169) *Apocope*¶ takes from the end; as, *peculî* for *peculii*, *δα* for *δωμα*. *Il.* 1. 426.

7. (170) *Metathesis*\*\* transposes letters; as, *pistris* for *pristis*, *εδρακον* for *εδρακον*, 2. *a.* of *δεκω*.

8. (171) *Antithesis*†† changes one letter for another; as, *faciundum* for *faciendum*, *olli* for *illi*, *ξυν* for *συν*.

\* Προσθεσις, *adjectio*; προστιθῆμι, *addo*, to prefix.

† Ἐπενθεσις, *insertio*; ἐπεντίθημι, *insero in medium*, to insert.

‡ Παραγωγή, *productio*; παραγῶ, *produco*, to lengthen out.

§ Ἀφαίρεσις, *ablatio*; ἀφαίρω, *aufero*, to take away.

|| Συγκοπή, from συγκοπτω, *concido*, to cut off.

¶ Αποκοπή, *amputatio*; αποκοπτω, *ampūto*, to cut off.

\*\* Μεταθεσις, *transpositio*; the change of places.

†† From ἀντι instead of, and τίθημι, to place.

## DIFFERENT KINDS OF POEMS.

Any work composed in verse is called a *Poem* (*Poëma* or *Carmen*.)

Poems are called by various names, from their subject, their form, the manner of treating the subject, and their style.

1. (172) A poem on the celebration of a marriage is called an EPITHALAMIUM; on a mournful subject, an ELEGY or LAMENTATION; in praise of the Supreme Being, a HYMN; in praise of any person or thing, a PANEGYRIC or ENCOMIUM; on the vices of any one, a SATIRE or INVECTIVE; a poem to be inscribed on a tomb, an EPITAPH, &c.

2. (173) A short poem, adapted to the lyre or harp, is called an ODE, whence such compositions are called *Lyric poems*; a poem in the form of a letter is called an EPISTLE; a short, witty poem, playing on the fancies or conceits which arise from any subject, is called an EPIGRAM; as those of Catullus and Martial. A sharp, unexpected, lively turn of wit, in the end of an epigram, is called its *Point*. A poem expressing the moral of any device or picture, is called an EMBLEM. A poem containing an obscure question to be explained, is called an ÆNIGMA or RIDDLE.

When a character is described so that the first letters of each verse, and some times the middle and final letters, express the name of the person or thing described, it is called an ACROSTIC; as the following on our Saviour:

I nter cuncta micans I gniti sidera cæl I,  
E xpellit tenebras E toto Phæbus ut orb E;  
S ic cæcas removet JESVS caliginis umbra S,  
V ivificansque simul V ero præcordia mot V,  
S olem justitiæ S ese probat esse beati S.

3. (174) From the manner of treating a subject, a poem is either *Exegetic*, *Dramatic*, or *Mixt*.

The *Exegetic*, where the poet always speaks of himself, is of three kinds, Historical, Didactic, or Instructive, (as the Satire or Epistle,) and Descriptive.

(175) Of the *Dramatic*, the chief kinds are COMEDY, representing the actions of ordinary life, generally with a happy issue; and TRAGEDY, representing the actions and distresses of illustrious personages, commonly with an unhappy issue; to which may be added *Pastoral Poems*, or BUCOLICS, representing the actions and conversations of shepherds; as most of the Eclogues of Virgil.

The *Mixt* kind is where the poet sometimes speaks in his own person, and sometimes makes other characters to speak. Of this kind is chiefly the EPIC or HEROIC poem, which treats of some one great transaction of some great, illustrious person, with its various circumstances; as the wrath of Achilles in the *Iliad* of Homer; the settlement of Æneas in Italy in the *Æneid* of Virgil; the fall of man in the *Paradise Lost* of Milton, &c.

4. The style of poetry, as of prose, is of three kinds, the simple, ornate, and sublime.

## COMBINATION OF VERSES IN POEMS.

(176) In long poems there is commonly but one kind of verse used. Thus Virgil, Lucretius, Horace in his Satires and Epistles,

Ovid in his *Metamorphōses*, Lucan, Silius Italicus, Valerius Flaccus, Juvenal, &c. always use the Hexameter verse : Plautus, Terence, and other writers of Comedy, generally use the Iambic, and sometimes the Trochaic. It is chiefly in shorter poems, particularly those which are called Lyric poems, as the Odes of Horace and the Psalms of Buchanan, that various kinds of verse are combined.

(177) A poem, which has only one kind of verse, is called by a Greek name, *MONOCOLON* sc. *poëma* or *carmen* ; or *MONOCOLUS*, sc. *ode* ; that which has two kinds, *DICOLON* ; and that which has three kinds of verse, *TRICOLON*.

(178) If the same sort of verse return after the second line, it is called *DICOLON DISTRÖPHON* ;\* as when a single Pentameter is alternately placed after an *HEXAMETER* ; which is named *Elegiac verse*, (*carmen Elegiacum*,) because it was first applied to mournful subjects ; thus,

Flebilis indignos, Elegia, solve capillos ;  
Ah ! nimis ex vero, nunc tibi nomen erit. *Ovid.*

This kind of verse is used by Ovid in all his other works except the *Metamorphoses* ; and also for the most part by Tibullus, Propertius, &c.

(179) When a poem consists of two kinds of verse, and after three lines returns to the first, it is called *DICOLON TRISTRÖPHON* ; when after four lines, *DICOLON TETRASTRÖPHON* ; as,

Auream quisquis mediocritatem  
Diligit, tutus caret obsoleti  
Sordibus tecti ; caret invidendâ  
Sobrius aulâ. *Horat.*

(180) When a poem consists of three kinds of verse, and after three lines always returns to the first, it is called *TRICOLON TRISTRÖPHON* ; but if it returns after four lines, it is called *TRICOLON TETRASTRÖPHON* ; as, when after two greater dactylic Alcaic verses are subjoined an Archilochian iambic and a lesser dactylic Alcaic, which is named *Carmen Horatiânum*, or Horatian verse, because it is frequently used by Horace ; thus,

Virtus recludens immeritis mori  
Cælum, negatâ tentat iter viâ ;  
Cœtusque vulgares, et udam  
Spernit humum fugiente pennâ.

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\* A *Strophe* or *Stanza* includes as many lines as are necessary to show all the different kinds of measure in an ode. It is called *Strophe*, which in Greek literally means *a turning*, because at the end of it, you turn back to the same kind of verse with which you began.

## THE VARIOUS COMBINATIONS OF THE DIFFERENT METRES USED BY HORACE.

The different species of metre used by Horace, in his Lyric compositions, are *twenty*; and the various forms in which he has employed these metres, either separate or in conjunction, are *nineteen*.

### A TRICOLON TETRASTROPHON.

I. (181) Two greater Alcaics, [No. 19,] one Archilochian Iambic Dimeter Hypermeter, [No. 9,] and one Lesser Alcaic, [No. 21,] as,

O mātřě pŭlchrā filĭā pŭlchrĭōr,  
Quēm crimĭnōsis cŭmqŭē vōlēs mōdum  
Pōnēs ĭāmbĭs, sĭvĕ flāmmā,  
Sĭvĕ mārĭ libĕt ādriānō. Lib. 1. 16.

This appears to be his favourite form, as we find it in *thirty-seven* of his odes. Thence it is often called the *Horatian Stanza*.

### A DICOLON TETRASTROPHON.

II. (182) The combination next in favour with Horace, was the following—three Sapphics, [No. 11] and one Adonic, [No. 5,] in which form he composed *twenty-six* odes: e. g.

Jām sātĭs tĕrrĭs nŭvĭs ātquĕ dĭræ  
Grandĭnĭs mĭsit pātĕr, ēt, rūbĕnte  
Dĕxtĕrā sācrās jāculātŭs ārces,  
Tĕrrŭit ūrbem. Lib. 1. 2.

### A DICOLON DISTROPHON.

III. (183) One Glyconic, [No. 15,] and one Asclepiadic, [No. 14,] which combination occurs in *twelve* odes: thus,

Sĭc tĕ Dīvā pōtĕns Cŷpri,  
Sĭc frātřēs Hĕlĕnāe, lŭcĭdā sĭdĕra. Lib. 1. 3.

### A DICOLON DISTROPHON.

IV. (184) One Iambic Trimeter, [No. 6,] and one Iambic Dimeter, [No. 8,] in which form we see *ten* of his Epodes.

ĭbĭs Lĭbŭrnĭs ĭntĕr āltā nāvĭum,  
āmĭcĕ prōpŭgnācŭla. Epod. 2.

### A DICOLON TETRASTROPHON.

V. (185) Three Asclepiadics, [No. 14,] and one Glyconic, [No. 15,] in *nine* odes: e. g.

Scribēris Vārīo fōrtis, ēt hōstium  
 Victōr, Moēōnī cārminīs ālīti  
 Quām rēm cūmqūē fērōx nāvībūs aut ēquis  
 Milēs, tē dūcē, gēssērit. Lib. 1. 6.

## A TRICOLON TETRASTROPHON.

VI. (186) Two Asclepiadics, [No. 14,] one Pherecratic, [No. 16,] and one Glyconic, [No. 15,] *seven* odes.

Dīanām, tēnērāe dicītē, vīrgīnes :  
 Intōnsūm, pūērī, dicītē Cynthīum,  
 Lātōnāmquē sup̄remo  
 Dilēctām pēnītūs Jōvi. Lib. 1. 21.

## A CARMEN MONOCOLON.

VII. (187) The Asclepiadic, [No. 14,] *three* odes : thus,

Māecēnās ātāvīs ēdītē rēgībūs. Lib. 1. 1.

## A DICOLON DISTROPHON.

VIII. (188) One Dactylic Hexameter, [No. 1,] and one Dactylic Tetrameter *a posteriore*, [No. 3,] *three* odes : thus,

Laūdābunt ālīī clārām Rhōdōn, aut Mītylēnem,  
 Aut Ephēsūm, bīmārisvē Cōrīnθi. Lib. 1. 7.

## A MONOCOLON.

IX. (189) The Choriambic Pentameter, [No. 12,] used alone in *three* odes : thus,

Tū nē quāesīerīs, scīrē nēfās, quēm mīhī quēm tībi. Lib. 1. 11.

## A DICOLON DISTROPHON.

X. (190) One Hexameter, [No. 1,] and one Iambic Dimeter, [No. 8,] *two* odes : as,

Nōx ērāt, ēt cāelō fūlgēbāt lūnā sērēno  
 Intēr mīnōrā sīdēra. Epod. 15.

## A MONOCOLON.

XI. (191) The Iambic Trimeter, [No. 6,] unmixed with any other species of verse, *two* epodes : thus,

Quīd ōbsērātīs aūrībūs fūndīs prēces ? Epod. 18.

## A DICOLON DISTROPHON.

XII. (192) One Choriambic Dimeter, [No. 17,] and one Choriambic Tetrameter, [No. 13,] *one* ode :



Lýďřǎ, ďíc, pĕř ōmnes  
Tĕ Dĕ ōs ōřō, Sŷbǎřin cŷr pĕpĕrĕs ǎmāndo. Lib. 1. 8.

## A DICOLON DISTROPHON.

XIII. (193) One Hexameter, [No. 1,] and one Iambic Trimeter, [No. 6,] *one* epode.

Altĕřǎ ĵǎm tĕřitŷr bellis cĭvĭlĭbŷs ǎtas  
Sŷis ĕt ĭpsǎ Rōmǎ virĭbŷs rŷit. Epod. 16.

## A DICOLON DISTROPHON.

XIV. (194) One Hexameter, [No. 1,] and one Dactylic Trimeter, Catalectic, [No. 4,] *one* ode.

Diff ŷgĕrĕ nŷvĕs : rĕďĕŷnt ĵǎm grǎmĭnǎ cǎmpis,  
Arbŷřibŷsquĕ cōmǎ. Lib. 4. 7.

## A TRICOLON TRISTROPHON.

XV. (195) One Hexameter, [No. 1,] one Iambic Dimeter, [No. 8,] and one Dactylic Trimeter Catalectic, [No. 4,] *one* epode.

Hŷrrĭďǎ tĕmpĕstǎs cŷlŷm cōntraxĭt, ĕt ĭmbres  
Nŷvĕs quĕ ďĕďŷcŷnt Jŷvem :  
Nŷnc mǎřĕ, nŷnc sĭlŷǎ. Epod. 13.

## A TRICOLON TRISTROPHON.

XVI. (196) One Iambic Trimeter [No. 6,] one Dactylic Trimeter Catalectic [No. 4,] and one Iambic Dimeter [No. 8,] *only once* used.

Pĕttĭ nĭhĭl mĕ, sĭcŷt ǎntĕǎ, ĵŷvat  
Scribĕrĕ vĕřsĭcŷlos,  
Amŷřĕ pĕrcŷlsŷm grǎvi. Epod. 11.

## A DICOLON DISTROPHON.

XVII. (197) One Archilochian Heptameter [No. 20,] and one Iambic Trimeter Catalectic [No. 7,] a single example.

Sŷlvĭtŷr ǎcrĭs hĭĕms grǎtǎ vĭcĕ vĕřĭs, ĕt Fǎvŷni,  
Trǎhŷntquĕ sĭccǎs mǎchĭnǎe cǎřĭnas. Lib. 1. 4.

## A DICOLON DISTROPHON.

XVIII. (198) One Iambic Dimeter Acephalus [No. 10,] and one Iambic Trimeter Catalectic [No. 7,] *one* ode.

Nŷn ĕbŷr, nĕque ǎurĕŷm  
Mĕǎ rĕnĭďĕt ĭn ďŷmŷ lǎcŷnar. Lib. 2. 18.

## A MONOCOLON.

XIX. (199) The Ionic *a minore* [No. 18,] in *one* instance only.

Miserarum est neque amoris dare ludum, neque dulci. Lib. 3. 12.

## INDEX TO THE ODES OF HORACE,

EXHIBITING THE FIRST WORDS OF EACH, WITH REFERENCES TO THE PRECEDING NUMBERS, ACCORDING TO WHICH THEY ARE SCANNED.

Æli vetusto	No. 1	Jam veris comites	5	Parentis olim	4
Æquam memento	1	Justum et tenacem	1	Pastor quum trah.	5
Albi ne doleas	5	Laudabunt alii	8	Persicos odi puer	2
Altera jam teritur	13	Lupis et agnis	4	Petti nihil me	16
Angustam amici	1	Lydia dic per omnes	12	Phœbe, silvarumque	2
At O deorum	4	Mæcenat atavis	7	Phœbus volentem	1
Audivere Lyce	6	Malâ soluta	4	Pindarum quisquis	2
Bacchum in remotis	1	Martiis cœlebs	2	Poscimur siquid	2
Beatus ille	4	Mater sæva Cupidinum	3	Quæ cura patrum	1
Cælo supinas	1	Mercuri facunde	2	Qualem ministrum	1
Cælo tonantem	1	Mercuri nam te	2	Quando repostum	4
Cum tu Lydia	3	Miserarum est	19	Quantum distet ab In.	3
Cur me querelis	1	Montium inertia	10	Quem tu Melpomene	3
Delicta majorum	1	Montium custos	2	Quem virum aut her.	2
Descende cælo	1	Motum ex Metello	1	Quid bellicosus	1
Dianam teneræ	6	Musis amicus	1	Quid dedicatum	1
Diffugere nives	14	Natis in usum	1	Quid fles Asterie	6
Dive quem proles	2	Ne forte credas	1	Quid immerentes	4
Divis orte bonis	5	Ne sit ancillæ	2	Quid obseratis	11
Donarem pateras	7	Nolis longa feræ	5	Quid tibi vis	8
Donec gratus eram	3	Nondum subacta	1	Quis desiderio,	5
Eheu fugaces	1	Non ebur neque aur.	18	Quis multa gracilis	6
Est mihi nonum	2	Non semper imbres	1	Quo me Bacche	3
Et thure et fidibus	3	Non usitata	1	Quo, quo scelesti ru.	4
Exegi monumentum	7	Non vides quanto	2	Rectius vives	2
Extremum Tanaim	5	Nox erat	10	Rogare longo	4
Faune nympharum	2	Nullam Vare sacra	9	Scriberis Vario	5
Festo quid potius die	3	Nullus argento	2	Septimi Gades	2
Herculis ritu	2	Nunc est bibendum	1	Sic te Diva potens	3
Horrida tempestas	15	O crudelis adhunc	9	Solvitur acris hiems	17
Ibis Liburnis	4	O Diva gratum	1	Te maris et terræ	8
Icci beatis	1	O fons Blandusiæ	6	Tu ne quæsieris	9
Ille et nefasto	1	O matre pulchrâ	1	Tyrrhena regum	1
Impios parvæ	2	O nata mecum	1	Ulla si juris	2
Inclusam Danæen	5	O navis referent	6	Uxor pauperis Ibyci	3
Intactis opulentior	3	O sæpe mecum	1	Velox amœnum	1
Integer vitæ	2	O Venus regina	2	Vides ut alta	1
Intermissa Venus diu	3	Odi profanum	1	Vile potabis	2
Jam jam efficaci	11	Otium Divos	2	Vitas hinnuleo	6
Jam pauca aratro	1	Parcius junctas	2	Vixi choreis	1
Jam satis terris	2	Parcus Deorum	1		

## APPENDIX.

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*Of Punctuation; Capitals; Abbreviations; Division of the Roman Months; Tables of Roman Coins, Weights, and Measures.*

The different divisions of discourse are marked by certain characters called *Points*.

The points employed for this purpose are the *Comma*, (,) *Semicolon*, (;) *Colon*, (:) *Period*, Punctum, or full stop, (.)

Their names are taken from the different parts of the sentence which they are employed to distinguish.

The *Period* is a whole sentence complete by itself. The *Colon*, or member, is a chief constructive part, or greater division of a sentence. The *Semicolon*, or half member, is a less constructive part, of subdivision, of a sentence or member. The *Comma*, or segment, is the least constructive part of a sentence, in this way of considering it; for the next subdivision of a sentence would be the resolution of it into *Phrases* and *words*.

To these points may be added the *Semiperiod*, or less point, followed by a small letter. But this is of much the same use with the *Colon*, and occurs only in Latin books.

A simple sentence admits only of a full point at the end; because its general meaning cannot be distinguished into parts. It is only in compound sentences that all the different points are to be found.

Points likewise express the different pauses which should be observed in a just pronunciation of discourse. The precise duration of each pause, or note, cannot be defined. It varies according to the different subjects of discourse, and the different turns of human passion and thought. The period requires a pause in duration double of the colon; the colon double of the semicolon; and the semicolon double of the comma.

There are other points, which, together with a certain pause, also denote a different modulation of the voice in correspondence with the sense. These are the *Interrogation* point (?), the *Exclamation* or *Admiration* point (!), and the *Parenthesis* (). The first two generally mark an elevation of the voice, and a pause equal to that of a simicolon, a colon, or a period, as the sense requires. The *Parenthesis* usually requires a moderate depression of the voice, with a pause somewhat greater than a comma. But these rules are liable to many exceptions. The modulation of the voice in reading, and the various pauses, must always be regulated by the sense.

Besides the points, there are several other *marks* made use of in books, to denote references and different distinctions, or to point out something remarkable or defective, &c. These are the *Apoströphe* ('); *Asterisk* (\*); *Hyphen* (-); *Obelisk* (†); *Double Obelisk* (‡); *Parallel Lines* (||); *Paragraph* (§); *Section* (§); *Quotation* (""); *Crotchets* [ ]; *Brace* ( { ); *Ellipsis* (... or —); *Caret* (Δ); which last is only used in writing.

References are often marked by letters and figures.

Capitals, or large letters, are used at the beginning of sentences, of verses, and of proper names. Some use them at the beginning of every substantive noun. Adjectives, verbs, and other parts of speech, unless they be emphatical, commonly begin with a small letter.

Capitals, with a point after them, are often put for whole words; thus, A. marks *Aulus*, C. *Caius*, D. *Decius*, or *Decimus*, L. *Lucius*, M. *Marcus*, P. *Publius*, Q. *Quintus*, or *Quinctius*, T. *Titus*. So F. stands for *Filius*, and N. for *Nepos*; as M. F. *Marci Filius*, M. N. *Marci Nepos*. In like manner P. C. marks *Patres Conscripti*; S. C. *Senātus Consultum*; P. R. *Populus Romānus*; S. P. Q. R. *Senātus, Populusque Romānus*; U. C. *Urbs Condita*; S. P. D. *Salutem plurimam dicit*; D. D. D. *Dat, dicat, dedicat*; D. D. C. Q. *Dat, dicat, consecratque*; H. S. written corruptly for L. L. S. *Sestertius*, equal in value to two pounds of brass and a half; the two pounds being marked by L. L. *Libra, Libra*, and the half by S. *Semis*. So in modern books A. D. marks *Anno Domini*, A. M. *Artium Magister*, Master of Arts; M. D. *Medicinz Doctor*,\* LL. D. *Legum Doctor*; N. B. *Nota Bene*, &c.

Sometimes a small letter or two is added to the capital; as, Etc. *Et cætëra*; Ap. *Appius*; Cn. *Cneius*; Op. *Opiter*; Sp. *Spurius*; Ti. *Tiberius*; Sex. *Sextus*; Cos. *Consul*; Coss. *Consules*; Imp. *Imperātor*; Imp. *Imperatōres*.

In like manner, in English, Esq. *Esquire*; Dr. *Debtor* or *Doctor*; Acct. *Account*; MS. *Manuscript*; MSS. *Manuscripts*; Do. *Ditto*; Rt. Hon. *Right Honourable*, &c.

Small letters are likewise often put as abbreviations of a word; as, i. e. *id est*; h. e. *hoc est*, that is; e. g. *exempli gratiā*, for example; v. g. *verbi gratiā*.

### *Division of the Roman Months.*

The Romans divided their months into three parts, by † *Kalends*, *Nones*, and *Ides*. The first day of every month was called the *Kalends*: the fifth day was called the *Nones*: and the thirteenth day was called the *Ides*: except in the months of March, May, July, and October, in which the *nones* fell upon the seventh day, and the *ides* on the fifteenth.

In reckoning the days of their months, they counted backwards. Thus, the first day of January was marked *Kalendis Januariis* or *Januarii*, or, by contraction, *Kal. Jan.* The last day of December, *Pridie Kalendas Januarias*, or *Januarii*, scil. *ante*. The day before that, or the 30th day of December, *Tertio Kal. Jan.* scil. *die ante*: or *Ante diem tertium Kal. Jan.* The twenty-ninth day of December, *Quarto Kal. Jan.* And so on, till they came back to the thirteenth day of December, or to the *ides*, which were marked *Idibus Decembris*, or *Decembris*: the day before the *ides*, *Pridie Idus Dec.* scil. *ante*: the day before that, *Tertio Id. Dec.* and so back to the *nones*, or the fifth day of the

\* Two capitals in this way denote the plural number; as, L. D. *Legis Doctor*: LL. D. *Legum Doctor*.

† *Kalends*, or *Calends*, is derived from *Calo*, -*āre*, to call. In the Infancy of Rome, a priest summoned the people together in the Capitol, on the first day of the month, or of the new moon, and called over the days that intervened between that and the *Nones*. In later times the *Fasti*, or Calendar, used to be put up in public places.

The *Nones* [*Nonæ*] are so called, because they are *nine* days from the *Ides*. *Ides*, [*Idus*] from the obsolete verb *Iduare*, to divide, because they divide the month nearly equally.

month, which was marked *Nonis Decembribus*, or *Decembris* : the day before the nones, *Pridie Non. Dec. &c.* and thus through all the months of the year.

JUNIUS, APRILIS, SEPTEMQUE, NOVEMQUE tricenos ;  
Unum plus reliqui ; FEBRUUS tenet octo viginti ;  
At si bissextus fuerit, superadditur unus.  
Tu primam mensis lucem dic esse kalendas.  
Sex MAIUS, nonas OCTOBER, JULIUS, et MARS,  
Quatuor at reliqui ; dabit idus quilibet octo.  
Omnes post idus luces dic esse kalendas,  
Nomen sortiri debent a mense sequenti.

Thus, the 14th day of *April, June, September, and November*, was marked XVIII. Kal. of the following month ; the 15th, XVII. Kal. &c. The 14th day of *January, August, and December*, XIX. Kal. &c. So the 16th day of *March, May, July, and October*, was marked XVII. Kal. &c. And the 14th day of February, XVI. Kal. Martii or Martias. The names of all the months are used as Substantives or Adjectives, except *Aprilis*, which is used only as a Substantive.

In *Leap year*, that is, when February has twenty-nine days, which happens every fourth year, both the 24th and the 25th days of that month were marked, *Sexto Kalendas Martii*, or *Martias* : and hence this year is called *Bissextilis*.

TABLE.

	MAR. JUL.	MAI. OCT.	JAN. AUG. DEC.	APR. SEP.	JUN. NOV.	FEBRUARIUS.
1	Kalendæ.		Kalendæ.	Kalendæ.		Kalendæ.
2	6 <sup>o</sup> Nonas.		4 <sup>o</sup> Nonas.	4 <sup>o</sup> Nonas.		4 <sup>o</sup> Nonas.
3	5 Nonas.		3 Nonas.	3 Nonas.		3 Nonas.
4	4 Nonas.		Pridie Nonas.	Pridie Nonas.		Pridie Nonas.
5	3 Nonas.		Nonæ.	Nonæ.		Nonæ.
6	Pridie Nonas.		8 <sup>o</sup> Idus.	8 <sup>o</sup> Idus.		8 <sup>o</sup> Idus.
7	Nonæ.		7 Idus.	7 Idus.		7 Idus.
8	8 <sup>o</sup> Idus.		6 Idus.	6 Idus.		6 Idus.
9	7 Idus.		5 Idus.	5 Idus.		5 Idus.
10	6 Idus.		4 Idus.	4 Idus.		4 Idus.
11	5 Idus.		3 Idus.	3 Idus.		3 Idus.
12	4 Idus.		Pridie Idus.	Pridie Idus.		Pridie Idus.
13	3 Idus.		Idus.	Idus.		Idus.
14	Pridie Idus.		19 <sup>o</sup> Kalendas.	18 <sup>o</sup> Kalendas.		16 <sup>o</sup> Kalendas.
15	Idus.		18 Kal.	17 Kal.		15 Kal.
16	17 <sup>o</sup> Kalendas.		17 Kal.	16 Kal.		14 Kal.
17	16 Kal.		16 Kal.	15 Kal.		13 Kal.
18	15 Kal.		15 Kal.	14 Kal.		12 Kal.
19	14 Kal.		14 Kal.	13 Kal.		11 Kal.
20	13 Kal.		13 Kal.	12 Kal.		10 Kal.
21	12 Kal.		12 Kal.	11 Kal.		9 Kal.
22	11 Kal.		11 Kal.	10 Kal.		8 Kal.
23	10 Kal.		10 Kal.	9 Kal.		7 Kal.
24	9 Kal.		9 Kal.	8 Kal.		6 Kal.
25	8 Kal.		8 Kal.	7 Kal.		5 Kal.
26	7 Kal.		7 Kal.	6 Kal.		4 Kal.
27	6 Kal.		6 Kal.	5 Kal.		3 Kal.
28	5 Kal.		5 Kal.	4 Kal.		Pridie Kalendas.
29	4 Kal.		4 Kal.	3 Kal.		
30	3 Kal.		3 Kal.	Pridie Kalendas.		
31	Pridie Kalendas.		Pridie Kalendas.			



The Romans, counting *in* the day on which they dated, called the *second* day before the Kalends, Nones or Ides, *tertio*, and so on. And, as the Kalends are not the last day of the current month, but the first day of the month following; we must take this additional day into consideration in accommodating our calendar to their dates; according to the following method:

RULE. Add *one* to the number of the Nones and Ides, and *two* to the number of days in the month for the Kalends; then subtract the number of the day; e. g. to find the Roman date of the 21st July; to 31, add 2=33; from this take 21, the day of the month, and the remainder, 12, is the Roman date, 12mo. Kal. Aug.

## ROMAN COINS REDUCED TO FEDERAL MONEY.

### BRASS.

			\$	cts.	
*1 $\frac{1}{3}$	A Quadrans,† or teruncius, is equal to	0	00,35	of a cent.	
1 $\frac{1}{2}$	A Triens - - - - -	-	-	,47	"
2	A Semissis, or semi-æs - - - - -	-	-	,71	"
	An As, or æs - - - - -	-	-	1,43	"

### SILVER.

2	A Teruncius is equal to	-	-	,35	of a cent.
2	A Sembella - - - - -	-	-	,71	"
2 $\frac{1}{2}$	A Libella - - - - -	-	-	1,43	"
2	A Sestertius, or Nummus, marked L. L. S.				
	or IIS, commonly written HS.	-	-	3,57	"
2	A Quinarius, or Victoriatus, marked V.	-	-	7,17	"
	A Denarius, marked X.	-	-	14,35	"

### GOLD.

An Aureus, or aureus nummus - - - \$3 58,79 of a cent.  
 The gold is reckoned at £4 sterling, (\$17 77 $\frac{7}{9}$ ) and the silver at 5 shillings, \$1 11 $\frac{1}{9}$ ) an ounce.

\* These numbers show how many of each denomination it takes to make one of the next following, nearly.

† *Quadrans* signifies a *quarter* of the as; *triens*, a *third*: *teruncius*, *three unciae* of brass, (12 of which made an as,) or a silver coin of that value; *libella*, a diminutive of *libra*, being equivalent to the as, which originally weighed a *pound*: *sembella* *semi-libella*: *sestertius*, *semis tertius*, or *three asses less a half* (after the Greek idiom ημισυ τριτον, for δυο ημισυ); *quinarius*, *five asses*, called also *victoriatus*, from the image of *Victory*, its usual device; *denarius*, *ten asses*.

GREEK COINS MENTIONED BY ROMAN AUTHORS.

6	An Obölus is equal to	-	-	-	2,39	of a cent.
4	A Drachma	-	-	-	14,35	"
25	A Tetradrachma or -um	-	-	-	57,40	"
				according to Livy,	43,05	"
60	A Mina	-	-	-	\$14 35,18	"
	A Talentum	-	-	-	\$861 11 $\frac{1}{9}$	"

The Romans usually computed sums of money by *sestertii*, or *sestertia*. *Sestertium* is the name of a sum, not of a coin. When a numeral adjective is joined with *sestertii*, it means just so many sesterces; thus, *decem sestertii* = ten sesterces: but when it is joined with *sestertia*, it means so many thousand *sestertii*; thus, *decem sestertia* = 10,000 sesterces.

If a numeral adjective of another case is joined with the genitive plural, it denotes so many thousand; as, *decem sestertiũm*, 10,000 *sestertii*. If a numeral adverb is joined, it denotes so many hundred thousand; as, *decies sestertiũm*, ten hundred thousand *sestertii*. If the numeral adverb stands by itself, the signification is the same.

ROMAN LONG MEASURES REDUCED TO ENGLISH.

		Eng.	Paces.	Ft.	In.	Dec.
4	1 Hordei granum, or barley corn, is equal to	0	0	0	0	181 $\frac{5}{16}$
1 $\frac{1}{3}$	1 Digītus transversus, or finger's breadth	0	0	0	0	725 $\frac{1}{4}$
3	1 Uncia, thumb's breadth, or inch	-	0	0	0	967
4	1 Palmus minor, or hand's breadth	-	0	0	2	901
1 $\frac{1}{4}$	1 Pes, or foot	-	0	0	11	604
1 $\frac{1}{5}$	1 Palmipes, a foot and hand's breath	-	0	1	2	505
1 $\frac{2}{3}$	1 Cubitus	-	0	1	5	406
2	1 Gradus	-	0	2	5	010
125	1 Passus, or pace	-	0	4	10	020
8	1 Stadium, or furlong	-	120	4	4	5
	1 Milliäre, mille passus or passuum	-	967	0	0	0

ANCIENT ROMAN LAND MEASURE.

100	Square Roman feet equal	-	-	1	Scrupulum of land.
4	Scrupula	-	-	1	Sextulus.
1 $\frac{1}{5}$	Sextulus	-	-	1	Actus.
6	Sextuli, or 5 Actus	-	-	1	Uncia of land.
6	Unciæ	-	-	1	Square Actus.
2	Square Actus	-	-	1	Jugërum.
3	Jugëra	-	-	1	Heredium.
100	Heredia	-	-	1	Centuria.

### ROMAN MEASURES OF CAPACITY FOR LIQUIDS, REDUCED TO ENGLISH WINE MEASURE.

				Gal.	Pts.	Sol.	In.	Dec.
4	1 Ligŭla is equal to	-	-	0	$\frac{1}{48}$	0		,117 $\frac{5}{12}$
1 $\frac{1}{2}$	1 Cyăthus	-	-	0	$\frac{1}{12}$	0		,469 $\frac{2}{3}$
2	1 Acetabŭlum	-	-	0	$\frac{1}{8}$	0		,704 $\frac{1}{2}$
2	1 Quartarius	-	-	0	$\frac{1}{4}$	1		,409
2	1 Hemina	-	-	0	$\frac{1}{2}$	2		,818
6	1 Sextarius	-	-	0	1	5		,636
4	1 Congius	-	-	0	7	4		,942
2	1 Urna	-	-	3	4 $\frac{1}{2}$	5		,33
20	1 Amphōra	-	-	7	1	10		,66
	1 Culeus	-	-	143	3	11		,095

The *quadrantal* is the same with the *amphōra*; *congiarius*, *do-  
lium*, and *cadus* mean no certain measure, but a *cask* or *keg*.

The Romans divided the *sextarius*, as well as the *libra*, into twelve equal parts, called *cyăthi*; and therefore they called their *calices* either *sextantes*, *quadrantes*, or *trientes*; according to the number of *cyăthi* they contained.

The *cyăthus* corresponded, in use and size, nearly to our wine glass.

### ROMAN DRY MEASURE REDUCED TO ENGLISH CORN MEASURE.

				Pk.	Gal.	Pt.	Sol.	In.	Dec.
4	1 Ligŭla is equal to	-	-	0	0	0	$\frac{1}{48}$	0	,01
1 $\frac{1}{2}$	1 Cyăthus	-	-	0	0	0	$\frac{1}{12}$	0	,04
4	1 Acetabŭlum	-	-	0	0	0	$\frac{1}{8}$	0	,06
2	1 Hemina	-	-	0	0	0	$\frac{1}{2}$	0	,24
8	1 Sextarius	-	-	0	0	1		0	,48
2	1 Semi-modius	-	-	0	1	0		3	,84
	1 Modius	-	-	1	0	0		7	,68

### GRECIAN AND ROMAN WEIGHTS REDUCED TO ENGLISH TROY WEIGHT.

				lb.	oz.	dwt.	grs.
4	1 Lens is equal to	-	-	0	0	0	0 $\frac{85}{112}$
3	1 Siliqua	-	-	0	0	0	3 $\frac{1}{28}$
2	1 Obolus	-	-	0	0	0	9 $\frac{3}{8}$
3	1 Scriptŭlum	-	-	0	0	0	18 $\frac{3}{4}$
1 $\frac{1}{3}$	1 Drachma	-	-	0	0	2	6 $\frac{9}{14}$
1 $\frac{1}{2}$	1 Sextŭla	-	-	0	0	3	0 $\frac{9}{7}$

				lb.	oz.	dwts.	grs.
1½	1 Siciliſcus or -um	-	-	0	0	4	13½
3	1 Duella	-	-	0	0	6	1½
12	1 Uncia	-	-	0	0	18	5¼
	1 Libra	-	-	0	10	18	13½

## ADDITIONAL REMARKS ON ROMAN MONEY.

In the preceding tables of money the authority of Dr. Adam, as given in his "Roman Antiquities," has been followed. And perhaps no one could in general be followed with more safety. But on some few points he differs from writers of great respectability. Forcellinus and Eckhel agree in resolving HS, not into LLS, but into IIS; that is, *two asses and a half*; giving the letters or lines II their usual numerical power. This solution seems much more satisfactory than the former, and is supported by strong probabilities. We find, for example, on ancient coins, HVIR, for DUUMVIR; and an X, standing for *ten*, has sometimes a

mark drawn across it thus,  $\frac{V}{\Lambda}$  as it is frequently found on the denarius, where it evidently stands for *ten asses*.

The following account of the Roman mode of reckoning by sesterces is taken from a treatise on the subject by Mr. Raper, in the Philosophical Transactions, vol. LXI.

"The Romans reckoned by *Asses* before they coined silver, after which they kept their accounts in Sesterces. The word *Sestertius* is an adjective, and signifies two and a half of any substantive to which it refers. In money matters its substantive is either *As*, or *pondus*: and *Sestertius As* is two *Asses* and a half; *Sestertium pondus*, two *pondëra* and a half [of silver,] or 250 *Denarii*.

"When the *Denarius* passed for ten *Asses*, the Sesterce of 2½ *Asses* was a quarter of it; and the Romans continued to keep their accounts in these Sesterces long after the *Denarius* passed for sixteen *Asses*: till, growing rich, they found it more convenient to reckon by quarters of the *Denarius*, which they called *Nummi*, and used the words *Nummus* and *Sestertius*, indifferently, as synonymous terms, and sometimes both together, as, *Sestertius nummus*: in which case, the word *Sestertius*, having lost its original signification, was used as a substantive; for *Sestertius nummus* was not two *Nummi* and a half, but a single *Nummus* of four *Asses*.

"They called any sum under 2000 Sesterces so many *Sestertii*, in the masculine gender; 2000 Sesterces they called *duo* or *bina Sestertia*, in the neuter; so many quarters making 500 *Denarii*, which was twice the *Sestertium*: and they said *dena vicëna*, &c. *Sestertia*, till the sum amounted to a thousand *Sestertia*, which was a million of Sesterces. But, to avoid ambiguity, they did not use the neuter *Sestertium* in the singular number, when the whole sum amounted to no more than 1000 Sesterces, or one *Sestertium*.

"They called a million of Sesterces *Decies nummum*, or *Decies Sestertium*, for *Decies centëna millia nummorum*, or *Sestertiörum* (in the masculine gender,) omitting *centëna millia*, for the sake of brevity; they likewise called the same sum *Decies Sestertium* (in the neuter gender,) for *Decies centies Sestertium*, omitting *Centies* for the reason above mentioned; or simply *Decies*, omitting *centëna millia Sestertium*, or *centies Sestertium*: and with the numeral adverbs *Decies*, *Vicies*, *Centies*, *Millies*, and the like, either *centëna millia*, or *centies*, was always understood."

The learned, while they agree as to the substance of the foregoing rules, and arrive at the same results in applying them to sums of money mentioned in the classics, yet differ widely with respect to the grammatical construction of the word *sestertius*. Forcellinus\* contends, that *sestertium* is always the contracted genitive plural of the masculine *sestertius*: that the use of *sestertia* in the neuter, is confined to the poets, who form the word by a metaplasm, for the sake of the metre; and that, where it is found in printed editions of prose writers, it has been arbitrarily substituted for the sign HS in the original manuscript, which sign stands in every such instance for *sestertiūm*, the genitive plural of *sestertius*.

Eckhelt considers the numeral adverbs *decies*, &c. as taking the nature of neuter substantives, as in the expressions *hoc decies*, *decies plenum*, &c. which occur in ancient authors; and since *sestertius* is in its nature an adjective (e. g. *sestertius pes*, *sestertius nummus*,) he regards *decies sestertium*, *decies plenum*, &c. as phrases of similar construction. Hence we find the adjective *sestertius* varied through almost all the cases, as in the following examples: *Decem arbuscularum umbram tricies sestertii summā compenses*. Val. Max. *Bis et vicies millies sestertium donationibus Nero effuderat*. Tac. *Sexagies sestertio margaritam mercatus es*. Sueton.

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\* Totius Latinitatis Lexicon.

† Doctrina Numorum Veterum, vol. v. p. 25.

THE END.

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